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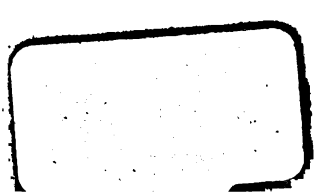

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OR

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ENLARGED:

From MAY to AUGUST, *inclusive.*

M,DCCC,XX.

With an APPENDIX.

" *Qualem commendes, etiam atque etiam adspice; ne mox*
Incutiant aliena tibi peccata pudorem."

HOR. I. Ep. xviii. 76.

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ERRATA

ERRATA in Vol. XCII.

Page 1. line 22. for 'symmetrys and congruitys,' *read*, symmetry and congruity.
202. l. 1. *dele* 'he.'
203. l. 14. from bottom, insert *was* before 'published.'
340. l. 7. and 6. from bottom, for 'flows' and 'supports,' *read*, flow, *and* support.
400. l. 13. from bottom, *dele* the comma after 'anecdote.'
515. lines 17. and 4. from bottom, (in a few copies,) for '*Roehon*,' read *Rochon*.

THE
MONTHLY REVIEW,
For MAY, 1820.

ART. I. *The History of Greece.* By William Mitford, Esq. Vols. IV. and V. 4to. 2l. 2s. each, Boards. Cadell and Davies.

WE resume with great satisfaction our examination of Mr. Mitford's valuable work, in order to report the volumes now before us. As our remarks on the former portions of this history were made when they successively and at distant intervals came into the world*, and are therefore disjointed and unconnected, it will render more adequate justice to the author if we now take a retrospective glance at the plan only of his preceding researches, for the purpose of giving them some appearance of connection with those which remain to be considered. Every person knows that, of a history of Greece, one of the principal merits must be the skilful disposition and lucid arrangement of its parts; and it would, therefore, be as unfair to estimate the degree of praise which may in this respect be due to Mr. Mitford, without having some view, however imperfect, of the whole work, as it would be to pronounce concerning the symmetrys and congruitys of a large building from seeing only one of its extremities. A future opportunity perhaps may not be permitted to us; for we can scarcely hope that the labours of this elegant writer and accomplished scholar, which have already consumed forty years of his life, will be prolonged beyond the point to which they have now arrived; — the death of Alexander. It was from that period that Greece rapidly declined from her "high and palmy state;" till, after an unquiet and feverish existence of little beyond a century, during which her affairs are more or less intermingled with those of Rome, she sank at first under the protection and at length under the arms of that vast and aspiring domination.

The perils and difficulties of writing a history of Greece are well known, to those who are conversant with the various and often discordant materials out of which it must be formed;

* See M. R. Vol. lxxiii. O. S., and Vols. ii. iii. xxiv. N. S.

with the uncertainty which overshadows it, and the causes of that uncertainty; with the absence at one time of a just chronological standard, and at another with the direct contrariety of evidence; with the darkness also of genealogical computation from the migrations (so frequent in that country) of tribes and nations, and from those hostile irruptions in which tradition and record have perished. Among these obstacles, any one of which might fatigue a mind of ordinary patience into despair, none is so appalling, and calls for so severe an exercise of the reasoning faculty, as the choice of authority; a difficulty, too, which, though but slightly felt in those ages in which testimonies are few, becomes disheartening as they grow redundant. When the historian of Greece is deprived of his contemporary guides, of those who had been themselves eye-witnesses of the facts which they narrate, or had conversed with persons who were, and on whose authority he may therefore securely repose, he is fated to struggle with fresh perplexity. A delicate and by no means easy office is cast on him, with all its hazard, and some of its responsibility,—the duty of making the requisite allowance for the zeal of writers who, after a considerable interval, derived their materials from contemporary historians, whose works, though extant to them, have unfortunately not descended to us. Under these circumstances, he is sometimes safe only by acquiescing in nothing beyond those statements, which are adverse to the obvious partialities and known passions of those who make them. We might illustrate this position by many instances which occur in Grecian history. With regard, however, to that considerable portion of it which involves the affairs of Sicily, we have scarcely any other writer from the death of Epaminondas, when the narrative of Xenophon ends, than Diodorus the Sicilian, who lived under Augustus, about three hundred years afterward. The deficiencies of this author, whose details are often broken and unconnected, are filled up in detached periods of history by Plutarch; whose claim, however, to an enumeration among historians is rather doubtful. Each of these writers was biassed by vehement prejudices. Diodorus composed his narrative when the Roman liberties had been recently subverted by the most insidious of tyrants; and Plutarch compiled his biographies when the imperial despotism had grown to its worst maturity. Both were idolaters of freedom. As the Roman polity, however, was no longer lawful game, it was beneath the mask of Grecian events and Grecian characters that they *wrote at* the political vices of the government under which they lived; and hence it is that many of their leading facts have come down to us with those perversions and exaggerations which, originating in honourable

and

and virtuous feelings, are yet fatal to authentic history. It was the want of this species of distrust that rendered Rollin unable to steer his course after the age of Xenophon, and has confined the merit of his epitome to the earlier part of Grecian history; and even that merit is depreciated by the declamations and anecdotes which are for ever impeding his narration.

This is not all that is required from a writer of Grecian history. It is not only in the crowded events, those for instance which occur from the Persian to the Macedonian invasion, that this jealous and nice discrimination is necessary. More perplexity besets him while he is occupied on those remote but equally important periods, in which the void of authentic narrative is filled with traditions that, when rightly examined, will be found to be historical embellished into fabulous incidents. To separate the real from the romantic requires a familiar intercourse not merely with the elder poets, Homer and Hesiod, (the former almost the father of history as well as of poetry,) but with those writers to whom

> "Thebes and Pelops' line,
> Or the tale of Troy divine,"

was the staple out of which they span the shining tissue of their immortal dramas. Nor ought this to be a slight familiarity only with those models: it must be a living knowlege, if we may so speak; for on a single word not unfrequently depends the adjustment of a geographical doubt, or the correction of an historical error. Old hypotheses, originally the fruit of capricious conjecture and afterward adopted without inquiry, must be brought to the test of rigorous examination; and no opportunity is to be omitted of impressing on the reader those maxims of civil or moral wisdom, without which history is a barren chronicle of persons and events. This should be done with a clear, unaffected, and not unpolished expression; in a style not striving at elevation nor descending to humility; although, when the occasion demands it, (and there are occasions on which history as well as comedy exalts her voice,) the writer must not be wholly deficient in those "*armis et instrumentis eloquentiæ*," which give to virtuous feelings a warm and effective utterance. Here we pause,—lest the reader, imagining that we look for unattainable perfection, should exclaim nearly as Rasselas did to the poet who was exorbitantly aggrandizing his art, "Enough; I am convinced that no human being can be an historian."

We have naturally lingered thus on the qualifications for narrating the affairs of antient Greece. The importance of this

history as a stage in the progress of moral and literary education has long been settled: it is the elementary tablet from which our first lessons in civil and political prudence are drawn; and it is from this source that we imbibe our love of the fair and the excellent, — that our early virtues receive, as it were, in a *palæstra* their first breathing, and are trained and anointed for nobler exercises. We rise from Grecian story proud of our nature and its capacities; for it is there that we see it in its grandest dimensions and its most graceful attitudes; and that, in a succession of moral prodigies, we become acquainted with those virtues of heroic mould and gigantic stature which dwarf the noblest growth of modern ages, and almost incline us to adopt the contemptuous contrast of the οἱοι νυν βροτοι in which Homer insinuates the declension of mankind from the athletic heroes of the Iliad. We might be allowed to hint also at the strong associations which that country throws around us, as the birth-place of the elegant arts that have refined our species: — but what are these compared with the feeling which it awakens as the nurse of those great spirits, whose patriotic virtue upheld and defended its liberty? To us, who have been also nurtured to freedom both civil and political, but under that improved scheme of polity which substitutes the deliberate voice of representative wisdom for the tumultuary decisions of popular will, even to us in the examples of Greece a world of political lesson subsists for our instruction. An insidious corruption preying on her liberties, (a disease generated by the institutions that were framed for their conservation,) but above all the indissoluble and vital connection between a state of civil security and the generous emulation which gives birth to all that is vigorous in genius or exalted in art, illustrated by the mournful example which exhibits liberty, genius, and art at last buried in one common sepulchre, — these are memorials, among many that we forbear to mention, which should never depart from our recollections. It was with this gloomy retrospect that, in a degenerate age, and under an arbitrary government, Longinus uttered the sentiment that we have feebly endeavoured to express, with all the strength and compass of that mighty language which he so well knew how to wield. Θρεψαι τε γαρ ικανη τα φρονήματα τῶν μεγαλοφρόνων ἡ ελεῦθερια καὶ εφελκύσαι, καὶ ἅμα διαθεῖν το προθύμον τῆς προς αλλήλους ἐριδος καὶ τῆς περι τα πρωτεῖα φιλοτιμίας. De Subl. s. 44.

Such we conceive to be the familiar impression concerning Grecian history. If it be fitting that what is read for so much instruction should be read with confidence in its testimonies and respect for its authority, we shall not be accused of too much

much fastidiousness in the qualities that we require from the historian. Mr. Mitford has done enough in the course of his laborious work, to shew that he is by no means unequal to the task. To another and far from unimportant test, he can also give a satisfactory answer: — Was the subject left in such a state by preceding writers as to render his narrative an accession to the branch of letters which he has undertaken to illustrate?

In the first place, we have but few systematic histories of Greece in our language to which we could refer with confidence or satisfaction; though the affairs of that country have had their share in those general histories in which, probably with few exceptions, we have far outdone our neighbours in France. Raleigh's and even Howell's works possess extraordinary merit: but their plan necessarily excluded minute attention to Grecian history. The compilers of the Antient Universal History have treated the subject with so little regard to chronology, and with such a complete contempt of all scientific arrangement, that, with reference to this part, it is worse than useless. Stanyan has given us a production of acknowleged ability: but it is circumscribed in its plan; and he has bestowed the elaborate minuteness, which ought to have been reserved for the most interesting periods, on those which were long antecedent to authentic narrative. Goldsmith's abridgment had the humble though useful object of an elementary book for schools: but it is deficient in authorities, which are seldom cited, and appear never to have been primarily consulted. It is indeed decorated with the graces of a diction purely English; graces which he poured over every subject that he touched. * Of the history by Dr. Gillies, delicacy forbids us to make an invidious mention. Enough, probably, has been said to shew that a Grecian history, with a full citation of authorities and a nice discrimination of testimony, was still a desideratum in English literature.

Mr. Mitford has, we think, given an adequate degree of attention to those early times of Greece which may be called the mystic and fabulous. To have passed them over altogether would have been an unpardonable neglect of that interesting stage in human societies, which, notwithstanding the almost entire absence of authentic evidence, is in its most interesting features more completely presented to our view in Grecian history than in that of any other country. The deficiency of direct evidence is abundantly supplied by

* See Johnson's epitaph on Goldsmith: "*Nullum ferè scribendi genus non tetigit; nullum, quod tetigit, non ornavit.*"

those writers who made the antiquities of the nation their especial study; by the poets, the tragic and the comic writers; by Thucydides in his admirable summary of Grecian history prefixed to his work: by Strabo, the most accurate of geographers; and by Pausanias, the most diligent of antiquaries. From these authorities, a sketch consistent with truth and probability, correct in its outlines, though mingled in its minuter delineations with prodigies and fables, may be derived, fully adequate to that degree of illustration on those obscure subjects which will satisfy the philosophic inquirer. The most finished portraiture of early manners is unquestionably that which has been traced by the powerful pencil of Tacitus: it is a picture of a rude yet not a barbarous state of society: but some progress had been made in the necessary arts and institutions of social life, before it presents itself to our view. In Greece, the inventors and the inventions are commemorated. The benefactor of his species, who first taught them to exchange the savage production of the oak for the nutritious food of grain, —

"*Chaoniam pingui glandem mutavit aristâ*," —

the ruler who introduced the institution of marriage, and placed under the yoke of manners and of laws the wildest and most intractable of passions; — and the enlightened legislator who carried the knowlege of the East into Bœotia, and taught the sublimest operation of the mind, that of arresting the fleeting sounds of the voice by the use of determinate characters; — have in the persons of Cecrops and Cadmus been consecrated by the grateful traditions of their country. They have fixed those epochs in its history, to which in the midst of uncertainty we may refer with almost perfect confidence.

To guide us through this uncertainty, chronology, which is the lamp of history, presents but a broken and glimmering light. Mr. Mitford (vol. i. p. 164.) has rejected, and in our opinion with great judgment, the recent system of Dr. Blair's tables; which are indeed built on the ambiguous faith of the Oxford marbles, and the suspicious fragments of some old chronologers, of so little authority even in their own day that Strabo, Plutarch, and Pausanias, though coming immediately after them, have not condescended to quote them. Not to lose ourselves in the labyrinths of such a controversy, it may be sufficient to remark that our immortal countryman, Sir Isaac Newton, conceived the project worthy of his comprehensive and accurate genius, to frame a chronological system for the early Grecian ages from political tradition, and those genealogies which are the most intitled to credit; and

and he endeavoured to verify it from accounts of astronomical computations. The result is that, instead of an interval of three hundred and twenty-eight years, or according to M. Freret three hundred and ninety-five, between the return of the Heraclidæ and the victory of Chorœbus at the Olympic games, Newton assigns only fifty-three years to that period; and, though the inquiry is rugged and almost intolerable to those who read history for its moral and social philosophy, yet the absurdity (a bold word!) of Blair's and Freret's hypothesis is manifest from the necessities to which it is driven; viz. supposing the existence of two kings of Elis of the name Iphitus, and of two Spartan kings and legislators named Lycurgus, who, at the distance of one or two centuries, did the same things and acquired the same reputation; — a train of coincidences scarcely consistent with the order of nature, and certainly of little accordance with that of history. Mr. Mitford, however, having in a laboured dissertation assigned his reasons for adopting Newton's computation, does not impose it on his readers, but cites the dates of each system in his margin.

The Abbé Barthélémy * has with great judgment divided the history of Greece, from the period at which the Athenians took the lead in its transactions, (about 150 years from the first Olympiad,) into three epochs; which trace the beginning, the progress, and the decline of their empire. The first is the age of Solon, or that of legislation; the second, that of Themistocles and Aristides, the age of military renown; the third, the age of Pericles, which was that of refinement and art. This distribution brings us down to the time when his young philosopher sets out on his travels, which was a few years before the age of Alexander. Following this perspicuous arrangement, we shall rapidly advert to the course of events traced by Mr. Mitford in his first three volumes, before we bring under the notice of our readers the substance and the execution of the two which we have not yet noticed: — passing over the transactions which occupy the greater part of the first volume, such as the two Theban and the Trojan wars, with the important revolutions which followed the return of the Heracleids. We must also forbear, on account of our circumscribed limits, to pronounce an opinion on the theory adopted by Mr. Mitford concerning the age of Homer, which makes the bard almost contem-

* *Voyage du Jeune Anacharsis*, tom. i. p. 234. The Abbé follows the chronology of Dodwell in his Commentary on Thucydides.

porary with the war that he commemorated, instead of placing him, as some historians have done, four hundred years after it *; yet without hesitation conceding to Mr. M. that Homer must have lived before the return of the Heracleids, of which no mention whatever occurs in his poem.

After a masterly recapitulation of events attending the progress of this last revolution, which changed the inhabitants and the very face of society in the southern part of the country, and broke it up into new divisions, the historian traces the growth of the three institutions; — the oracles, which became afterward such mighty engines in the political affairs of Greece, — the Amphyctionic council, — and the Olympian games: institutions which, he rightly observes, prevented a relapse into utter barbarism. The fourth chapter gives a concise history of the southern provinces, from the return of the Heracleids to the conquest of Messenia by the Lacedæmonians, with a sketch of the legislation of Lycurgus. Our attention is then by a judicious arrangement transferred to the northern division; which, comprehending Athens, the theatre of the most memorable transactions of war and policy, is of course the commanding position from which we have been accustomed to contemplate Grecian history. A void occurs in the Athenian annals for some generations after the death of Codrus. Twelve archons follow by hereditary succession: but the vanity of after-times has not ascribed to one of them a single action worthy of record; nor does it appear, during this interval, that the Athenians had any connection with the rest of Greece. The next changes in their political constitution were the limitation of the archonship, first to ten years, then to one year, and next its distribution among nine persons. The people exercised the right of legislation, but the whole executive magistracy rested with the archons. Above a century, from the appointment of annual archons to the Persian invasion, is filled with domestic dissentions. It was to quell the disorders of faction, and to supply the defects of jurisprudence, that Athens had recourse to Draco; a man of rigid morality, but who unfortunately imprinted the severity of his manners on his legislation, and punished every infraction of his laws with death. They were abolished, says Aulus Gellius, (l. xi. c. 18.) not by any formal act of repeal, but by the tacit and unrecorded consent of the Athenians. Intestine factions, principally of the poor against the rich, tore the commonwealth; and though the Cretan Epimenides lulled them to a temporary repose,

* About 900 years before the Christian æra.

yet,

yet, having their foundation in a defective constitution, they broke out with redoubled fury. (Mitford, vol. i. p. 269.) While many, consequently, were looking to the establishment of regal power, or as the Greek language then called it *tyranny*, as their only refuge from public tumult and its attendant calamities, the eyes of all were fixed on Solon; who was unanimously appointed archon, with powers to reform the constitution.

To those, who are anxious to acquire a profound knowlege of this subject, we earnestly recommend the learned work of Archbishop Potter on Grecian Antiquities, and the diligent consultation of the authors whom he cites in his delineation of the Athenian constitution as it was settled by Solon: but those who are satisfied with a more compendious sketch will find it in the fourth section of Mr. Mitford's fifth chapter. The fundamental principle of Solon's government was the supreme power which he gave to the people of voting in the public assemblies; a foundation of evil so broad, says Mr. Mitford, that it counteracted the wisdom of his other regulations. The Council of the Four Hundred, afterward the Five Hundred, was the only counterpoise to this inordinate degree of popular power; and that it was not effective, the subsequent history of Athenian troubles has incontestably demonstrated. The assumption of the whole power of the state by Pisistratus, who, it seems from the best authority, introduced scarcely any other change into the political system as it was left by Solon, became rather a lenient and wise administration than a tyranny; and, after the expulsion of the Pisistratids, the same species of government continued with few or no modifications.

An elaborate and learned view of the eastern nations in political connection with Greece occupies an appropriate space in Mr. Mitford's history. The regular stream of narrative is indeed broken by the retrospective histories of the Asiatic Grecian commonwealth, and of the conquests of the Persian monarchy in Asia, Ægypt, Thrace, and the Ægean islands: but this is necessary to a clear elucidation of the remote and immediate causes of the memorable wars between Persia and Greece, which occupy the second division of Grecian history, or, according to the philosophical arrangement of Barthélémy, the age of its military glory. Mr. Mitford, in the five following chapters of his first volume, with the exception of the tenth, (which is an elaborate and learned review of the Greek settlements in Sicily and Italy,) brings down his work to the death of Xerxes, and to those memorable successes under Cimon which established the security

security of Greece against the Barbarians. During this glorious space, the pillars of the earth were shaken by the mighty hosts of the East that were sent out to overwhelm an inconsiderable republic; which, after a variety of fortunes, having soared to the height of naval and military greatness, wound up the eventful drama by imposing an ignominious peace on the greatest monarch of the world, more humiliating in its conditions than he himself would have exacted from a horde of robbers who had insulted his frontier. *

The age of Athenian refinement may be said almost to begin with Pericles, under whose administration Athens arrived at the summit of her greatness. Mr. M.'s first volume closes the affairs of Greece at the truce of thirty years with Lacedæmon, and contains, perhaps, too concise a summary of that interesting period, which is the æra of the most extensive power obtained by the Athenian state. From that truce to the Peloponnesian war, but with an intermediate view of the history of Macedonia from the earliest accounts, and the commencement of that war to the death of Pericles, interrupted by a summary view of the history of Thrace, the history proceeds in a regular course of narration. The retrospective disquisitions impede indeed its progress: but, in the history of a country whose dependencies were so widely separated, this is a necessity that could not be evaded. The death of Pericles happened in the third year of the war, and Lacedæmon sued for peace in the seventh. It was in the tenth that tranquillity was established between the two republics: but the war still subsisted; and, having brought it down to its sixteenth year, the historian follows the Athenian expedition into Sicily, and gives us a preliminary account of the affairs of that country. In the twenty-fourth year of the Peloponnesian war, Alcibiades returned to Athens, and the history continues with no interruption from that event to the conclusion of the war; an interval that comprehends the memorable siege of Athens.

After the termination of this long and complicated struggle between Lacedæmon and Athens, which is philosophically designated by Mr. Mitford to have been a civil war between the oligarchical and the democratical factions dispersed through the different states of Greece, we have a rapid but masterly enumeration of the principal events of that protracted warfare. It was at this period that the defect of Solon's constitution was strikingly illustrated. The people were sovereign: the Council of Five Hundred was no efficient control on that

* *Voyage du Jeune Anacharsis*, tom. i. p. 241.

sove-

sovereignty; and the government became what it was emphatically called by Thucydides, the tyranny of the people. The twenty-first chapter, which merits diligent perusal, comprises an elegant dissertation on the revenue, the laws, and the manners of Athens at this epoch: — when this proud commonwealth, now humbled beneath the victorious army of the Peloponnesians, after all her losses, and in her fallen state, is yet an object of interesting speculation. She still retained the germ of liberal art and enlightened philosophy; and Socrates, Xenophon, and Plato, had not yet ceased to live within her walls. Nor was her political existence terminated, for she again became the principal channel of Grecian history. On the surrender of the city, the vicious and intolerable government, as Xenophon describes it, (vol. iii. p. 26.) of "fullers, shoemakers, carpenters, braziers, dealers of all kinds, the great object of whose lives was to buy cheap and sell dear," was dissolved; and the administration of the government was delivered over to the Council of Thirty, commonly called the Thirty Tyrants, who continued to exercise it till the democracy was restored by Thrasybulus. Here Mr. Mitford pauses; and the twenty-second chapter, which is perhaps the ablest portion of his voluminous work, imparts to us copious illustrations from the orators and philosophers of the civil history of Athens, and the condition of the Athenian people between the ages of Pericles and Demosthenes; with a brief view of the rise and progress of philosophy and literature in Greece.

The transactions of Greece are then resumed in Asia and Thrace, from the conclusion of the Peloponnesian war, during which Persia was in alliance with Lacedæmon, to the renewal of the war between the two latter. We are then referred back to the history of Lacedæmon from the restoration of the Athenian democracy, and proceed to the Grecian affairs in Asia till the renewal of war in Greece; from that period to the establishment of the general confederacy against Lacedæmon, to the treaty between that commonwealth and Persia, and the re-establishment of the Lacedæmonian power in Greece, through the general peace dictated in the king of Persia's name, called the Peace of Antalcidas; and from that peace till the depression of the Lacedæmonian power, and the elevation of Thebes among the Grecian republics by the memorable battle of Leuctra. After these astonishing vicissitudes, Thebes attempted to extend her ascendancy over Greece with the assistance of Persia: but the ambitious effort failed. On the death of Agesilaus, the aristocratical and democratical interests through Greece became distracted; a state of things which was followed by the entire dissolution of the antient

system

system of Grecian confederacy. To this important revolution Mr. Mitford's third volume brings us; and he closes it with illustrations of the state of Greece and the Asiatic cities, — of science, arts, and commerce at Athens, — and with some interesting biographical memorials of Xenophon.

It is obvious that, without writing a history of Greece ourselves, we can do no more than remind our readers, by these slight intimations, of the contents of the three volumes which preceded those that are now before us. During this long and eventful portion of time, the greatest virtues flourished and were extinguished, and the greatest things were acted and suffered, that were perhaps ever exhibited in the annals of the world. Yet the periods, on which we are about to enter, are not destitute of high and momentous counsels, or unfruitful of interesting and awful events.

Volume iv. embraces the affairs of Greece from the peace which followed the battle of Mantinea to the death of Philip of Macedon; after a mass of preliminary information concerning the Grecian settlements in Sicily and Italy, and respecting Macedonia, from the reign of Perdiccas to the establishment of Philip, to which we have only room thus transiently to advert. The death of Epaminondas at the battle of Mantinea put an end to the short-lived pride of the Theban greatness, of which he was himself the life and the support: such being in human affairs the almost miraculous efficacy of courage and virtue united in a single individual. Mr. Mitford has pictured the state of Athenian manners at this crisis, in reference only to the political circumstances of the republic. We cite the following passage from the learned work of Archbishop Potter. *

"The death of Epaminondas proved no less fatal to the Athenians than the Thebans; for now there being none whose virtues they could emulate, or whose power they could fear, they lorded it without a rival; and being glutted with too much prosperity, gave themselves over to idleness and luxury. They slighted the virtue of their ancestors; their hard and thrifty way of living they laughed at; the public revenues, which used to be employed in paying the fleets and armies, they expended upon games and sports, and lavishly profused them in sumptuous festivals; they took greater pleasure in going to the theatre, and hearing the insipid jests of a comedian, than in manly exercises, and feats of war; preferred a mimic or stage-player before the most valiant and experienced captain; nay, they were so besotted with their pleasures, that they made it capital for any man to propose the re-establishing their army, or converting the public revenues to the maintenance of it." (Vol. i. p. 19. eighth edit.)

* The Archbishop has translated much of it from the argument prefixed by Libanius to the first Olynthiac of Demosthenes.

A gleam

A gleam of returning greatness, however, still beamed on Athens, and she remained on the field of Grecian contention, particularly as a maritime power, without a rival. Epaminondas had crippled the Lacedæmonian power, and at his death the ascendancy of Thebes was no more: but her political state rendered her unable to derive any benefit from this posture of affairs. Here Mr. Mitford observes; (we follow his peculiar spelling:)

'Unfortunately Athens had not a government capable of maintaining a conduct, that could either hold or deserve the respect which a large part of Greece was ready to pay. When, after overthrowing the tyrannical government of the thirty, and of their successors the ten, Thrasybulus refused to meet any proposal for checking, in the restored democracy, the wildness of popular authority, it seems to have been because he saw no sufficient disposition to moderation among those who put forward such proposals. The faults of both parties had produced violence in both. The profligate tyranny of the former democracy had been such, (Isocrates ventured, in a chosen opportunity, to aver the bold truth to the people in their restored sovereinty,) that a majority, even of the lower ranks, had voted for the oligarchy of the four hundred. But the tyranny of the thirty afterward so exceeded all former experience, that, in natural course, the popular jealousy, on the restoration of popular power, would become, in the highest degree, suspicious and irritable. In this state of things it was a sense of public weakness, while the power of Lacedæmon or Thebes threatened, that inforced respect for the counsels of such men as Conon, Thrasybulus, Iphicrates, Timotheus, Chabrias, and Niceratus. Nevertheless, even under these circumstances, sycophancy again reared its baleful head. Wise men accommodated themselves as they could, to the temper of the times, endevoring so to bend before popular tyranny as not to sink under it. But Thrasybulus himself, as we have formerly seen, tho honored as the second founder of the republic, did not escape a capital prosecution. The great men who followed him, began, like the Lacedæmonian kings, to prefer military command abroad to residence in the city. Giving their advice in the general assembly only when pressure of circumstances required, they avoided that general direction of the republic's affairs, that situation of prime minister, which Themistocles, Cimon, Pericles, and Thrasybulus himself had held. It has been remarked that Conon chose to pass his leisure in Cyprus, Iphicrates in Thrace, Timotheus in Lesbos, Chares in Sigeium, and Chabrias in Egypt, or anywhere rather than in Athens.

'This dereliction of civil situation by the great political and military characters of the republic, incouraged the evil which produced it. 'The field was left open for adventurers, without other recommendation than readiness and boldness of speech, to take the lead in public affairs; and oratory became a trade, independent of all other vocations. We have seen Iphicrates, appointed

pointed by the voice of the people to a great military command, requesting a collegue, and for that collegue a popular orator, universed in military command, and not his friend. Such a choice, which elsewhere would be most absurd, was, under such a government as the Athenian, obviously politic. The orator-general became responsible, with the real military commander, for all the consequences of their joint conduct; and his popularity and talents, instead of being employed for the ruin, must, for his own sake, be exerted for the support and defence of his collegue. Perhaps Iphicrates drew, from the prosecution of Thrasybulus, the warning that urged him to a measure, which Xenophon's manner of relating it shows to have been considered, at the time, as extraordinary. But shortly after, if not for the business of the field, yet for that of the assembly of the people, the connection of the orator and the general, the orator commander-in-chief, with a general under him (it is the phrase of Demosthenes), became quite familiar.

'When the fear of Lacedæmon or Thebes, long the salutary check upon this vicious government, was removed by the event of the battle of Mantineia, its extravagancies soon grew extreme. The people in general assembly being soverein, with power less liable to question than that of a Turkish sultan, who dares not deny his veneration for Mahomet's law, or his respect for those appointed to high situations under it, any adventurer in politics, who had ready elocution, could interfere in every department of government. Ratification by the people was required for every measure of administration. The most delicate forein interests were discussed before the people at large, and the contending orators abused forein powers and one another with equal grossness. Unsteddiness then became a characteristic of the Athenian government. Propositions rejected in the morning, says Isocrates, are often ratified before night, and condemned again at the next meeting of the assembly; and we find even Demosthenes, the popular favorite of his day, complaining, that a measure decreed was as uncertain of execution as if it had never been taken into consideration. Assurance therefore for forein states, of any maintenance of public faith, was impossible. As soon as a treaty was concluded, it was the business of the opposing orators to persuade the people that they had been deceived and misled. If the attempt succeeded, the consistency of government and the faith of the republic were equally disregarded: the treaty was declared null, and those who had persuaded to it, rarely escaping capital prosecution, were fortunate if they could escape capital punishment. Seldom, therefore, tho everything must be discussed, could there be any free discussion. In the soverein assembly of Athens, as in democratical assemblies in England, a common hall of the city of London, or a county meeting for political purposes, freedom of speech often was denied; the people would hear the orators only on one side. Flattery to the tyrant, as we have seen the people in democracy often called among the Greeks, was always necessary. But honest and plain admonition, tending to allay popular passion, to obviate mischievous prejudice, or even to

to correct popular misinformation, could rarely obtain attention, unless in times of pressing public danger, and alarm among all parties.'

In the progress of luxurious refinement, military energy began to decay, and the hazardous resource of employing mercenaries grew into use. Ten years elapsed after the restoration of the democracy, during which Athens was not required to make any military exertion, and this long desuetude was fatal to her martial glory. The honours won at Marathon and Salamis were renounced, and the empire of the republic abroad as well as its defence at home were intrusted to men who were engaged for pay, from whatever country they could be collected.

After the alliance of Macedonia and Olynthus against Athens, — a circumstance attributable to the perfidious policy of the Athenians with regard to Pydna, and their total disregard and oblivion of the generous and frank conduct of Philip towards them, — we enter on a period perhaps the most interesting in all Grecian history, and for which we are almost without an historian. Diodorus and Plutarch afford nearly all the scanty materials that we possess, and it is on the orators that reliance must be chiefly placed: but we must not omit the just observations of Mr. Mitford on the value of the evidence that they afford.

'The testimony of an orator,' he says, 'must be received with much caution. For facts indeed of general notoriety among those before whom he spoke, his first object, persuasion, would generally forbid gross falsehood. But whatever he might venture to disguise would receive a coloring from the purpose of his argument; where he might venture to feign, even fiction may be suspected. Toward ascertaining truth, adverse orators in the scanty opportunities offering, should be compared; the course of events, the character of the times, the character of parties, the character of the orator himself, his purpose in the moment, and the opportunity for answering him, should be considered. The task indeed of the modern writer on this portion of history thus becomes laborious and sometimes, from an unsatisfactory result after all labor, irksome; but to do any justice to the subject it must be undertaken. Those who, like Rollin and some others, give intire confidence to Demosthenes, may produce an amusing romance, with touching panegyric and invective, but their narrative will be very wide of reäl history.' (Vol. iv. p. 267.)

For these intimations, and several others of the same kind interspersed through his work, we are much indebted to Mr. Mitford. They are invaluable comments on that difficult science — the science of studying history. We well recollect, when we read the orations of that great orator, how he swayed

swayed at his will all our affections; and how he roused our indignation against Philip in a cause of which we did not perceive the real merits, till at a more advanced period of life we reviewed and corrected our early prepossessions. Yet it was the art of the orator only that seduced and misled our sympathies. In the Athenian quarrel with Philip, that able monarch acted with caution and providence, and with a politic subservience to the real necessities of his situation. Amphipolis, Potidæa, Methone, and Pydna, under the direct dominion of Athens, (and the rest of the Macedonian coast held by the Olynthians who were threatened with the Athenian power,) constituted a danger that urged him to resolution and activity. Hence the Macedonian alliance with Olynthus. Amphipolis, Pydna, and Potidæa, were taken by the confederates.

The history then goes on to the conclusion of the Social War, as it was called. The embarrassments experienced by the Athenians in the conduct of it evidently gave Philip a considerable advantage. Meanwhile, circumstances occurred, deeply involving the interest of all Greece, which interrupt for a time, though in themselves highly necessary to be understood, the particular history of Athens: — we advert to the war for the possession of the temple and treasury of Delphi, called the Phocian or the Sacred War. The hands of the Athenians, however, were not so full that they could not find leisure to quarrel with Philip; whose greatness, the fruit of a sagacious and circumspect policy, was now approaching to its height. His kingdom, by means of his first successes in the war of aggression, which the war-party of Athens had lighted up, extended from the Euxine to the Adriatic; for Thrace and Illyria, if not completely reduced under his dominion, were brought into a state of dependency on him. Athens still commanded the Ægean: but the policy of Philip was strenuously directed to the counteraction of this evil. In spite, however, of the failure of the first confederacy against Macedon, untaught by misfortune, and forgetting the disgraceful manner in which the social war had been concluded, the Athenians persisted in hostilities against that powerful country.

It was in Thessaly that Philip gained his most signal victory, not indeed against the Athenians, but the Phocians, whom they had instigated to the invasion of that state; and the whole of it came entire into the power of Philip. Mr. Mitford does not account for what has always appeared to us so problematical in the conduct of the Macedonian monarch, that no plausible solution offers itself, but that of giving him credit for a degree of moderation and candour rarely exhibited by powerful and victorious sovereigns. Had he been resolved

resolved on carrying war into the southern division of Greece with his own arms and those of Thessaly, he might have occupied the strait of Thermopylæ, before the Athenians could have had time to send troops to defend it. After some delay, he did march to Thermopylæ; and, though it is allowed on all hands that he might have forced the passage, he withdrew his troops quietly into Macedonia, leaving Greece to her own discords.

We cannot forbear to cite Mr. Mitford's short biographical sketch of Demosthenes:

'The only child of the latter of these matches,' (that of the second daughter of Gylon with his father,) 'from his father, named Demosthenes, was left an orphan of seven years old, with property which ranked him among the wealthy of Athens. Educated as became his fortune, and introduced into life advantageously, through his connection with Democharès, he was of course to take his share of the combined evils and honors, which the Athenian constitution made the lot of the wealthy. In earliest manhood he was appointed to the expensive but honorable offices of chóregus, or president of theatrical entertainments, and trierarc, or director of the equipment of a ship of war. To the burden of this office was annexed the honor of the command of the ship equipped. But while none of the wealthy were legally excusable from the one, many would be very unfit for the other, which therefore was not so rigorously imposed. Demosthenes, tho apparently little of a seaman, acted, however, at one time, as a naval captain in the Athenian service. He contributed also to the treasury, as we find him boasting, by gift, called free, but no more to be avoided than the office of trierarc. Nothing, however, beyond common pressure seems to have been put upon him; yet, through his disposition to luxury and ostentation, his fortune was quickly dissipated. Want thus drove him to apply his talents to business; and, at the age of five-and-twenty, he began with that employment which had raised Isocrates to fortune, consequence, and fame, composing speeches for suitors in the courts of justice.

'Æschines, to balance the disadvantage of his birth, possessed, with great mental abilities, a superior figure, a voice uncommonly melodious and powerful, a reputation for courage repeatedly shown in his country's cause, a private character without stain, and manners that made him generally acceptable. Demosthenes had nothing of all these. A weak habit of body and an embarrassed manner seemed to deny him, equally as Isocrates, the hope of becoming a speaker to win the attention of listening thousands, and he had the farther great disadvantage of a defective utterance. With this, a sour, irritable temper was repelling to friendship, and an extraordinary deficiency, not only of personal courage, but of all that constitutes dignity of soul, made respect difficult and esteem apparently impossible. Nor were these defects

shown only among familiar acquaintance; they were exhibited in public, and made extensively notorious. In earliest youth he earned an opprobrious nickname by the effeminacy of his dress and manner. On emerging from minority, by the Athenian law at five-and-twenty, he earned another opprobrious nickname by a prosecution of his guardians, which was considered as a dishonorable attempt to extort money from them. Not long after, in the office of choregus, which carried high dignity, he took blows publicly in the theatre from a petulant youth of rank, named Meidias; brought his action for the assault, and compounded it, for, it was said, thirty mines, about a hundred pounds. His cowardice in the field became afterward notorious. Even his admirers seem to have acknowledged that his temper was uncertain, his manners awkward; that he was extravagant in expence, and greedy of gain; an unpleasant companion, a faithless friend, a contemptible soldier, and of notorious dishonesty, even in his profession of an advocate. Yet so transcendent were the faculties of his mind and the powers of his eloquence, that after having, by great assiduity judiciously directed, overcome the defects of his utterance, he quickly made himself mighty among the multitude, terrible to his enemies, and necessary to his party.'

[*To be continued.*]

ART. II. *An Essay on Magnetic Attractions;* particularly *as respects* the Deviation of the Compass on Ship-board, occasioned by the Local Influence of the Guns, &c.; with an easy Practical Method of observing the same in all Parts of the World. By Peter Barlow, of the Royal Military Academy. 8vo. pp. 145. 6s. 6d. Boards. Taylor, Holborn. 1820.

ART. III. *An Essay on the Strength and Stress of Timber,* founded upon Experiments performed at the Royal Military Academy, on Specimens selected from the Royal Arsenal, and His Majesty's Dock-Yard, Woolwich: preceded by an Historical Review of former Theories and Experiments, with numerous Tables and Plates. Also an Appendix on the Strength of Iron and other Materials. By Peter Barlow, of the Royal Military Academy. 8vo. pp. 258. 18s. Boards. Taylor, Holborn.

OF all phænomena in nature, nothing has hitherto more baffled the scrutinies and foiled the efforts of philosophy than the subtle affections of the magnet. The reciprocal power of attraction existing between the loadstone and iron was known at a very early period: Thales, Plato, Aristotle, and, consequently, all subsequent philosophers, were partially acquainted with the consequence of the inherent force which actuated the two substances: but not until about the end of the eleventh century was it observed that, when poised, and suffered

suffered freely to assume its own natural tendency, the magnetic needle became the index to the north and the south points of the horizon. If we look at that considerable portion of the world's duration which elapsed from the time of Thales, when the magnetic impulse was *certainly* known, to the time at which the polarity of this surprizing fossil was detected, — a period including seventeen centuries and a half, — we can scarcely fail to think that Nature has very reluctantly divulged this great secret. To this feeling we must also add the recollection that, notwithstanding the fact of a propensity to polarize having before the year 1100 been satisfactorily ascertained to exist in the magnet, two centuries more were suffered to elapse before this intrinsic faculty and positive law became in any way usefully applied. It was, however, the birth of an æra memorable indeed in the science of navigation; and few things perhaps are now more generally known than this, that the loadstone is to the mariner an universal and constant guide, in the depth of darkness setting right his helm, and in the beaconless space of ocean indicating his course. Still it is not to be imagined that this invention was suddenly matured: for, although experiments might be very generally making by the several nations of Europe during the thirteenth century, in order to reduce to practice the important law, it was not until nicely suspended within a frame or box, over a projection of the rhumbs, that the needle could be usefully employed in a voyage of any extent: nor, indeed, until the apparatus had assumed its present commodious form, could *the mariner's compass* be properly said to have been invented.

We are still farther led to reflect that many ages have expired since the introduction and general use of the compass, and that, in this latter period, science has been making much deeper researches into nature than man had ever previously effected; yet, throughout the whole of these scientific ages, the admirable instrument of which we are speaking has remained in a state of great imperfection: — not from negligence, for the most experienced and able philosophers have been constantly employed in endeavours to penetrate into the origin of the many anomalies to which magnetic attraction has seemed exposed, but because all their skill and assiduity produced little more than fruitless conjectures on the subject, and consequently no essential improvement was effected in the construction of the compass.

In the preceding remarks, we have glanced cursorily at the slow advancement which, during a vast succession of time, has been made towards perfection in an instrument very simple

in its principle, but very intricate in its nature. The design of these preliminary observations, it will be obvious, is to afford those of our numerous readers, who have paid little or no regard to the question of magnetic influences, an opportunity of judging more satisfactorily concerning the consequence of some recent experiments which have been made on the sea-compass by Mr. Barlow of the Royal Military Academy, and recorded in the first mentioned of the two volumes now before us. As, however, nothing in the general allusions already made give those who are strangers to this subject a tolerable idea of the difficulties with which the inquiry into these phænomena is embarrassed, it will not be exceeding our province to notice, in a brief manner, some of the most conspicuous of those particulars which have, from first to last, confounded not merely individual genius and skill, but the united powers of philosophy in all the scientific associations throughout the earth.

One essential defect in the compass is that which is commonly termed its *variation*. Only in some particular tracts of the earth will the needle point due north and south. It sometimes exhibits a considerable angle of variation westward; and, in places not far distant, an eastward variation equally great prevails: all apparently without any steady principles. These phænomena seldom correspond with respect to the quantity of variation in any two equal distances of any magnitude. According to a chart of the variations by Bellin, a very celebrated engineer, the needle continues stedfast at 20° of westerly variation during the whole of a direct course from Bristol across the Atlantic to Boston in North America, a distance of about 4800 miles: but in the minor distance from Boston to Cape Florida, about 1100 miles, a variation of 23° occurs. Another instance, in which a very sudden and unusual transition is experienced, has been observed in the Indian Ocean. Sailing east from Madagascar on the parallel of 20° south latitude, in the first seventeen hundred miles, 15° difference of variation westward are found: but, continuing the course on the same parallel, the needle experiences no farther alteration, and is stationary at 5° of westerly variation throughout the whole voyage to New Holland, a distance of three thousand five hundred miles. It will be noted that from Boston to Cape Florida the course is supposed to be north and south, but in the latter instance the course is from west to east. These, however, are selected as rather extraordinary cases, to shew the greatest extremes of variation in the least known distances, and the least variation in the longest courses connected with the former.

Besides,

Besides the fluctuation to which the needle is incident in this respect, another peculiar propensity, termed *the dip*, affects the regularity of its other motions very materially. When it has been nicely balanced on a horizontal axis, it is found to decline gradually from its horizontal position, and to settle at a very considerable angle with the plane of the horizon: which angle, like that of the *variation*, differs constantly at different places of the earth's surface.

It has moreover been found to have a daily periodical motion, or shifting backwards and forwards: that is, it veers during the forenoon a little towards the west, and returns in the afternoon towards the east; and the quantity of this daily deviation is not always the same, but differs according to the temperature; being greater in summer than in winter, but less in the tropical than in milder climates.

As every magnetic needle is subject to these aberrations, to whatsoever part of the world it may be conveyed, they may be termed *universal affections*: but it has other irregularities of a less general character, though perhaps not less important and perplexing; one of which only we shall here notice, as being immediately connected with the experiments and results now under consideration.

It has been already stated that, of all substances, the magnet is most susceptible of the influence of iron; and, as considerable quantities of this metal are distributed throughout every fabric of more than ordinary dimensions, it is almost impossible for a magnet to be practically situated and yet be out of the reach of such local attractions. Now the greatest purity of these magnetic laws is requisite on ship-board; and, as vast quantities of iron are placed in and about every part of a vessel, the needle is always found to be materially impressed and disturbed by the combination of this confused local influence: so that, its true bearing being thus, in all situations, considerably changed, the information meant to be derived from it in critical cases, when it would be most desirable, is consequently rendered dubitable. To the error arising out of this local attraction, the attention of Mr. Barlow has been most expressly directed; and for this evil we conceive that he has been fortunate enough to propose an efficient remedy, or at least a valuable modification of the effect.

Before we fully enter on a report of the labours and discoveries of Mr. Barlow, it will not be amiss to afford a preliminary view of the opinions of those who have been most attentive to the subject and consequences of local attraction. In our lxxxivth volume, p. 301., will be found some comments on a tract relative to this question. We then took an opportunity of noticing

ticing that "Mr. Wales, who accompanied Captain Cook in his several voyages for the purpose of recording astronomical observations, was the first who seems to have discovered the effect on the needle of that attraction which was produced by the matter within the ship;" and we inserted an extract from the introduction to some astronomical tables, in which Mr. Wales comprized his remarks concerning this local influence, to which we beg to refer such of our readers as may desire to know under what circumstances it was first observed. From the time of its discovery by Mr. Wales, nothing important appears to have been published relative to local attraction until Capt. Flinders, after his voyage to Terra Australis in 1801 and 1802, renewed the subject. He had paid during his voyage much attention to it, and seems to have obtained the first correct ideas with regard to its being connected in some measure with the phænomenon termed *the dip*. Capt. Flinders, moreover, deduced from his own observations a rule for estimating the aberration consequent on local attraction: but this rule has since proved inadequate to effect the purpose which was intended. — In the article above quoted will also be found, besides some farther information relative to the observations of Capt. Flinders, the account of "An Essay on the Variation of the Compass, shewing how far it may be influenced by the Direction of the Ship's Head; with an Exposition of the Dangers arising to Navigators from not allowing for this Change of Variation; interspersed with practical Observations and Remarks. By W. Bain, Master in the Royal Navy."

We have since had an opportunity of learning the result of a series of recent observations made by Capt. Sabine, in Capt. Ross's late voyage of discovery to Hudson's Bay; it being previously ordered that the effect of local attraction on the needle was to be one of the phænomena to which his particular attention should be directed. (See M. R. vol. xci. p. 184.) As we have already had occasion to insert the observations of Capt. Sabine in our notice of the communications made to the Royal Society, it is not necessary now to do more than refer to the article as above; which also contains, besides his remarks on "the Irregularities of the Compass Needles of the Ships *Isabella* and *Alexander*, caused by the Attraction of the Iron contained in the Ships," his "Observations on the Dip and Variation of the Magnetic Needles, and on the intensity of the Magnetic Force;" together with a communication made also to the Royal Society by W. Scoresby, junior, Esq. "On the Anomaly in the Variation of the Magnetic Needle as observed on Ship-board." — In perusing the pages which contain our review of these papers, the reader will be enabled to

ter derive, from the account of a variety of practical observations made with the most perfect apparatus, and with unquestionable skill, a proper knowlege of the state in which the inquiry respecting the influence of local attraction stood immediately before the important discovery of Mr. Barlow was announced; and we cannot refrain, at this point of our remarks, from congratulating that gentleman on his having so completely anticipated the strong injunctions urged by us, when the subject then came under our consideration, on the necessity of pursuing with still greater determination this interesting inquiry, and recommending it to the attention of our mathematicians and men of science.

As the whole of the experiments conducted by Mr. Barlow were throughout similar to one another, except that the iron balls which he employed were sometimes shells and in some instances solid, sometimes small and sometimes large, it will only be necessary to state the nature of the experiment. Having provided a proper table, and on it described a number of concentric circles, the circumferences of which he divided into degrees, &c.; and having placed a ball of iron precisely in the common centre of the several circles, he proceeded to move the compass carefully from point to point about each circumference, strictly observing at every position the effect produced on the needle: also elevating and depressing the compass above and below the ball, perpendicular to each of the circumferences; and accurately remarking the position of the pivot of the compass with respect to the centre of the ball. After having repeated these experiments at different distances from the ball, and confirmed his observations by a variety of the most delicate instruments, Mr. B. at length happily succeeded in deducing this positive conclusion; that, *in a certain plane, the iron ball had no influence on the needle; and that this plane is exactly, or very nearly, perpendicular to the direction of the dipping needle:* the dip in this latitude being about 70° below the plane of the horizon, and the angle of the plane of no action being about 20° above the plane of the horizon; the angle of *the dip* being consequently the complement of the angle of *the plane of no action.* Thus resulted, from the first series of experiments, a new and valuable fact relative to the mysterious law of magnetic attraction. It ought, however, to be here mentioned, in justice to Capt. Flinders, that, though he never positively arrived at this important fact, yet those observations must have been very acutely made which enabled him to infer the relative direction of the dip and the angle of local attraction; and which furnished him with a rule, partly

correct, for counteracting the consequence of errors in computation resulting from this particular discrepancy.

The next object was to ascertain how far the discovery would contribute to supply the necessary rules for computing the effect of local attraction in any latitude, or longitude; and also with respect to the distance or quantity of the operating mass. In determining his several formulæ and deducing his rules, Mr. Barlow has not only displayed much ingenuity, but has evinced an eminent portion of mathematical knowlege.

The several laws determined are these:

For the Latitude: — *The tangent of the angle of deviation is proportional to the rectangle of the sine and cosine of latitude; or to the sine of double latitude, the longitude being zero.*

For the Longitude: — *The tangent of the angle of deviation is proportional to the cosine of longitude, the latitude being constant.*

General Rule, the latitude and longitude both changing: — *The tangent of the deviation is proportional to the rectangle of the cosine of the longitude, and the sine of the double latitude.*

For the Distance of the Mass: — *The tangents of the angles of deviations are reciprocally proportional to the cubes of the distances.*

For the Mass: — *The tangents of the angles of deviations are proportional to the cubes of the diameters, all other things being the same.*

No rational doubt can be entertained of the efficiency of any rule, the datum of which is *fact determined by experiment*, and when the operations of the rule are afterward corroborated by a series of experiments, as in each of the foregoing instances; where the several results of each particular rule, corresponding to the course of experiments, are given in tables; — and it is not a little curious to witness the close approximation that appears in almost every instance between the experiment and the computation.

The investigation of the law of attraction, as it regards the mass, has tended to the disclosure of another very important secret in the law of magnetic attraction.

'The cubes of the diameters being proportional to the masses, the obvious conclusion,' says Mr. Barlow, 'seemed to be that the tangents of the deviation were also proportional to the masses; and such, in fact, was the conclusion I had drawn, when I fortunately made trial of a ten-inch shell whose weight was 96lb., or just three-fourths of that of the last solid ball of the same dimensions, and I was not a little surprised to find that I could observe no difference whatever between these results and the former. I then determined

determined on a regular course of experiments with the shell, at the same distances, &c. as I had adopted with the ball; and having completed them I found, on a comparison of the results, that they tallied with each other throughout. In fact, it appeared *that the power of attraction resided wholly on the surface, and was independent of the mass.*

'Being, however, unwilling to leave any thing doubtful respecting a result which appeared so extremely novel and unexpected, I tried two other ten-inch shells, lest there should have been any thing peculiar in the one referred to above; I then employed other shells of different diameters and thicknesses, the whole of which still indicated the same law, viz. *that the tangents of the deviation are proportional to the cubes of the diameters, or as the* $\frac{3}{2}$ *power of the surface, whatever may be the weight and thickness.*

'This law, however, I have since found to have its limits; for having procured a ten-inch shell of tin, and another of iron, the weight of the former being 43 oz. and of the latter 45 oz., I found the power not so great as in the solid ball of iron, although the approximation was very near, considering the great disparity in the weights; the iron shell producing deviations which were to those of the solid ball as two to three nearly. Now the thickness of the iron being here at a medium about one-thirtieth of an inch, the conclusion which we may draw from this fact appears to be that the magnetic fluid requires a certain thickness of metal exceeding one-thirtieth of an inch in order effectually to develope itself, and to act with its maximum of effect.' (P. 43—45.)

This conclusion is afterward confirmed by a series of experiments, and has certainly unfolded a new and interesting secret in this curious branch of physics.

In prosecuting some of his experiments with a very fine instrument fitted up in a brass box, Mr. B. found himself greatly perplexed with results contradictory to those which had been before obtained; and, after having given a description of this perfect instrument, (as it had been esteemed,) he says:

'I have been particular in describing this instrument, not because I made much use of it in my experiments, but because I found a defect in it which may probably more commonly appertain to compasses of this description than is usually imagined, and which, I conceive, is important to be made public. Having, immediately after my apparatus was erected, repeated with the above instrument a few of my former experiments, I found myself considerably perplexed with certain anomalies and irregularities which I could not account for on any principle, till at length it occurred to me, that they were precisely what would take place, if any part of the brass box itself had become magnetic, and on trial I found this actually to be the case; for, on removing one of the pieces of brass attached to the box, for the purpose of setting the instrument and fixing the sights, I found it to be strongly magnetic, sufficiently

sufficiently so to produce a vibration of the needle, when applied outside the glass of 14 or 15 degrees, and to retain the same $1\frac{1}{2}°$ out of its natural direction; and the lighter needles belonging to my other compasses were drawn and retained by the same piece of brass four, five, or six degrees from their true magnetic bearing, although applied outside the glass, and therefore at nearly a quarter of an inch from the extremity of the needle. This piece of brass was by far the most powerful in its effects; but still every screw and attached piece in the instrument had acquired the same quality to a certain degree, so that no dependence could be placed on the needle except when these were all removed, which rendered its application inconvenient.' (P. 16, 17.)

Considerable utility, we conceive, will result from such information as we have just cited.

Although the following hypothesis is advanced with much diffidence, it would be culpable in us to pass over a conjecture which not only bespeaks ingenuity and deep knowlege of the subject, but which there is every reasonable probability to suppose will ultimately be corroborated by experiments, and become a valuable rule in subsequent investigations. — After having furnished a formula for ascertaining the variation of the directive force in different latitudes, in which the index of the cosine of the dip denoted by m is indeterminate, Mr. B. proceeds to observe;

'If we might be allowed to draw any inference as to the probable value of m, in the above expression, it seems reasonable to assume, that if the power of the attracting body were increased or diminished in the same ratio as the directive force, that is, according to our hypothesis, *as the cosine of the dip*, the deviation would remain constant. Now we have seen that the square of the tangent is as the cube of the force, or the tangent as the $\frac{1}{2}$ power of the force; whence it follows, that if the above increase or diminution of force do not take place, but that it remains constant, then the tangents ought to be found inversely as the $\frac{3}{2}$ power of the directive force; that is, as $\overline{\cos.\ \frac{3}{2}\delta'}^{-1}$; or, $m = \frac{3}{2}$. It would, however, be best to deduce this index from actual observation, though, if the foregoing hypothetical reasoning prove correct, it will follow that at the equator the effect of iron on a ship's compass is less than in our latitude in the ratio of 1 to 5 nearly; while at the pole, where cosine $\delta' = 0$, it gives the angle of the magnetic north $= 90°$. But at the pole the horizontal needle has no natural magnetic direction; the formula, therefore, may still be considered as applicable even in this extreme case.' (P. 53.)

The confirmation of this hypothetical inference will be expected with no small degree of interest, by all who are either speculatively or practically concerned in the subject of magnetic attractions.

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The law of action, says Mr. B., as it obtains between a magnetic needle and *regular* masses of iron, 'being established, either exactly or approximatively, by the foregoing experiments, my next object was to ascertain whether the same law was applicable to *irregular* masses.' We have then a detail of experiments made on an iron 24-pounder cannon, nine feet six inches long, weight 58 cwt., with formulæ, and examples of computation; after which the section is thus concluded:

'These experiments will be, I trust, quite sufficient to satisfy every one, that the same laws which I first obtained from observation on regular masses of iron, are equally applicable to irregular masses; and *that they furnish us with the means of computing the local attraction of a ship's guns upon her compass, under all circumstances, and in all parts of the world*: at least, if (as there is the strongest reason to believe) the plane of no attraction varies its position in different latitudes, so as to be every where inclined to the horizon at an angle equal to the complement of the dip.' (P. 65.)

From the deficiency of observations accurately collected in different parts of the world, the author has scarcely yet had a fair opportunity of proving the efficacy of his rules, with regard to the effect of local attraction on ship-board, where the compass is particularly situated with respect to the masses of iron distributed about the vessel. He has, however, availed himself of the observations furnished by Capt. Sabine, during the late expedition to the north-west; and the greatest deviation, according to Mr. Barlow's rule, applied to Capt. Sabine's observations, is 27° 26′; which Capt. Sabine found 'by actual observation to be at least 25°, "*if it did not exceed that amount.*" The agreement is therefore as great as can be expected.'

Attempts to produce and prescribe formulæ are necessarily futile, unless our principles are self-evident, or equally irrefragable, for they can only accidentally hit the truth: but rules resulting from principles properly attested, and deduced by a proficient in mathematical reasoning, are infallible. Now we have no hesitation in pronouncing the rules furnished by the present author, on the subject of magnetic attraction, to be of the latter character, and therefore intitled to implicit confidence: for, though we have at present but a paucity of evidence as to their efficacy on ship-board, yet they have produced such a series of approximations to the several tests, as cannot fail to astonish those who are best acquainted with the nature of the task which has been (as it were) at once so effectually performed.

Mr. Bar-

Mr. Barlow, however, has extended the advantage of his observations and experiments farther than the mere rules, and has proposed 'a method of determining the local attraction of a vessel by experiment.' The experiments relative to the practical apparatus intended to be used on board of ships having been detailed, he says,

'These results, although they exhibit some small aberrations, are sufficient to shew that the principle itself is correct, and that with greater precision, and a more accurate mode of suspending the shell, greater accuracy might have been attained. These experiments had been performed before I had made the singular discovery that the power of an attracting body of iron resided in its surface; and I therefore at that time foresaw an impediment to the practice of this method on board a ship, in consequence of the mass of iron which I thought would be necessary to produce the desired effect: but having since found that *surface* is the principal thing to be attended to, this difficulty is avoided, as a mere globular iron shell, or a simple circular plate of the same metal, is amply sufficient for the purpose. I therefore ordered a double circular plate of iron to be made, fifteen inches in diameter, weighing only 4lb. 13 oz., with which I repeated my former experiments, and made several others, the whole of which gave the most satisfactory results; and by afterwards attaching the same plate to a ship's binnacle, I found that its power was far greater than would be requisite for doubling the effect of the guns of any vessel of the navy, although applied exterior of the binnacle, and nearly fifteen inches distant from the pivot of the needle.

'I cannot resist adding a note in this place which may be thought of some importance. Upon my examining the compasses in store in Woolwich dock-yard, for the purpose of selecting one for my experiment, I could scarcely bring myself to believe that the instruments exhibited to me were those actually employed in his Majesty's vessels: the cards, bowls, needles, &c. seem all worthy of each other; equally clumsy and imperfect;—and it does appear to me very unaccountable that vessels of such immense value, and the safety of so many valuable lives, should be endangered by the employment of instruments that would have disgraced the arts as they stood in the beginning of the eighteenth century.'

Our readers will recollect that we have already adverted to this subject, in terms and with information similar to those of Mr. Barlow.

We have now given an outline of that part of the work which appertains to local attraction; and we have no doubt that the practical navigator, as well as the inquirer into the phænomena of nature, will receive the many new and important communications, which the author has made, with applause and satisfaction. In the last two sections are considered the

phænomena

phænomena of the daily variation of the compass, and the general nature of magnetic action, which are both discussed with much skill; and many suggestions are contributed, that are well intitled to the serious attention of future experimentalists, and lovers of this science.

In concluding these remarks, and awarding to Mr. B. the merit so justly due to him, we may be allowed to mention that several little inadvertences in diction and phraseology occur, of which the expression '*as respects*' in the title is a sample; and we the more regret such *incuriæ* because his communication is not merely to England but to the world. From the perspicuous manner in which he usually writes, we judge him to be very capable of avoiding these inaccurate expressions.

The essay which has also been supplied by Mr. Barlow, concerning the strength and stress of timber, a matter of essential import to every practical engineer and architect, contains many well digested truths; which, if some of them were not previously unknown, appear in too many instances to have been neglected. We believe that no English author has professedly treated on this subject until it came under the investigation of Mr. B.: but the French government have employed, particularly in late years, some very eminent men to examine into the texture and quality of the several kinds of building timber, and to furnish an estimate of the relative strength of each. In the early part of his volume, Mr. Barlow has given an historical sketch and dissertation, in which the nature and merits of the several theories are discussed; and from which it appears that the experiments were, in some cases, very inefficiently made on which the principles of computation were founded: while in others assumptions had supplied the place of fact, so that the conclusions which had been drawn were calculated more to mislead than teach. In consequence of these fallacious computations, and considering the mischief which might ensue from adopting them, the important subject was brought under Mr. B.'s scrutiny.

The way in which the author proceeds in his inquiries is such as must, in all cases, if conducted in a critical manner, insure success. It will be evident that the object of such a work as the one that we now describe must be to take into consideration the force of any pressure, or strain, on any piece of timber about to be used; and the substance necessary to sustain or endure that force according to the texture, &c. of the timber. First, then, a course of experiments is necessary to determine the relative strength of every kind of building-timber;

timber; and from these data are to be deduced the rules to govern the judgment of the artificer in selecting and employing, in all cases, materials proportionate to the stress to which they are respectively to be afterward subjected.

It cannot fail to appear, to any one who considers the nature of the subject on which Mr. Barlow has here been employed, that only a *comparative* estimate of the strength of each sort of timber can be obtained; as it is well known that situation affects the growth of trees, and that a variety of accidental circumstances will render even those of the same nature very different in quality. After the elements of calculation, therefore, have been determined as carefully as the nature of the case will admit, and the various rules resulting from them have been deduced with all possible accuracy, much must depend on the arbitrary judgment of the artificer in selecting his material; that is, he must be what is termed "*a good judge of timber;*" — otherwise, he may possibly fail in his expectations, though in his work he may have adopted every piece according to rule.

We can only say that Mr. Barlow seems to have bestowed the utmost care in the pursuit of his object throughout; — that, as far as the advantage of calculation can be applied, he has applied it; — and that, if the rules which he has furnished and the practical examples to illustrate them be duly observed, much improvement will be derived in the particular part of those mechanical and architectural professions to which they expressly relate.

ART. IV. *Memoirs of Mr. John Tobin*, Author of the "Honeymoon." With a Selection from his unpublished Writings. By Miss Benger, Author of "Memoirs of Mrs. Elizabeth Hamilton." Crown 8vo. pp. 450. 12s. Boards. Longman and Co. 1820.

AMONG the few candidates for legitimate fame in the province of the drama within the last half century, the name of Tobin stands so high that, with the exception of one or two of his theatrical rivals, he may justly lay claim to the very first rank of stage-writers of our own times. In one respect, indeed, he is alone and unrivalled; viz. in the happy adaptation of a poetic style to dramatic dialogue. Formed in the cast and character of his plays on the model of Shakspeare and his contemporaries, he is yet no servile imitator; and while in the tone and tenor of his language he leaves the laboured copyism of Fazio far behind, in the opinion of his warm admirers he will be considered as excelling

ling even Joanna Baillie in the one fascinating attribute of easy, though forcible, versification. In his comic vein he approaches closer to Sheridan than any contemporary; and, with regard to the charge of plagiarism, so often brought against him, the great name which we have just cited will keep him but too much in countenance in this practice of stealing foreign sweets, and condensing them into native essences.

The 'Memoirs' here presented to the public are calculated to gratify, in a very satisfactory manner, the natural curiosity concerning the author of "The Honey-moon." We trust that the work will also answer a more important purpose; we mean, that of exhibiting, in strong colours, the cruel and unworthy treatment which English talent has too often experienced in its vain hope of patronage at English theatres. — This is a sad subject; and we are not disposed at present to enter on it, farther than to state that even the author of "The Honey-moon" was unable to command an audience during his lifetime*; although his dramatic efforts had been for years presented to the callous or indolent dispensers of theatrical reputation. Decidedly the best comedy since "The School for Scandal" lay in vain imploring the notice of that extraordinary man of genius, whose sympathies seem, on this and on other occasions, (witness Mr. Coleridge's "Remorse") to have been as dead as his wit was ever alive.

The early habits of Mr. Tobin, the little circle of friends to whom he read his generally unknown productions, and the exemplary and engaging friendship of his brother, are all described, in an interesting and even elegant style, by the accomplished lady to whom we are indebted for the present volume. We are far from deeming ourselves authorized to diminish the attractions of that publication, by selecting from it any of the most striking particulars relating to the fate and fortune of a writer, whose posthumous reputation has exceeded that of much the larger portion of his living rivals; and we shall direct our attention to a higher subject of criticism, — we mean the selections from Mr. Tobin's hitherto unpublished works, with which we are favoured by Miss Benger.

The first of these is the fragment of a tragedy. What this play might have ultimately turned out, it is impossible to judge accurately from the portion here published: but we are reminded that, whatever its own imperfections may be,

* That play, by the meritorious interference of Mr. Wroughton, was in rehearsal when Mr. Tobin died.

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it was followed within four years by "The Curfew." As far as the merit of detached passages can enable us to form a conjecture of the probable success of the whole piece, we should certainly augur well of this tragedy. Where, among Tobin's literary opponents, shall we find any thing superior to the subjoined extracts? "The Orphan" will strongly recur to the memory of our readers: — but is it not some praise to suggest *that* recollection without any degrading comparison?

'*A Brother defending a Sister.*

'Thou dost bely her, foully thou beliest her,
She came no eager wanton to your arms,
But slow and tim'rous, urged by solemn vows,
Which, villain-like, you since have violated,
She yielded up, a pure unspotted prize,
Her virgin heart. ———
Oh! she was all that nature ever formed
To feed the ravish'd eye, and fill the soul.
With wonder and delight mankind beheld her.
Fresh as the lily, on the mountain's side,
She bloom'd in vestal purity — Till a vile worm,
Crept to her innocent breast, and nestling there,
Distilled his venom on her opening sweets,
And left them all to wither.'

Again:

'Oh, my poor sister, my deluded martyr,
Where dost thou wander now: the wintry storm,
That heaves the lab'ring mountain to its base,
And gives deep-rooted oaks their shaking fits,
How will thy cheek endure it? — Think of this,
Oh think and tremble, for if I forgive thee; —
Nay, if I do not hunt thee through the world,
As an attainter of my house's blood,
May I survive in shame that Roman pander,
Who to his sister's arms let in the ravisher,
And trick'd her out for midnight violation.
So vengeance guide my arm.'

It is obvious that, in this and many other passages, the *language* of Mr. Tobin is rather cast in the model of the writer whose inimitable pathos he so often approaches, (we mean the tender Otway,) than in that of the older dramatists. The romantic *character* indeed of that older drama is strongly impressed on his best efforts: but he had too good a taste studiously to adopt a *phraseology* now obsolete in this country. There is a sort of united reality and fancy in the scene, which it would be difficult to discover in any successor of Shakspeare, more strongly and happily exhibited than in the pieces

pieces of Mr. Tobin; and they have, at the same time, a clearness, a precision, a conciseness, an effect, wholly his own: so that, if the similarity of prominent parts of his plots to those of his predecessors deprives him (as indeed it must, for ever,) of the highest praise of originality, yet in a secondary sense he is decidedly original. He has a management, a neatness, a knowlege of stage-effect, which will place him very high in the estimation of good theatrical judges, while the honours of the drama continue to be cherished in England.

It would occupy a much larger space than we can bestow on the present article, to support and exemplify these remarks by an adequate discussion, or by quotations sufficiently various for the purpose of proof. We must be contented, therefore, with the exception of one or two extracts, to refer to the volume before us; and direct our attention to a part of the author's poetical character, of which we may be enabled by a few selections to convey a tolerably faithful idea. We allude to the light, airy, elegant effect of his lyrical pieces. Arising naturally from the subject of the scenes, they have a separate merit which has rarely been approached, and scarcely ever excelled, in the English Opera. To that species of composition, which is becoming nationally popular among us, Tobin, had he lived, would in all probability have added an interest which (excepting in a very few instances) it has never attained; and he would not have left "The Duenna," and one or two other happy specimens, in quiet possession of undisputed operatic laurels. "Yours or Mine," and its companion in this volume, "The Fisherman," shew what might have been *expected* from the cheerful and energetic exertions of this pleasing writer. How he maintained, for so many years of discouragement, the hope and the ardour necessary for *any* effort of this sort, none can conceive who do not, in some degree, share the unconquerable love of literary fame which inspired and supported his muse.

Will not our readers agree with us in calling the following 'Air' poetical and pleasing?

'The flow'r enamour'd of the sun,
At his departure hangs her head and weeps,
And shrouds her sweetness up, and keeps
Sad vigils, like a cloister'd nun,
Till his reviving ray appears,
Waking her beauty as he dries her tears.'

Again, although it reminds us of a well-known air in one of its expressions, and is, perhaps, rather common-place altogether:

'Nay, gentle stranger, do not blame
My gratitude sincere,
Accept for thanks what words would shame,
The language of a tear;
The pow'r I want, yet have the will,
Such kindness to repay,
For tho' my tongue may falter still,
My heart will something say.'

The following is more original, and, we think, pretty:

From the green waving corn,
The lark spreads his wings;
And hails, as he sings,
The fresh glow of the morn.
With pinions replenish'd, he hovers on high,
And so far sends his song from the blue-vaulted sky,
You would think the shrill note, as he soars from your view,
To his dear native earth, bade for ever, adieu!
But his eye is still fixt, where his wing shall repose;
And tho' heaven-ward his flight,
He upholds with delight,
Yet with rapture he darts to the spot whence he rose.'

We must find room for another of these little songs:

'Welcome, once more, thou heaving ocean!
Land of my blighted hopes, adieu!
Soon shall my sails with ling'ring motion
Sink slowly from the landman's view.
Let winds blow hard and billows rave,
The roaring blast, the whelming tide,
My shatter'd vessel may outride,
Led by the star,
That gleams from far,
To light her o'er the pathless wave;
But woman, he
Who trusts to thee,
Shall perish on an unknown sea,
No voice to cheer, no lamp to guide.'

Surely these shorter efforts display a grace and a simplicity which are not ordinary.

The style of the comic airs may be judged from the following:

'When I was a very little boy,
And sat on my father's knee,
He call'd me his darling, his pride, and his joy,
And my pretty Balthazar, said he,
Whilst you live be more willing to borrow than lend,
For the world is a scramble for pelf;
And tho' you should now and then think of a friend,
You must always remember yourself.

So

So I look'd something roguish, but made no reply,
Yet my father was pleas'd with the turn of my eye,
And my dear mother said,
As she patted my head,
I think that Balthazar will do bye and bye,'

We should, however, be unjust to the nervous and manly poetry of Mr. Tobin, if we rested our applause solely on the foregoing selections. Sincerely admiring, as we do, his dramatic vein, we are bound to present a specimen or two of a loftier cast, in justification of our very favourable opinion of his genius.

In the play of "The Indians," the governor of a Spanish settlement sends his daughter, for purposes of policy, into the prison of the leader of the Creeks; an Englishman by birth, and who thus relates his story:

'*Almanza.* You have guess'd well
My father's purpose, but these blushes, Sir,
Are for his thoughts, not mine. I came, believe me,
But by command.
'*Raymond.* Hear then a simple tale,
That to the purpose shall speak plain and full:
Some years are past (no matter now the cause)
Like jarring friends, I and my country parted;
I sought my fortune 'midst the Indian Creeks.
'Twas at the close of a long sultry day,
Upon a wild savanna, faint with hunger,
Shook with a fever, I look'd round in vain,
For trace of living object, man or beast:
But all was horrid stillness — on the ground
I lay me down in absolute despair,
So very sick at heart, that when at last
My jaded senses drop into oblivion,
I car'd not, if mine eye-lids, as they clos'd,
Should ever open on another dawn.
But long I slept not; sudden in mine ear
These accents softly whisper'd — "Wake, poor man.
White man, awake; the rattle-snake is near;
The tyger is not couch'd yet." I awoke:
It was a woman — she drew back awhile
To gaze full on me, and put forth her hand
With such a look of kindness (pardon me,
I ne'er can think on't with impunity) —
She led me to her hut, brought me fresh food,
And water from the spring — watch'd o'er my sleep,
And when I woke, she brought me food again;
Thus three long weeks she purs'd me, and meanwhile
Taught me her language with a breath so sweet,
And was so apt a scholar learning mine,
(For of such little offices as these,

The mighty sum of love is all made up,)
That with reviving health I drew in that
Which wanted still a cure; and not long after,
When of the Creeks I was appointed chief,
Then I remember'd Zoa, and her care
Of me at life's extremity. Yes, then,
In the full face of our assembled warriors,
I took her for my wife; and shall I leave her?
No, not for all the white-complexioned dames
That dazzle Europe: never, never.

'*Alm.* Accursed be she who tempts thee. — I am come
To seek your faithful friendship, not your love.
If by a father's tyranny compell'd,
And urg'd beyond the patience of my sex,
I should take shelter with you —

'*Raym.* With the Creeks?

'*Alm.* Ay, for I pant for freedom.

'*Raym.* True, 'tis sweet;
But to the bird who never stretch'd his wing,
Or felt the season's sharp vicissitudes,
Fed by your hand, and lodg'd within your bosom,
Freedom is fatal, lady. — Have you ponder'd
Well on the horrors of the savage state?
How our rude modes will shock your gentle breeding?
Our simple fare mock your high-season'd palate?
Our mean attire your heavenly beauty shroud?
On the bare earth can those soft limbs find slumber?
And then our habitations, — ah! too mean
For beasts to hovel in.

'*Alm.* Yes, I have thought
Of all the ills your fancy conjures up;
Ay, and of more: the road I know is rough,
And I ill shod for such a pilgrimage;
Yet not the elements, nor man, nor beast,
Can to this heart strike terror more profound,
Than a stern father's uncontracting brow,
Who, on the altar of his mad ambition,
Would offer up his child. — Will you protect me?

'*Raym.* Yet pause upon the brink of resolution,
Nor in a fit of spleen, a flush of anger,
A momentary tumult in the blood,
Do that which will bring long repentant days,
Or nights of lonely hopeless meditation,
And leave a sharp imperishable thorn,
When all the rose is withered.

'*Alm.* You speak thus,
Because I am a woman.

'*Raym.* No, believe me.
Oh! when the loud-tongued trumpet, and the drum,
Stirs all his soul, a soldier's wounds but warm him;
But in the after calm, when slaughter sleeps,

Then

Then as he festers in the midnight air,
And raw winds pierce his mangled body thro',
He curses honour and disclaims ambition.
I could say more, if time would halt to hear me;
But the day wears, and e'er the downward sun
Kisses the ocean, I would see the Creeks;
Suffice it, lady, after having call'd
Your thoughts to counsel, should you still resolve
To keep your desp'rate resolution,
Such welcome as rude savages can give,
You may command.

'*Alm.* Come, I will lead you to the light of day.
Would I could bear to all the thrilling voice
Of liberty, and thro' the peopled earth
Unbar the dungeons of captivity. [*Exeunt.*'

This scene reminds us of the *poetry* of the better days of the drama. Otway would not have been ashamed of it, and it would certainly have adorned the pages of Rowe. We could select many more passages, of equal merit, even from the portion of Mr. Tobin's works which is here presented to us; without referring to "The Curfew," or to "The Honey-moon." It is impossible to calculate what we have lost, as lovers of the drama, by the heartless and chilling neglect which was the lot of this excellent writer while he lived; and whose posthumous honours form a painful illustration of the forcible couplet of the satirist,

"See nations slowly wise, and meanly just,
To buried merit raise the tardy bust."

The prose of Mr. Tobin, which sometimes succeeds in alternate elegance to his poetry, has on several occasions the stamp of polished society, with the wit which that society too often wants. As an example of good taste, we may select the subjoined feeling little passage from "The School for Authors;" which, although well-known, deserves repeated perusal.

An interesting young girl announces to her lover her intention of being present at the first representation of his play:

'*Jane.* I feel it will be a trial, yet don't attempt to dissuade me. I will seek out some gloomy dim-lighted corner of the house, where my varying cheek shall be unnoticed, — my beating heart unheard; where hope, unperceived, may elevate, and fear depress me: from whence, if you are successful, I may bear the tidings with the speed of sound; and if you should fail, — but I don't think you'll fail, — rather than you should fail, I'll make a speech to the audience myself.

'*Clev.* My sweet girl, — and what will you say to them?

'*Jane.* I will tell them, it is the first fond child of your fancy; the growing darling of many anxious days, of some sleepless nights.

'*Clev.* It is, indeed!

'*Jane.* That its success will crown the hopes of two young and faithful hearts; and that, if it should fail; — but it can't fail, — it won't fail, — I shall break my heart if it fails.

'*Clev.* Nay, nay; calm your emotions; it will come fairly and fully before a jury of my countrymen; and, though I fall by their verdict, I will not arraign their justice.'

We must here take our leave of this pleasing volume. Had we left ourselves room, we do not know whether our fear of diminishing its attractions, in any manner, would have been strong enough to prevent our selecting for quotation the very striking account of Mr. Tobin's death; or the compressed yet comprehensive account of the age of Shakspeare, in some of its leading *dramatic* features. The remarks, also, on the natural effect of the present excessive love for spectacle;

("*Omnis enim hic oculos migravit ab aure voluptas,*")

in discountenancing the efforts of the genuine drama, and disheartening the very soul of the tragic and comic muses, are equally just and powerful; and, on the whole, we have every reason to be grateful to Miss Benger, for her correct and classical tribute to the memory of an author who certainly deserves both those epithets.

ART. V. *A Journey from India to England*, through Persia, Georgia, Russia, Poland, and Prussia, in the Year 1817. By Lieutenant-Colonel John Johnson, C. B. Illustrated with 13 Engravings. 4to. pp. 385. 2l. 2s. Boards. Longman and Co.

THE preface informs us that this narrative was undertaken through private motives, for the satisfaction of a family and friends who were interested in the slightest accidents and adventures of the author. It was written during the short intervals between quick travelling and rest, at which periods also were executed the coloured sketches accompanying it; and certainly it was well adapted to call forth exhortations for a more public communication, by the useful character of the notices and remarks, by the novelty and interest of the road chosen, and by the unaffected propriety and neatness of the composition.

Chapter i. relates the voyage from Bombay to Muscat; and the second, from Muscat to Bushire: but, as we had lately occasion to survey in other company these sea-ports, we shall proceed to the journey over-land, which begins with the third chapter.

An

An agreement was made with a muleteer of Bushire to convey the fellow-travellers, Lieutenant-Colonel Johnson and Captain Salter, in eleven days to Shirauz, allowing for a halt of two days at Kauzeroon. Near Daulekee are bituminous springs, of which a view is given, and the substance derived from them is thus described:

'Black naphtha, as it is called in Persia, to distinguish it from an exceedingly fine and nearly colourless oil called white naphtha, which is found near the Bucktiari mountains, between Shuster and Ramhormus, is, I have reason to believe, the bituminous substance used as a cement in ancient architecture. In this substance the reeds must have been steeped which are found in layers between the bricks in the ruins existing on and near the supposed site of Babylon. To corroborate this conclusion, it is observable that pits similar to those here described are found at Kerkook, near the road between Bagdad and Kermanshah. The naphtha thence procured is now used as a coating for the bottoms of canoes, for the surfaces of the pieces of wood which support the flat roofs of houses, and generally in all cases where it is necessary to preserve timber from the effects of moisture, as in mills, &c.

'I collected some of the salt deposited on the margins of the first-mentioned streams, and some portions of the black naphtha from the pits, which I shall deposit with the Geological Society in London.'

The fourth chapter includes an interesting excursion to the ruins of Shahpoor. Mr. Morier had sketched and engraved the basso-relievos in front of this cavern, but he had not penetrated its internal recesses: these are here first described, and an engraving is given of an overthrown colossal statue which remains within: its dimensions are such that the length of the face measures three feet. The text thus sketches the cave:

'Having entered the cave, I went to the statue, and after examining it, lay down on its pedestal, and having paid a man to go for a tea-pot and some bread, I soon after refreshed myself with tea, the water being procured at a distance of about 400 feet within the dark part of the cave. When first brought it was so cold as to pain my teeth in drinking it, but sufficiently quenched my thirst. I then forced myself to drink hot tea without milk, but could not take the least quantity of solid food. After I had finished my sketch of the statue, a large bundle of dry grass and another of wood were brought, and my companions told me I should not have seen any thing worth notice if I departed without exploring the cave with lights, which they affirmed had never yet been completely done by any person. One set of men, they observed, had come with many maunds of oil and mossauls, but they did not see all the cavities.

'In proceeding, I desired the men to lead, as far as they knew the caves, without using fire; then, taking out my pocket compass, I held by the garments of the chief's brother and accompanied them. We went north for at least 150 feet, and then began to descend for about 40 feet farther, when I concluded, from the black mud beneath our feet, that we were at or near the bottom of an extensive circular room, the vault of which seemed exactly of that form; it was 100 feet in height, and the diameter of the room might be 120 feet. At the north-east side of the circle I ascended about 15 feet, and then found two passages, one to the right or eastward, and the other to the north. I went along the latter at the entrance of which I found a stone cistern or tank, about 20 feet by ten, and 6 feet deep. It was dry, and the path led to the right of it. In this direction I proceeded about 80 feet, when my guides turned to the right, although some other road continued onward. It was here so dark that I could not discern any thing nor use the compass; I judged the direction to be easterly. Holding by the man, I advanced about 100 feet farther, descending a little. They then told me I was near the water, and I desired them to light some straw, which they did, and we found ourselves in the centre of a large and irregularly shaped excavation surrounded by distorted and grotesque objects, which at first sight the imagination conceives to be figures. They are stalactites formed no doubt by exudation from the flat rocks above, which are at least 200 feet thick, and from fissures in the sides. Some of them had assumed the form of pillars, but the greater part were only irregular protuberances, like tortuous trunks of trees, adhering to the sides, and of various thickness from 6 or 8 inches to 30 feet in diameter; some extended to the roof; in others the corresponding accumulations of congealed matter above and below had only advanced half way to their junction. There were masses of stalactites projecting upwards, to the height of from 1 to 15 feet. I sent specimens of this substance to Bombay, along with others of the fallen statue and its base, with an account of its dimensions and those of the cave.'

These monuments are probably referable to the Sassanian dynasty, which includes several princes of the name of Shapour; particularly the son of Hormuz, who, according to Ouseley's translation of the Jehan-Ara, reigned or lived seventy-two years, and constructed both the city of Cazvin and the Toureh Shapour. Cufic inscriptions are stated by the present author (p. 45.) to abound among the contiguous ruins.

The fifth chapter describes Shirauz, its beautiful bazar, the tombs of Shah Meer Humza and of Hafiz, the gardens of Kerim Khan, and the palace of the reigning family: with engraved portraits of Hafiz and Saadi, at full length.

In the sixth chapter, the author proceeds to the ruins of Persepolis. These monuments are ill-named. Persepolis may

may be a faithful translation of the original name of the place, but it is not the native denomination. Herodotus calls the inhabitants Pasargadai, which is supposed by Chardin to be derived from the native name Fars-abad, city of the Persians. The author of the first book of Maccabees (c. vi. v. 1.) mentions this city or rather its district by the name of Elymais; and so does the author of Judith (c. i. v. 6.): but the earlier and almost native authority of the book of Esther (supposing that Arioch wrote that book) gives the appellation (c. ix. v. 7.) Parshandatha: it was situated in the province of Elam, and had in the time of Darius (Daniel, c. ii.) Arioch for its military governor.

The remains of *Parshandatha*, then, are thus described by Colonel J.:

'At twelve, in order to lose no time, we mounted our horses and rode to the ruins of the palace of Persepolis, which we had been attentively examining for some time with spy-glasses. The road thither led through a level cultivated tract, interrupted only by two channels of irrigation running to the right. These ruins, even on a distant approach, have a very grand appearance; they stand on a platform of immense hewn stones, which is about 1500 feet long, and 50 in height, thus presenting a bold elevation over the plains of Meerdusht, on the verge of which they are situated. Above this platform are seen the pillars and principal ruins. The pillars appear light-coloured like marble, but the stone of which they are constructed is dark within, and they are blanched by exposure to the weather. The principal ascent from the plain is by a double flight of steps, 24 feet wide, right and left, not situated in the middle of the platform, but rather on the northern side of it. The perpendicular depth of each step is not more than $4\frac{1}{2}$ inches, and the surface at least 15 broad, so that horses may go up and down with ease. The first or lower flights consist of 59 steps, and the upper, or return-flights, of 59. The steps are of black cut stone, and, what is astonishing, they are very little worn. On the plane or surface of the platform, a little to the right or north, stand four square masses of masonry, with pillars between them, each mass having the figure of an animal carved on it in alto-relievo, about 12 feet in height. Two of these figures resemble unicorns, and the other two represent beasts like lions covered with scales. Over each, in square tablets or pannels, are inscriptions in Persepolitan, or arrow-headed characters, which not being within reach are in good preservation. The position of these four quadrangular masses of stone leads us to conclude, that they were the supports of two gates, for within them there are two pillars now standing, and the corresponding space opposite seems to require two similar ones: perhaps the whole may have formerly supported a roof of stone so as to constitute a portico. Near them on the right, or turning from east to south, there is a stone cistern, intended no doubt for visitants to perform

perform their ablutions there, preparatory to ascending the stairs leading to the highest part of the platform. The sloping edges of these stairs, and the sides from which they project, are covered with figures in alto-relievo, representing a procession of persons with musical instruments, arms, and offerings. The figures on the very lowest side of the steps appeared to me the most extraordinary: one of them represented a man leading a goat, the next a car on wheels, each wheel twelve inches in diameter; the car and the animal attached, exceeded the height of the wheel by 22 inches: the upper stones were in an unfinished state, or rather the sculptured parts had been removed, so that I could not satisfactorily decypher the rest of the design; but the driver, who was on foot, had wings. It was matter of surprise to find that the wheels were in the form now in use, each having twelve spokes, a nave, and fellies; the outer tire being covered with round-headed nails. These figures have been so well delineated by former travellers that I thought it unnecessary to copy them. Of the pillars on the higher part of the platform there are only about thirteen remaining erect, the four front ones being of a different construction from the others, and rather of larger dimensions. They appear to have been originally thirty-six in number, disposed in the form of a square of 6 in each row, or together 36, which, with the 4 of rather larger dimensions in the front, but near them, amount to 40, from which number these ruins have obtained the name of Cheyl Minar, or Forty Pillars. Fragments of them lie scattered over the platform, some covered, and others partly exposed. There is a considerable accumulation of earth, which prevents the sculpture from being well seen. Beyond the pillars are the remains of apartments in a south and an easterly direction. Those to the southward are raised above the level of the pillared platform, eight feet, and have been adorned with sculpture along their basements. But of these structures there remain only the stone cases of the doors, and those of niches between them; these are all blocked up towards the exterior. Most of the inner surfaces of the sides of the doors are carved; on some, the principal ones, is the figure of a king standing, with attendants holding over him an umbrella, and a chouri, or implement of state, consisting of a large bunch of long hair fixed in a gold or silver handle for the purpose of driving away the flies. The borders of his garment, as well as the edges of the niches, which in all probability were originally formed to contain idols, are all inscribed with Persepolitan letters or numbers to correspond with letters in the arrow-headed character, serving both as ornaments and as records. On the interior walls of one of the buildings are several tablets, bearing similar characters in pannels. Beyond these rooms, still farther south, is an open space, on three sides of which there were formerly buildings, the vacant side being to the westward. This space is now filled up to the height of more than eight feet with earth and stone, fragments of pottery, and others consisting of a mixture of lime and pebble. The basement of the three sides is covered with figures in alto-relievo, of which only the

the heads and shoulders are now visible. The area thus filled up is evidently lower than the ground-line of the buildings before mentioned; and the outer terre-plain of the structure which forms the south side of this area, is still lower; hence the figures on the basement of that south face are of larger proportions; they are, however, covered up as high as the breast with earth and debris.

'On each side-stone of some of the door-cases there is the figure of a man in the act of stabbing in the belly an unicorn, which he holds by the bent horn with his left hand. Others represent a man stabbing a lion, in the erect posture of the unicorn; the man holding the fore-lock of the animal's mane.

'After examining this range, I went to those rooms situated to the eastward of the pillars, which I believe to have been the principal place of residence, or rather of worship; for that the latter was the main purpose of the whole edifice seems manifest from evidences which will hereafter be stated. In the largest room are found four large doors; those to the north and south have been decorated by figures of unicorns with wings, and of men of larger dimensions; the door-cases to the east and west are covered with a great number of smaller figures in rows one above another, and the top of which is a regal figure seated on a chair, with the umbrella and choury behind him, and figures in a kneeling posture in front of his chair. Above is the Persepolitan emblem, consisting of a winged bust with a ring. The figures below are similar to those in the other processions, having arms, musical instruments, victims of sacrifice, as goats, bulls, &c. The wall of the eastern side appears to have been carried out beyond the building itself to the northward and southward; and on its terminations at each end are figures of the thickness of the wall itself, representing lions covered with coats of mail, similar to those already mentioned on the gateways near the principal staircase.

'The stone of which all these ruins consist is a blackish limestone, the finest pieces being the blackest. It fractures easily, and yields well to the chisel. It has been already observed that the parts exposed to the weather assume a white appearance.'

In the luminous conjecture of Colonel Johnson that these are the remains of a temple, and not of a palace, we entirely concur; and indeed the weightier authorities of antiquity corroborate this destination. Thus Strabo, (lib. xv. p. 730.) though he calls the building βασιλεια, says that Alexander destroyed it in revenge for the destruction of Grecian *temples* by the Persians; — and Arrian tells us that Alexander seized there a treasure which had been laid up by Cyrus. Now the treasuries of antiquity were commonly in the temples. Diodorus Siculus, who is sometimes deficient in critical judgment, transcribes the testimony of the forged Ctesias as confidently as that of the genuine Herodotus; and, if he favours the opinion that Parshandatha was a royal residence, still he admits that

that it contained the sepulchres of the Persian kings, which would naturally be placed near a temple, and be guarded by a monastery of priests. No doubt, however, there were barracks, and a citadel, in the place of deposit for the imperial treasure. From Arrian, it may be inferred that the great Cyrus was the builder of this stupendous monument: in which case it was certainly a temple of Jehovah. Cyrus and Darius both originated among those Jewish tribes whom Shalmaneser transplanted into the cities of Media; and, when they obtained the upper hand of the idolaters, they established in Persia their hereditary worship. An edict of Cyrus for building a temple at Jerusalem to Jehovah, in which edict he recognizes Jehovah as his personal God, has been preserved by Ezra; and the Magophonia, or slaughter of the idolatrous priests ordered by Darius, was superintended by Daniel, Arioch, and other Jewish officers, and was anniversarily commemorated in the temple at Jerusalem under the name of the feast of Purim; which could not have been unless Darius also was a worshipper of Jehovah. Herodotus says (i. 125.) that the people of Parshandatha were Ἀχαιμενίδαι; and that this tribe or clan was the domineering one in Persia, and that Cyrus and Darius belonged to it. Hence it is highly probable that Herodotus wrote Ἀβραχαιμενίδαι, Abrahamites, by which name all the Jewish clans would be proud to class themselves. It is not at Alexandria that the letters βρα would have been first dropped, but the scribes of European Greece readily corrupted barbarous names. Now, if the word Ἀχαιμενίδαι be every where rendered Abrahamites in Herodotus, it is not difficult to account for the ascendancy of Jewish religion in antient Persia; or for the patronage extended to the Jews of Jerusalem by Cyrus, Darius, and Artaxerxes; or for the curious fact that Ezra, the final collector of the Jewish canon, was, under the appellation Zerduscht or Zoroaster, as much the national saint of Persia as of Palestine. This equally important archæological inference will also become probable; that into the book of Leviticus has been grafted the entire code of the Persian empire; and that through its means may be rediscovered the jurisprudence of the first great civilized empire on earth, of whose legislation and opinions so much continues operative at the present day.

Among the arguments for considering the ruins of Parshandatha as the remains of the chief cathedral, or metropolitan temple, of the Persian empire, may be placed these circumstances: 1. That the building precisely fronts the west, and is open on that side only, which is observable in other places of worship: 2. The local site, closely bounded by mountains,

mountains, excludes many accommodations usually sought in the neighbourhood of palaces: 3. The single vast staircase is little worn, and is apparently adapted for the slow ascent of processions: 4. The stone-basin of water at the head of this staircase announces a place of ablution: 5. The burial-places of two kings are placed immediately behind and above the central hall of pillars, and looking into it: 6. This hall appears to have been *roofless*, the capitals of the columns being surmounted with an ornament which terminates in a point, and this was commonly the case with Persian temples: 7. Here are no contiguous ruins of smaller buildings, while all palaces attract towns around them, and monasteries affect to be complete within themselves and to stand apart: 8. The sculptures represent religious processions, apparently those connected with the proclamation of the Nouroos, or new-year's day, at the vernal equinox.

Some sculptures, called Nuckshee Rustom, next engaged the attention of our travellers, and are referred with probability to the Sassanian dynasty.

The seventh chapter describes the misery of the Persian poor, the desolation of the country, the armed associations for defending the roads from robbers, and that utter neglect of political protection which, unless speedily remedied, cannot but induce the people to welcome a Russian conqueror. — Tombs, pigeon-towers, and other local peculiarities, obtain appropriate attention.

Chapter viii. depicts the approach to Ispahan, the bridge over the Zainderood, the interior of the capital, the square of Meydaun Shah, the palace of Shah Abbas, the forty pillars, the Armenian church, the Hummaums, and other public edifices, tombs, bazars, and places of recreation. The general character of the place exhibits a cheerless appearance of desolation.

In the ninth chapter, the author continues his route from Ispahan to Tehraun; and here we are presented with engravings which give an idea of the variety of Persian landscape, and exhibit the tomb of Fatima.

The tenth chapter announces the arrival of the travellers at Tehraun, and their reception first by Meerza Abul Hussein Khan, who had been ambassador in Russia and in England, and afterward by the king himself. — The eleventh continues the route towards the Russian frontier, to which, from Tehraun, relays of horses are established. The Zenjeed tree, a species of willow which would probably endure our climate, is thus panegyrized:

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'The Zenjeed tree here is very common, and exhales a most fragrant perfume; the trees have a profusion of scarlet blossoms; and their leaves, of a silvery white hue, form a very good contrast with the other vegetation. In addition to what has been before stated respecting this tree, it may be here observed, that the flowers grow in small bunches like the lilac, of a vermilion colour within, and a silvery white on the outside. It blossoms in June, and therefore exhales its potent fragrance rather later than other flowering shrubs; thus affording a sort of incense to celebrate the return of harvest, and the first gathering of cherries, apricots, and other summer fruits. From its association with these agreeable occasions we may in some degree account for the mysterious effects ascribed to its influence. At this season the Persian ladies are particularly induced to seek the refreshing shade of the garden-trees, where they freely indulge their taste for ripe fruits, which no doubt tend to give a livelier circulation to the blood, and a more joyous flow to the spirits. Hence, and in consequence of the state of luxurious seclusion and tranquillity in which they live, they may become more than usually susceptible of the tender passion; and as summer has ever been hailed as the peculiar season of love, they may have ascribed to this blossom, which blooms when other flowers are faded, an exclusive and fanciful charm. The stimulating effects, said to be produced by the fragrance of the Zenjeed flower, may therefore be traced generally to more sensible causes — to the influence of the season and of its enjoyments, on the ardent temperament and imagination of the Persian fair. I do not mean at all to dispute the excitement of strong and luscious odours; perhaps on the delicate nerves of females it may be much more evident, and thus *they* may have been able to trace back the effect to its most obvious cause.'

Chapter xii. brings us to Meana. The bug peculiar to this district is in the author's narrative much less formidable than in that of Captain Kotzebue, of which we made mention in our last Number. As we there stated, from that author, our travellers had the good fortune to fall in with the Russian embassy; and they speak in the highest terms of the urbanity and generous civilities of General Yermoloff: thus reciprocating the obliging expressions of the Russian writer which we have already recorded.

The thirteenth chapter conducts the journey from Tabriz to Teflis; and the fourteenth gives a striking sketch of Georgia. The quarantine-precautions adopted at the Russian frontier are censured as troublesome, delaying, and inefficacious. The antient practice of fumigating the supposed pestiferous substances over charcoal-fires appears, after all, to be more secure and simple than all the refinements of modern chemistry.

Five more chapters conduct this instructive journey through Russia, Poland, and Prussia, and make the reader acquainted with

with many individuals distinguished in European history; such as the Hetman Platoff, whose residence is visited, and whose hospitality, generosity, and attachment to the English are applauded.

The number of persons who go out from this country to Hindustan is very considerable; and we apprehend that much economy of time, of expence, and of *ennui*, could be accomplished by crossing the Continent instead of doubling the Cape. Might not a negotiation with the governments of Russia and Persia suffice to open regular relays of horses from Riga to Odessa; to obtain leave for establishing packet-boats between Odessa and Trebizond; to open relays and guard the roads between Trebizond and Mosul; and to run a steam-boat down the Tigris to Bushire, whence the passage by sea to the coast of Malabar is short and easy? If a systematic and periodical conveyance of this mixed kind were once established, a regular flow of travellers along the new channel would presently appear, and curiosity would reinforce the numbers which ambition puts in motion. For British accommodation, British caravanserays would be founded along the whole road; and our arts of life, our manners and customs, our habits of dress and furniture, our ways of eating and drinking, would first be exemplified, then copied, in the principal towns of the East: thus in no slight degree contributing to the progress of civilization, and to the consumption of our manufactures. The heavy hours spent in a sea-voyage are nearly lost to observation and to useful industry: while the time passed in a journey over-land stocks the mind with various agreeable, rich, and instructive impressions; adapted to enliven the recollections of solitude, to adorn the narratives of conversation, to confer a knowlege of human nature, to excite a tolerance of its discordant usages and doctrines, and to domesticate a man (as it were) in every part of the earth.

ART. VI. *Memoirs of the Life of the Elder Scipio Africanus:* with Notes and Illustrations. By the Rev. Edward Berwick. Crown 8vo. pp. 200. 7s. Boards. Triphook.

Two former publications of this writer were noticed in our lxxiiid vol. p. 277., and lxxviiith vol. p. 175. After having bestowed original research on the biographies on which we then commented, we saw no great reason to applaud the classical knowlege, pervasive inquiry, or sagacious inference of the author: but we hoped that habits of writing would insensibly accustom him to a sounder method of composition. In the work now before us, some progress of skill has

has in fact been displayed; yet we still remark deficiencies of fact, and want of criticism in the application of the documents adduced.

From the antients, no specific life of Scipio has been inherited: but the historical books of Livy include the principal materials of his biography. Caius Oppius, Julius Hyginus, and Plutarch, had indeed allotted separate works to the life of this hero, but their accounts have been swept away into oblivion. Accioli among the Italians, Seran de la Tour among the French, and Smith of Preston among ourselves, wrote lives of Scipio Africanus, but without establishing a prominent character for learning or eloquence of execution. It was not superfluous, therefore, to aim at superseding their labours.

Africanus was the son of Publius Cornelius Scipio, after whom he was named, and of Pomponia, from whose womb he was prematurely ripped in the year of Rome 517. The passage of Pliny, which records this fact, is indeed quoted by Mr. Berwick, but the fact itself does not appear in his text. Of Scipio's education nothing is known. He was early attached to the other sex; it appearing from Cneius Nævius, the poet, that his father led him away from a mistress in his *shirt*, that is, before he had assumed the *toga virilis*. At the age of seventeen he went into the army, served in the cavalry, and saved his father's life at the battle of the Ticinus. After the more destructive defeat at Cannæ, the dispersed Roman cavalry rallied at Canusium; chose Scipio, then only nineteen, for their leader; and, by his advice, went to Rome, and prevented the projected dispersion of the senate. This was a critical service, which saved the tottering republic. Scipio and his brother were in consequence chosen Ædiles, although under the age prescribed by law, and in defiance of some opposition from tribunes of the people. Probably, fortifications had been recommended by him to render Rome more defensible against Hannibal, and the expence was to be assessed on the ædile's rate. These brothers were no doubt the ædiles who sold the land on which Hannibal was encamped, and applied the proceeds in sending assistance to the Spanish armies commanded by their father and uncle. The reinforcement, however, was unavailing, Publius and Cneius Scipio being both defeated in Spain, where they perished miserably. The news of their disaster reached Rome in the year of the city 542. All was consternation; and the proconsulship of Spain was shunned as a prelude to disgrace. With the magnanimity of a nobleman, however, Scipio offered himself as candidate, aspiring to

to retrieve the misfortunes of his family; and he was elected with shouts of welcome, and received for his colleague Marcus Junius Silanus, a man of mild, grave, and religious character.

'As Livy and Polybius have given a particular account of Scipio's military transactions in Spain,' says Mr. Berwick, p. 26., 'I think it unnecessary to repeat them here.' Of what use is an English biography of Scipio, if that intelligence is to be omitted which Livy and Polybius have deposited "in the obscurity of a learned language"? It is true that these things have been well related in *our* language by Mr. Bower, who composed for the Universal History the Roman sections: but the biographer of a General is not to omit his military transactions, and refer to voluminous publications for the intelligence. If Mr. Berwick feels unequal to the criticism of strategic skill, why select for his topic a life that was passed in the army? — The continence of Scipio, as it is called, is well and deservedly praised: still, it was the natural behaviour of a gentleman, who never subjects lady-captives to violence; and it had the farther purpose of conciliating important families at Carthagena, who were likely to submit as willingly to the Italian as to the African foreigner. Lord Lyttelton, in one of his dialogues, justly observes that "it would be dishonouring the virtue of Scipio to think, he could feel any struggle with himself on that account." Some Spanish provinces are said to have offered a royal title to Scipio, which he declined as incompatible with his allegiance to Rome. His treatment of Massiva, the nephew of Massinissa, does him high honour. When the generosity and magnanimity of his character had detached successively the principal allies of the Carthaginians, he crossed over to Africa, intrusted his safety to the honour of Syphax, met Asdrubal at this prince's table, and came back to Carthagena, having obtained for Rome an important ally on the African continent.

Scipio returned from Spain in the year of the city 548, and then married Æmilia, whose father had fallen at Cannæ. This lady was remarked for a liberal absence of jealousy, to which Scipio gave much provocation: she dissembled her husband's acquaintance with a female slave of the establishment; and, after his death, she manumitted and endowed the girl. Æmilia had for her daughter Cornelia, the celebrated mother of the Gracchi.

When Scipio had obtained from the senate the government of Sicily, with liberty to pass into Africa, he took over to Syracuse a considerable army, and remained there a long while: intent, no doubt, on establishing secret intelligence in Africa.

The poet Terence, a native of Carthage, was probably at this time taken prisoner. Cato complained to the Roman senate of the prodigal style of expenditure in which their General indulged, and charged him specifically with subtracting monies from the treasury of the temple of Proserpine. "It is of the exploits that I shall perform, not of the expences incurred for them," replied Scipio, "that I must give the Roman people an account." This answer in fact admits the charge, and renders it probable that Scipio was no stern controller of malversation.

Of the African expedition of Scipio, Mr. Berwick gives a very good account, and the battle of Zama is well narrated and criticized. It was followed by a treaty, which terminated the second Punic war in a manner glorious to the Romans; who acquired Spain, the Mediterranean islands belonging to the Carthaginians, the right of burning the Carthaginian fleet excepting ten triremes, and a large sum of money in lieu of the plunder of Carthage, which Scipio could have inflicted. On these terms he agreed to evacuate Africa in fifty days. In his conduct to Sophonisba he displayed too little of generosity.

When Scipio arrived at Rome, the senate and people concurred unanimously in voting him a triumph, and in conferring on him the title of Africanus. He was also named consul, but incurred some odium by allotting separate seats in the theatre to the senate. In the year of Rome 561, says Mr. Berwick, (p. 120.) but, according to our copy of the consular fasti, in the year of Rome 564, Lucius Cornelius Scipio, a younger brother of Africanus, became consul, together with Lælius, the friend of Africanus, and his companion in arms during the African war. The senate was divided as to which of these persons they should intrust with the conduct of an impending Asiatic war against Antiochus. Africanus, in order to obtain a profitable command for his brother, offered to serve under him as lieutenant, which decided the appointment of Lucius: — but this conduct of Scipio betrayed a sort of family rapacity, and much of ingratitude to Lælius, whose merit was tried and known, and as yet unrewarded. Whether to Lucius or to Africanus is to be ascribed the invidious treatment of Hannibal cannot wholly be ascertained: but the repeated attempts to deprive this meritorious General of an asylum, in his old age, are dishonourable either to the Roman senate or to the Scipio family. It is related that Hannibal took poison in the castle of Libyssa, and died there, while it was besieged by the Romans: but it is much more probable that he made his escape by sea, and went to terminate his days

days in privacy at Malta. There, at least, has been discovered a sepulchre inscribed with the Punic words, "Hannibal, son of Amilcar."

On the return of the Scipios from Asia, two tribunes of the people, the Petilii, stimulated by Cato, and not improbably assisted covertly with evidence by Lælius, accused the Scipios of embezzling public money taken in the Asiatic war, and of accepting personal bribes from Antiochus. Scipio produced a bundle of papers in defence: but, on being required to read them aloud, and to deposit them in the treasury, where the accusers could have access to them, he tore these papers with an air of insulted dignity. The tribune Nævius afterward revived this accusation; when his impeachment was flanked by documents so voluminous that the pleadings lasted until night, and were adjourned to the day following, which was the anniversary of the battle of Zama. The tribunes having taken their seats, Scipio arrived with a numerous train of friends, clients, and priests, in their robes of ceremony, and, turning to the assembly, said, "On this day, Romans, I conquered Hannibal and the Carthaginians; let us go and thank the gods:" in consequence of which a sort of thanksgiving-day was voted by acclamation, and the assembly of the people was dissolved without specific adjournment. This is called by Livy (xxxviii. 51.) a glorious day for Scipio: but we deem it a disgraceful one, and adapted to convince judicious bystanders that the alleged peculation could not be disproved; — and so it operated: for Livy is immediately afterward obliged to acknowlege that this *specious* day was the last which threw any lustre on the name of Scipio. The charges of malversation were again renewed, and he pleaded indisposition as a ground for deferring to fix the day of audit. Tiberius Gracchus, hitherto the supposed enemy of Scipio, lent authority to this excuse, and accomplished an indefinite adjournment: but it was presently found, or rather agreed at a coalition-banquet of the parties, that he was to marry the daughter of Scipio, who thought that he manifested much condescension in so bestowing her. At length Scipio retired into a sort of voluntary exile at Liternum, where he died, in the fifty-seventh year of his age. He desired to be buried in his own grounds, and, according to Valerius Maximus, dictated this epitaph: "*Ingrata patria, nec ossa mea habebis.*"

We agree much with Mr. Hooke, who, in his Roman history, has dissected anew the antient testimonies concerning Scipio, and are far from conceding to him so blameless a character as Mr. Berwick would assign: but let our readers consider his summing up.

'If, as some authors write, Scipio died at Liternum, it is probable that his ashes were first interred at his villa, and were afterwards conveyed to the family sepulchre in Rome, on the Via Capena, where a sarcophagus was found a few years ago, inscribed with his name. Cicero speaks with great confidence of the year in which Scipio died; yet Livy found so great a difference of opinion among historians on the subject, that he declares himself unable to ascertain it. From a fragment in Polybius we learn, that in his time the authors who had written of Scipio, were ignorant of some circumstances of his life, and mistaken in others; and from Livy it appears, that the accounts respecting his life, trial, death, funeral, and sepulchre, were so contradictory, that he was not able to determine what tradition, or whose writings he ought to credit. The general opinion is, that he died in the fifty-seventh year of his age; though a modern writer in his Universal History, without quoting any authority, says he died at his country-seat at the age of forty-eight.

'No character has been celebrated with more cordial praise by ancient and modern writers, (Hooke excepted,) than that of Scipio Africanus. His name stands at the head of the most eminent military characters of the republic, as being a man, whose talents as a soldier were peculiarly conspicuous; for at the age of seventeen, his father owed him his life, at the battle of the Ticinus; and his country, its safety at the battle of Zama. Scipio was frequently heard to say, that he had rather save the life of a single soldier, than destroy a thousand enemies; a golden sentiment, which was frequently in the mouth of the virtuous Antoninus Pius. By this humanity of disposition, he was not only beloved by his army, who considered him as their father and protector, but likewise by all foreign nations, who admired his goodness and equity. In the sedition that broke out at Sucro, in Spain, which necessarily required the making some examples, he said, he thought it like the tearing out of his own bowels, when he saw himself obliged to expiate the crimes of eight thousand men by the death of thirty.

'But besides the many rare gifts of nature that Scipio had above all others, there was in him also, according as the old writer of his life wordeth it, a certain princely grace and majesty. Furthermore, he was marvellous gentle and courteous unto them that came to him, and had an eloquent tongue, and a passing gift to win every man. He was very grave in his gesture and behaviour, and ever wore long hair. In fine, he was truly a noble captain, worthy of all commendation, and excellent in all virtues, which did so delight his mind, that he was wont to say, (according to the report of Cato the censor,) "that he was never less idle than when at leisure, nor less alone than when alone." A magnificent sentence, exclaims Cicero, and worthy of so great and wise a person; by which it appears, that in the midst of leisure, he could turn his thoughts to business, and was used, when alone, to commune with himself; so that he was never properly idle, nor ever stood in need of company to entertain him in his solitude.

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The fame of his illustrious actions was so great, that wherever he went, all descriptions of people were anxious to visit him; and a report was current at the time, that several captains of pirates came to see him, and kiss his victorious hands; for virtue has such power and influence with all ranks of people, that it makes not only the good, but the bad, to love and respect it.'

ART. VII. *Characters of Shakespear's Plays.* By William Hazlitt. 8vo. pp. 352. 10s. 6d. Boards. Hunter.

ART. VIII. *Lectures on the English Poets.* Delivered at the Surrey Institution. By William Hazlitt. 8vo. pp. 331. 10s. 6d. Boards. Taylor and Hessey. 1819.

ART. IX. *Lectures on the English Comic Writers.* Delivered at the Surrey Institution. By William Hazlitt. 8vo. pp. 343. 10s. 6d. Boards. Taylor and Hessey. 1819.

MR. HAZLITT is perhaps the most sparkling prose-writer of the present day. To whatever department of criticism he turns his versatile attention, he is sure of illuminating the objects in survey with the rainbow tints of fancy, and with a dazzling glitter of intellect. With respect to our greatest dramatist, he is a critic of the school of Schlegel, partakes the same warm profound admiration of Shakspeare, and, in his work now before us on the characters of the plays, has exemplified in detail those excellences which the German panegyrist had been content to indicate in gross.

The subject is introduced by a preface including severe but just observations on Dr. Johnson's well-known critique, which contains the glaringly erroneous assertion that, "in Shakspeare, each character is a species instead of being an individual." This proposition is convincingly refuted; and it must be acknowleged that in general Dr. Johnson's ideas were rather distinct than correct, and have often more vivacity than truth of colouring.

Cymbeline is the play here criticized first. It was probably one of the earlier works of Shakspeare, and is so much undervalued by Johnson as to have required this satisfactory apology.

Macbeth is next examined, but is not reviewed with so much originality or depth of thought as many other characters. Little, perhaps, was to be added to the excellent analysis of Richardson; yet on the master-piece of Shakspeare it was scarcely allowable to be otherwise than studiously complete. It deserved notice that Buirger, the German translator of Macbeth, has attempted to give more importance to the character of Banquo, by introducing a scene and a soliloquy in which

his weight and worth of nature are evolved. As Shakspeare attributes the remorse of Macbeth rather to the assassination of Banquo than to the still more criminal murder of Duncan, this alteration has a good effect. Another merit of the German play is that the witches are directed to appear in similar masks, which precludes the ludicrous effect of the chorus now exhibited on our theatres.

Julius Cæsar is not highly extolled; and no doubt the Emperor draws insufficient attention, and Brutus harangues very ill for an admired apostle of liberty. Some good scenes occur between Brutus and Cassius: but Anthony is in fact the hero of the piece, the centre of interest, and all the other characters are involved in shade, in order that his inherent majesty may be apparent.

Othello is well discussed, but required no defence.

Timon of Athens is justly praised: it is perhaps at present unduly neglected.

Coriolanus is happily illustrated from the old version of Plutarch; and *Troilus and Cressida* from Chaucer.

Anthony and Cleopatra is, according to Mr. Hazlitt, 'the finest of Shakespear's historical plays, that is, of those in which he made poetry the organ of history, and assumed a certain tone of character and sentiment, in conformity to known facts.'

Hamlet is thus characterized:

'The character of Hamlet is itself a pure effusion of genius. It is not a character marked by strength of will or even of passion, but by refinement of thought and sentiment. Hamlet is as little of the hero as a man can well be: but he is a young and princely novice, full of high enthusiasm and quick sensibility — the sport of circumstances, questioning with fortune and refining on his own feelings, and forced from the natural bias of his disposition by the strangeness of his situation. He seems incapable of deliberate action, and is only hurried into extremities on the spur of the occasion, when he has no time to reflect, as in the scene where he kills Polonius, and again, where he alters the letters which Rosencraus and Guildenstern are taking with them to England, purporting his death. At other times, when he is most bound to act, he remains puzzled, undecided, and sceptical, dallies with his purposes, till the occasion is lost, and always finds some pretence to relapse into indolence and thoughtfulness again. For this reason he refuses to kill the King when he is at his prayers, and by a refinement in malice, which is in truth only an excuse for his own want of resolution, defers his revenge to some more fatal opportunity, when he shall be engaged in some act "that has no relish of salvation in it."

> "He kneels and prays,
> And now I'll do't, and so he goes to heaven,
> And so am I reveng'd: *that would be scann'd.*

He

He kill'd my father, and for that,
I, his sole son, send him to heaven.
Why this is reward, not revenge.
Up sword and know thou a more horrid time,
When he is drunk, asleep, or in a rage."

'He is the prince of philosophical speculators, and because he cannot have his revenge perfect, according to the most refined idea his wish can form, he misses it altogether. So he scruples to trust the suggestions of the Ghost, contrives the scene of the play to have surer proof of his uncle's guilt, and then rests satisfied with this confirmation of his suspicions, and the success of his experiment, instead of acting upon it. Yet he is sensible of his own weakness, taxes himself with it, and tries to reason himself out of it.

'Still he does nothing; and this very speculation on his own infirmity only affords him another occasion for indulging it. It is not for any want of attachment to his father, or abhorrence of his murder that Hamlet is thus dilatory, but it is more to his taste to indulge his imagination in reflecting upon the enormity of the crime, and refining on his schemes of vengeance, than to put them into immediate practice. His ruling passion is to think, not to act; and any vague pretence that flatters this propensity instantly diverts him from his previous purposes.

'The moral perfection of this character has been called in question, we think, by those who did not understand it. It is more interesting than according to rules: amiable, though not faultless. The ethical delineations of "that noble and liberal casuist" (as Shakespear has been well called) do not exhibit the drab-coloured quakerism of morality. His plays are not copied either from The Whole Duty of Man, or from The Academy of Compliments! We confess, we are a little shocked at the want of refinement in those who are shocked at the want of refinement in Hamlet. The want of punctilious exactness in his behaviour either partakes of the "license of the time," or else belongs to the very excess of intellectual refinement in the character, which makes the common rules of life, as well as his own purposes, sit loose upon him. He may be said to be amenable only to the tribunal of his own thoughts, and is too much taken up with the airy world of contemplation to lay as much stress as he ought on the practical consequences of things. His habitual principles of action are unhinged and out of joint with the time. His conduct to Ophelia is quite natural in his circumstances. It is that of assumed severity only. It is the effect of disappointed hope, of bitter regrets, of affection suspended, not obliterated, by the distractions of the scene around him! Amidst the natural and preternatural horrors of his situation, he might be excused in delicacy from carrying on a regular courtship. When "his father's spirit was in arms," it was not a time for the son to make love in. He could neither marry Ophelia, nor wound her mind by explaining the cause of his alienation, which he durst hardly trust himself to think of. It would have taken him years to have come to a direct explanation

on the point. In the harassed state of his mind, he could not have done otherwise than he did. His conduct does not contradict what he says when he sees her funeral,

> "I loved Ophelia: forty thousand brothers
> Could not with all their quantity of love
> Make up my sum."

We are not satisfied with this laboured vindication. The preparation in the first act, the supernatural appearance of the ghost both to Horatio and to Hamlet, was a machine sufficiently strong to overcome any ordinary or probable degree of irresolution; and the hero loses progressively the esteem of the audience, because he abandons his original and proper purpose of revenge, and trifles away his time unfeelingly about other things. The scenes in the second act between Hamlet and Polonius, between Hamlet and Guildenstern, between Hamlet and the players, are too extravagant; and they do not contain sufficient glimpses of the perpetual presence of that master-thought, the murder of his father, to verify and punish which is his plighted office. In the third act, the scene with Ophelia, whether intended to paint a real or an affected madness, has a want of feeling about it that is inconsistent with Hamlet's earlier demonstrations of passion. The players were to be carefully tutored about the allusive drama which Hamlet had devised, but surely there is superfluity as well as improbability in the general stage-directions. The murder of Polonius in the closet is committed with an offensive levity; and the guilt of the queen is left undefined: it is not made sufficiently clear that she was only an adulteress, and not privy to the poisoning. However natural is the banishment of Hamlet by the king, it is not natural that the former should submit to it; and though his return at Ophelia's funeral, with proofs in his pocket of the king's sinister intentions, was precisely a moment for reviving all his vindictive feelings, yet they seem wholly fallen asleep. The catastrophe effected by accident at last is singularly uninteresting and disappointing; and indeed the whole play is written in regular anticlimax, each act falling below the preceding one in probability, in beauty, and in interest. We suspect that Shakspeare began to re-write some old play, and was tempted by the urgent wants of the theatre to bring out his *refaccimento* before he had completed it; so that we have his new first act, and not the consequent changes which he meditated in the rest. Goethe had once the project of re-making in German the Hamlet of Shakspeare, giving to it the catastrophe of Orestes, subsequently convincing Hamlet of the comparative innocence of his mother, and thus creating a motive for a concluding suicide

suicide of the hero. In this form, Hamlet would be a more tragical and consistent play, and better able to bear comparison with the master-pieces of antiquity. The English idolatry of Shakspeare has this pernicious effect, that it prevents many attempts to alter his imperfect productions, and to accommodate his dramas to the purer taste of a more learned or fastidious age.

The Tempest is happily panegyrized, but its faults are studiously concealed. The second scene, in which Prospero relates to Miranda his early history, is a tedious and an improbable dialogue: for it was not likely that he should so long have deferred any communication to his daughter on the cause of their exile. This exposition is in the worst manner of the French drama, where a confidant is introduced to listen to what must have been told twenty times before. We suspect that Shakspeare intended the first scene to go on during the second; that the voyagers should be stranded on the stage, and the magician conversing on the rock, in each other's presence; that Ariel, by fluttering to and fro, should connect the groupes; and that the various pauses of the dialogue, as when Prospero disrobes, or when Miranda sleeps, were designed to make room for the alternate attention of the audience. Still the exposition would better have been made by the penitence of Antonio during the danger. We may also observe that there is an unwelcome mixture of mythologies in the fourth act, where spirits assume the forms of Iris, Juno, and Ceres.

The Midsummer Night's Dream has many beauties of detail, but, as a whole, is too heterogeneous for welcome contemplation. In whatever class of characters the main knot of a play is braided, to their level of culture the diction of the whole should tend. It is unwelcome to turn from elegance to vulgarity, or from broad humour to polished poetry. Vivid impressions tend to endure in proportion to their vivacity; and no one can dismiss with instantaneity a groupe of imagery by which he has been much interested. Hence the versatility of manners and of personages in this play forms an incongruous mixture, although each part may be strictly executed.

The introduction to Mr. Hazlitt's critique of *Romeo and Juliet* is so beautiful, that we cannot resist the pleasure of transcribing it:

'Romeo and Juliet is the only tragedy which Shakespear has written entirely on a love-story. It is supposed to have been his first play, and it deserves to stand in that proud rank. There is the buoyant spirit of youth in every line, in the rapturous intoxication of hope, and in the bitterness of despair. It has been said

of

of Romeo and Juliet by a great critic, that "whatever is most intoxicating in the odour of a southern spring, languishing in the song of the nightingale, or voluptuous in the first opening of the rose, is to be found in this poem." The description is true; and yet it does not answer to our idea of the play. For if it has the sweetness of the rose, it has its freshness too; if it has the languor of the nightingale's song, it has also its giddy transport; if it has the softness of a southern spring, it is as glowing and as bright. There is nothing of a sickly and sentimental cast. Romeo and Juliet are in love, but they are not love-sick. Every thing speaks the very soul of pleasure, the high and healthy pulse of the passions: the heart beats, the blood circulates and mantles throughout. Their courtship is not an insipid interchange of sentiments lip-deep, learnt at second-hand from poems and plays,—made up of beauties of the most shadowy kind, of "fancies wan that hang the pensive head," of evanescent smiles and sighs that breathe not, of delicacy that shrinks from the touch and feebleness that scarce supports itself, an elaborate vacuity of thought, and an artificial dearth of sense, spirit, truth, and nature! It is the reverse of all this. It is Shakespear all over, and Shakespear when he was young.'

Lear is here called 'the best of all Shakespear's plays, and the one in which he was most in earnest.' If the first part of this remark be open to variety of opinion, some truth must be allowed to the latter. A bitter dissatisfaction with the world, a mistrust in the eventual success of virtue, and a despair of retribution, run through the plan and the dialogue of the piece; it is, like *Candide*, a satire on the government of the universe, to which both Lear and Edgar lend hard words; and the inherent spirit of the whole is frustrated by giving to it a happy catastrophe. Piety, not taste, therefore, may be allowed to prefer the modern conclusion now in use at the theatre.

Richard II. is justly, we think, preferred by Mr. Hazlitt to *Richard the Third.*

Henry IV. gives occasion to a fine dissection of the character of Falstaff.

Henry the Fifth is ably analyzed historically as well as dramatically; and that instinctive truth of nature, which has led Shakspeare, contrary to his wish or intention, to render this monarch unattaching, not to say disagreeable to the audience, is most ingeniously brought out.

Henry VI. is well examined; and the parallel or comparison between Richard II. and Henry VI. is worthy of Plutarch.

Richard III. gives occasion to much commentary on the more celebrated actors of the part. This play, though full of business and bustle, does not deserve the popularity which it enjoys. The wooing of Lady Anne, notwithstanding the ingenious defence of Richardson, is highly unlikely; and the atrocity

atrocity of the hero is neither historically true nor dramatically probable.

Henry VIII. is an admirable play, and one of those which Dr. Johnson remarkably undervalued. He says that the genius of Shakspeare comes in and goes out with Queen Katharine; whereas the delineation of Cardinal Wolsey forms a not less masterly portrait. Whether Mr. Hazlitt has not overvalued the sketch of the king himself may be questioned.

King John is the last of the English historic plays in the capricious order of the present author's commentary. In our judgment, they are read most agreeably in the chronological order of the reigns which they depict; and we should wish to see the posthumous play intitled *Sir John Oldcastle* regularly introduced between the parts of *Henry IV.*, and *Lord Cromwell* regularly prefixed to *Henry VIII.*

Comedy is a more transient sort of art than tragedy: the heroic style of language lasts from age to age: but the style of conversation varies with every change of fashions, manners, and refinements, and soon loses that instantaneous power of stimulating in which the vivacity of talk and the flashiness of repartee consist. Hence the comedies of Shakspeare do not now bestow that high pleasure on perusal which they once excited. Mr. Hazlitt, faithful to his system of panegyric, may talk warmly of his delight: but we have heard many people express their opinion that the humorous scenes of our great dramatist are still read with interest as records of former manners, as instructive delineations of extinct costume in thinking and behaving, and as pictures of the peculiarities and prejudices of our forefathers, rather than as objects of cordial sympathy and natural acquaintance.

Twelfth Night is the comedy first analyzed, and it is introduced by the following good remark:

'There is a certain stage of society in which people become conscious of their peculiarities and absurdities, affect to disguise what they are, and set up pretensions to what they are not. This gives rise to a corresponding style of comedy, the object of which is to detect the disguises of self-love, and to make reprisals on these preposterous assumptions of vanity, by marking the contrast between the real and the affected character as severely as possible, and denying to those, who would impose on us for what they are not, even the merit which they have. This is the comedy of artificial life, of wit and satire, such as we see it in Congreve, Wycherley, Vanbrugh, &c. To this succeeds a state of society from which the same sort of affectation and pretence are banished by a greater knowledge of the world or by their successful exposure on the stage; and which by neutralizing the materials of comic character, both natural and artificial, leaves no comedy at all

all — but *the sentimental.* Such is our modern comedy. There is a period in the progress of manners anterior to both these, in which the foibles and follies of individuals are of nature's planting, not the growth of art or study: in which they are therefore unconscious of them themselves, or care not who knows them, if they can but have their whim out; and in which, as there is no attempt at imposition, the spectators rather receive pleasure from humouring the inclinations of the persons they laugh at, than wish to give them pain by exposing their absurdity. This may be called the comedy of nature, and it is the comedy which we generally find in Shakespear.'

The Two Gentlemen of Verona furnish an agreeable dramatic novel, the characters of which are less in caricature than in most other comedies of the author.

The Merchant of Venice is more freely and ably criticized than the other plays, which are too uniformly praised. By a liberal and candid investigation of their occasional defects, we may best devise a method of fitting them up for the theatre, so as to preserve them in immortal bloom.

The Winter's Tale is justly applauded; yet, if this piece had begun in the fourth act, and if the previous incidents had been skilfully narrated, the dead pause, the lacuna of fifteen years, in the action, might have been avoided.

All's Well that Ends Well is happily illustrated from Boccaccio, of whom occurs an elegant critical encomium.

Love's Labour Lost is with regard to humour, as Mr. H. thinks, the feeblest of Shakspeare's comedies. According to Dr. Drake, it was written in 1591. If one of the earliest, it is, however, one of the most laboured in point of style, abounds with passages in rhyme, and may serve to shew in what manner Shakspeare would have written if he had enjoyed more leisure. Certainly he would have been fastidious and affected if he had not been often hurried, and is indebted for his ease to his compulsory rapidity.

Much Ado about Nothing is in the best vein of Shakspeare's comedy. *As you Like it* contains passages of wonderful beauty. *The Taming of the Shrew* has a more regular plot and a more definite moral than any other. *Measure for Measure* is full of genius, yet not of interest. *The Merry Wives of Windsor* exhibit a less attaching Falstaff than appeared in Henry IV.; and the pageant, in which persons disguised as fairies torment the poor knight, has much of improbability. The credulity which he professes cannot well be either real or assumed. *The Comedy of Errors*, though borrowed from Plautus, is neither fortunate in its plan nor lively in the dialogue of the incidents.

Concern-

Concerning the posthumous plays, we have the pleasure to coincide (see vol. lxxxix. p. 357.) with Mr. Hazlitt; and to perceive that he considers *Thomas Lord Cromwell*, *Sir John Oldcastle*, and *The Yorkshire Tragedy*, to be not only genuine works of Shakspeare, but among the maturest and most masterly of his productions.

In passing from Shakspeare to '*The English Poets*' in general, Mr. Hazlitt, after an introductory lecture, in which poetry is not well defined, first arrests attention on Chaucer, who is thus characterized happily:

'He is contented to find grace and beauty in truth. He exhibits for the most part the naked object, with little drapery thrown over it. His metaphors, which are few, are not for ornament, but use, and as like as possible to the things themselves. He does not affect to shew his power over the reader's mind, but the power which his subject has over his own. The readers of Chaucer's poetry feel more nearly what the persons he describes must have felt, than perhaps those of any other poet. His sentiments are not voluntary effusions of the poet's fancy, but founded on the natural impulses and habitual prejudices of the characters he has to represent. There is an inveteracy of purpose, a sincerity of feeling, which never relaxes or grows vapid, in whatever they do or say. There is no artificial, pompous display, but a strict parsimony of the poet's materials, like the rude simplicity of the age in which he lived. His poetry resembles the root just springing from the ground, rather than the full-blown flower. His muse is no "babbling gossip of the air," fluent and redundant; but, like a stammerer, or a dumb person, that has just found the use of speech, crowds many things together with eager haste, with anxious pauses, and fond repetitions to prevent mistake. His words point as an index to the objects, like the eye or finger. There were none of the common-places of poetic diction in our author's time, no reflected lights of fancy, no borrowed roseate tints; he was obliged to inspect things for himself, to look narrowly, and almost to handle the object, as in the obscurity of morning we partly see and partly grope our way; so that his descriptions have a sort of tangible character belonging to them, and produce the effect of sculpture on the mind. Chaucer had an equal eye for truth of nature and discrimination of character; and his interest in what he saw gave new distinctness and force to his power of observation. The picturesque and the dramatic are in him closely blended together, and hardly distinguishable; for he principally describes external appearances as indicating character, as symbols of internal sentiment. There is a meaning in what he sees; and it is this which catches his eye by sympathy.'

Tyrwhitt's edition of Chaucer's Canterbury Tales has long been out of print. Would it be unworthy of Mr. Hazlitt to superintend now a re-impression of it; — attaching the successive

cessive notes to the pages to which they belong, — localizing attention on the meritorious parts, — incorporating the materials furnished by Warton, — supplying farther illustrations of the passages transplanted from French, Provençal, or Italian literature, — enlarging the glossary with the important aid of a recent Dictionary of the Romanse language, (see our vol. lxxiii. p. 486.) — and prefixing a concise biography to the whole? Chaucer is so brilliant a morning-star of our poetic horizon, that the very waves in which he bathed his unrisen brightness should be crystallized for perpetuity, and spread to glitter with the reflection of his lustre.

Mr. Hazlitt is by no means equally fortunate in his delineation of Spenser, which we quote only for the purpose of hostile animadversion:

'Spenser, as well as Chaucer, was engaged in active life; but the genius of his poetry was not active: it is inspired by the love of ease, and relaxation from all the cares and business of life. Of all the poets, he is the most poetical. Though much later than Chaucer, his obligations to preceding writers were less. He has in some measure borrowed the plan of his poem (as a number of distinct narratives) from Ariosto; but he has engrafted upon it an exuberance of fancy, and an endless voluptuousness of sentiment, which are not to be found in the Italian writer. Farther, Spenser is even more of an inventor in the subject-matter. There is an originality, richness, and variety in his allegorical personages and fictions, which almost vies with the splendor of the ancient mythology. If Ariosto transports us into the regions of romance, Spenser's poetry is all fairy-land. In Ariosto, we walk upon the ground, in a company, gay, fantastic, and adventurous enough. In Spenser, we wander in another world, among ideal beings. The poet takes and lays us in the lap of a lovelier nature, by the sound of softer streams, among greener hills and fairer valleys. He paints nature, not as we find it, but as we expected to find it; and fulfils the delightful promise of our youth. He waves his wand of enchantment, — and at once embodies airy beings, and throws a delicious veil over all actual objects. The two worlds of reality and of fiction are poised on the wings of his imagination. His ideas, indeed, seem more distinct than his perceptions. He is the painter of abstractions, and describes them with dazzling minuteness.'

Surely it is unjust to say that, of all poets, Spenser is the most poetical. He is always describing; his poetry is too much occupied with the outside of things and men; none of his figures have a soul: they are Florimels of snow, with the exterior of exquisite grace and beauty, but without that internal glow which alone can act on sympathy, and communicate the thrill of fellow-feeling. That which makes Homer, Ariosto,

Ariosto, and Shakspeare, into poets,—the power of bestowing inherent, appropriate, and vigorous vitality on their heroes,—is absent every where in Spenser: he does not wield a Promethean torch: his personages have no proper animation, no dramatic individuality; they are allegories on their travels, whose every movement is predestinated by the label of their name. As mythological beings, they would be cold; as principals in the action, they resemble mute upper-bearers, carrying in full dress and slow procession a canopy over the coffin of interest. This minuet of automatons, this moving wax-work, wants for illusion not the costume and scenery, but the voice and language of man. In possessing costume and scenery, it does not claim much invention or originality. Spenser's age was an age of allegory: every masque at court, every Provençal poet, was full of it. The triumph of Charlemagne was especially his model.

Let us analyze for illustration the first canto of "the Fairy Queen." It contains but two good stanzas; the twenty-third, which is a superfluous simile about a shepherd, and the forty-first, which describes the couch of Morpheus. Tediously to read through fifty-nine stanzas, and to find but two that are good, is laboriously to dig up ore with an excessive proportion of alloy; and of this alloy, moreover, some (the twentieth stanza for instance) is of the most disgusting kind; ideas physically nasty being tolerable, if any where, only in comic poetry. So much for the execution, the mechanical part, the wording of the poetry, which is often drivellingly diffuse:—now for its plan, or fable. The introduction excites no curiosity: a knight, riding he knows not where or whither, is caught in a shower of rain, and thus driven for shelter into a wood. His armour, for he represents Faith, is second-hand; and he is accompanied by a lady named Una, who represents Truth. She rides on an ass, whiter than snow, a tasteless unnatural colouring; and she is herself whiter than this bleached snow, a conceit which suggests the idea of a statue of salt, or of an actress in her powdering-room. Both arrive together in the wood of Error:—though, if Una represents Truth, she ought not to have been able to enter there; and the separation of these parties should have preceded the adventure with the monster. Next they are entertained by Archimage, who probably represents Atheism; and who, by dreams, excites the lascivious passions of the knight, and, by illusions, renders him jealous of his fair companion. Lust and jealousy are natural and strong passions; they easily agitate human minds, provoke corresponding sentiments, and excite a ready interest: yet Spenser has contrived to render

render these passions unimpressive by attaching them to unreal phænomena, by assuring the reader that they are produced by deception, and thus substituting for sympathy a cold pity, like that which is felt for the extravagance of a madman. Yet this is not the worst canto of Spenser, either for execution or plan. Beautiful passages of considerable extent are no doubt to be found in "The Fairy Queen:" but the poem is on the whole so fatiguing as not yet to have been translated into any foreign tongue. Some selection of the prominent parts, connected by prose-narrative, would be a welcome substitute for the entire work, and might tend to preserve its beauties from desertion and oblivion. Spenser has had numerous imitators, many of whom surpass the model.

The third lecture treats of Shakspeare and Milton. Of the former we have already said enough, but of the latter much remains to be said, before his permanent and relative rank among the European classics is definitively ascertained. Mr. Hazlitt rather weighs him in the English than in the European scale, and is somewhat too laudatory: but this plan flatters national prejudice, and is in a lecture-room far more agreeable than harsh dissection. A reader can conveniently take down his books, and pursue the niceties of animadversion in concert with his commentator: but the hearer is better accommodated by a series of beautiful passages, well declaimed and brilliantly praised. Hence oral criticism tends to panegyric, and written criticism to censure.

Mr. Hazlitt has allotted his fourth lecture to Dryden and Pope. Dr. Johnson had nearly exhausted this topic with impressive felicity and unusual justice. Much of the time of these popular writers was spent in translating the works of others. When the ease and copiousness of Drden's style are compared with the curious felicity and trim elegance of that of Pope, the wish is excited that Dryden had undertaken Homer, and Pope chosen Virgil: each of the antient epics would then have preserved in English the appropriate character of his native diction.

The fifth lecture relates to Thomson and Cowper. These writers owe much of their popularity to the choice of topic: they treat of those obvious phænomena which strike every body every day; and, by making the most natural reflections on them, they lend a tongue to every heart. Thomson abounds with sonorous Latin words, which seldom excite imagery in our language, and philosophizes better than he paints. If we translate his words into any other language, the feebleness of his colouring and the triviality of his sentiment become very apparent.—Cowper has an *Englishness* of allusion,

sion, and a perpetual attention to native usages and manners, which will tend to preserve his poetry.

The sixth lecture relates to Swift, Gay, Young, Gray, Collins, &c. The Beggar's Opera (Mr. Hazlitt is most at home about the drama) is well dissected and justly applauded in this section. An *excursus* in praise of Rabelais is written with singular richness of diction.

Lecture VII. treats on Burns and the Old English Ballads. Chatterton is somewhat undervalued; and so is Burns's fine War-song, "Scots wha hae wi' Wallace bled."

The eighth and concluding lecture comments on living Poets, of whom our opinions have repeatedly been recorded.

On '*The Comic Writers*' we have also a course of eight lectures, the first of which analzyes Wit and Humour. Humour is not a good word to express the laughable, since it has a peculiar sense in our language, not founded on etymology or defensible usage. Laughter is here said to arise from discontinuity of impression, and many entertaining exemplifications occur. On the question whether ridicule be a test of truth, we have the following good remarks:

'Of this we may be sure, that ridicule fastens on the vulnerable points of a cause, and finds out the weak sides of an argument; if those who resort to it sometimes rely too much on its success, those who are chiefly annoyed by it almost always are so with reason, and cannot be too much on their guard against deserving it. Before we can laugh at a thing, its absurdity must at least be open and palpable to common apprehension. Ridicule is necessarily built on certain supposed facts, whether true or false, and on their inconsistency with certain acknowledged maxims, whether right or wrong. It is, therefore, a fair test, if not of philosophical or abstract truth, at least of what is truth according to public opinion and common sense; for it can only expose to instantaneous contempt that which is condemned by public opinion, and is hostile to the common sense of mankind. Or to put it differently, it is the test of the quantity of truth that there is in our favourite prejudices.'

The second lecture characterizes Shakspeare and Ben Jonson: the coldness of the latter writer, and his inability to produce sympathy, are well displayed. With all his precedents and recollected terms, he but resembles those artists who, by copying Greek statues into every picture, hope to make it pass for a work of fine art. He laughs like a comic mask dug up at Herculaneum, with all the caricature of satiric grimace, and in the chosen forms of antique sculpture: but with none of the catching glee, the sleek moveable muscles,

the narrowed twinkling eyes, and the echoing jaws, of living laughter.

In the third lecture, Mr. H. converses about Cowley, Butler, Suckling, and Etherege: best about Butler.

The fourth lecture opens happily:

'Comedy is a "graceful ornament to the civil order; the Corinthian capital of polished society." Like the mirrors which have been added to the sides of one of our theatres, it reflects the images of grace, of gaiety, and pleasure double, and completes the perspective of human life. To read a good comedy is to keep the best company in the world, where the best things are said, and the most amusing happen. The wittiest remarks are always ready on the tongue, and the luckiest occasions are always at hand to give birth to the happiest conceptions. Sense makes strange havoc of nonsense. Refinement acts as a foil to affectation, and affectation to ignorance. Sentence after sentence tells. We don't know which to admire most, the observation, or the answer to it. We would give our fingers to be able to talk so ourselves, or to hear others talk so. In turning over the pages of the best comedies, we are almost transported to another world, and escape from this dull age to one that was all life, and whim, and mirth, and humour. The curtain rises, and a gayer scene presents itself, as on the canvass of Watteau. We are admitted behind the scenes like spectators at court, on a levee or birth-day; but it is the court, the gala day of wit and pleasure, of gallantry and Charles II.! What an air breathes from the name! what a rustling of silks and waving of plumes! what a sparkling of diamond ear-rings and shoe-buckles! What bright eyes, (ah, those were Waller's Sacharissa's as she passed!) what killing looks and graceful motions! How the faces of the whole ring are dressed in smiles! how the repartee goes round! how wit and folly, elegance and awkward imitation of it, set one another off! Happy, thoughtless age, when kings and nobles led purely ornamental lives; when the utmost stretch of a morning's study went no farther than the choice of a sword-knot, or the adjustment of a side-curl; when the soul spoke out in all the pleasing eloquence of dress; and beaux and belles, enamoured of themselves in one another's follies, fluttered like gilded butterflies, in giddy mazes, through the walks of St. James's Park!'

Congreve, Wycherley, Vanbrugh, and Farquhar are successively and discriminatingly characterized. Congreve was indebted to Marivaux for that incessant activity of style which, like a whirling whetstone, sparkles at every touch, and sets an edge on every thought. The attack on Jeremy Collier, which concludes this section, deserves perusal:

'We may date the decline of English comedy from the time of Farquhar. For this several causes might be assigned in the political and moral changes of the times; but among other minor ones, Jeremy Collier, in his View of the English Stage, frightened the

the poets, and did all he could to spoil the stage, by pretending to reform it; that is, by making it an echo of the pulpit, instead of a reflection of the manners of the world. He complains bitterly of the profaneness of the stage; and is for fining the actors for every oath they utter, to put an end to the practice; as if common swearing had been an invention of the poets and stage-players. He cannot endure that the fine gentlemen drink, and the fine ladies intrigue, in the scenes of Congreve and Wycherley, when things so contrary to law and Gospel happened nowhere else. He is vehement against duelling, as a barbarous custom, of which the example is suffered with impunity nowhere but on the stage. He is shocked at the number of fortunes that are irreparably ruined by the vice of gaming on the boards of the theatres. He seems to think that every breach of the Ten Commandments begins and ends there. He complains that the tame husbands of his time are laughed at on the stage, and that the successful gallants triumph, which was without precedent either in the city or the court. He does not think it enough that the stage "shews vice its own image, scorn its own feature," unless they are damned at the same instant, and carried off (like Don Juan) by real devils to the infernal regions, before the faces of the spectators. It seems that the author would have been contented to be present at a comedy or a farce, like a Father Inquisitor, if there was to be an *auto da fé* at the end, to burn both the actors and the poet. This sour, nonjuring critic has a great horror and repugnance at poor human nature, in nearly all its shapes; of the existence of which he appears only to be aware through the stage: and this he considers as the only exception to the practice of piety, and the performance of the whole duty of man; and seems fully convinced, that if this nuisance were abated, the whole world would be regulated according to the creed and the catechism. — This is a strange blindness and infatuation! He forgets, in his overheated zeal, two things: First, That the stage must be copied from real life, that the manners represented there must exist elsewhere, and "denote a foregone conclusion," to satisfy common sense. — Secondly, That the stage cannot shock common decency, according to the notions that prevail of it in any age or country, because the exhibition is public. If the pulpit, for instance, had banished all vice and imperfection from the world, as our critic would suppose, we should not have seen the offensive reflection of them on the stage, which he resents as an affront to the cloth, and an outrage on religion.'

Lecture V., on the Periodical Essayists, is introduced by a lively portrait of Montaigne. *The Tatler* is preferred to *The Spectator*; and *The Rambler* is depreciated, in fine language.

The sixth lecture treats of English Novelists. Another *excursion*, concerning Don Quixote, precedes the criticism on Fielding, Smollett, Richardson, and Sterne. An English feeling, a nativeness of manner, pervades all the literature of

the age of George II.; which Mr. Hazlitt justly, we think, ascribes to the circumstance that the government reposed on the popularity of the country, instead of attempting to dictate to it.

The seventh lecture surveys Hogarth, and evolves the theory of comic painting; and the eighth rapidly sketches the newest writers of comedy, Colman, Murphy, Foote, and Sheridan.

All these volumes will be read with luxury on account of their brilliant execution, and with instruction on account of the many delicate remarks which are interspersed among the declamation. Some returns to exhausted topics and some disproportion of parts may afford ground of complaint; and perhaps the style is too uniformly aromatic, every where flowery with metaphor and redolent of allusion.

Two other volumes of Lectures by Mr. Hazlitt yet remain for notice, on the writers of the Age of Elizabeth, and on the Politics of our own Times.

Art. X. *The African Committee.* By T. E. Bowdich, Esq. Conductor of the Mission to Ashantee. 8vo. pp. 81. 3s. Longman and Co. 1819.

For nearly the last fifty years, the philanthropy of England has been directed towards the continent of Africa; and some of the wisest and best of men, whom this period has produced, have benevolently devoted their wealth and their intelligence to the establishment of a commercial and friendly intercourse between Europe and that quarter of the globe: judiciously anticipating that this would be the means of diffusing happiness and civilization throughout a large portion of the human species, long consigned to ignorance, barbarism, and suffering. Men of different political sentiments have abstracted their minds from all party-bias and the maddening contests of life, zealously to unite in this great and disinterested work of charity and benevolence; and they have influenced the Government to forward their views, by allotting to the object a considerable portion of the public revenue. About 70,000l. are annually voted for the purpose of promoting our intercourse with the black population, and of this sum 28,000l. are placed at the disposal of "The Committee of the Company of Merchants trading to Africa." Whether it be judicious in Government to intrust to a company of mercantile delegates the expenditure of a sum intended purely for the promotion of science and humanity, may

may be foreign to the objects of our present inquiry: but in every point of view it behoves us to investigate whether the sentiments entertained by Government are really aided by this committee or not.

It would form a lamentable blot in the chart of human character, and cast the shroud of apathy over enthusiastic and prospective benevolence, if it were found that, in a case in which men have laid aside all worldly differences, and have united to promote a grand and favourite scheme of meliorating the condition of the human race, their intentions had been frustrated, or retarded, by the indirect intrusion of petty views of personal interest and individual vanity: which, alas! so often blight the hopes of the moral votary, and render the schemes of the philanthropist a mere fairy vision or Utopian dream.

This subject was brought very much into our minds by a work lately published, under the title of *A Mission to Ashantee*, in 1817, written by Mr. Bowdich, the gentleman who conducted the expedition, and who happily directed his embassy to a fortunate termination; triumphing over obstacles which were justly pronounced by his superiors to be little less than insurmountable, and which were similar to those that have hitherto baffled all the efforts of Europeans to penetrate into the interior of the country. Of this production we made an ample report in our Numbers for November and December last; and we considered it as one of the most useful and luminous additions which had been made in late years to our knowlege on the subject. We could not, therefore, but form a favourable opinion of Mr. Bowdich's talents, when we reflected that, after the numerous abortive attempts of various able and persevering men to establish an intercourse with the inland country, this gentleman, in the short space of two months, so completely attained the object that we have now a permanent accredited agent at Coomassie, the capital of a great and powerful kingdom, which but ten years ago was known to us only by vague and improbable reports.

We have now to notice, and more at large than we at first intended, a subsequent publication by Mr. B., to which we alluded at the close of our former article; and in which he introduces his readers into all the arcana of the African Committee-room. We have no knowlege of these secrets but from his exposition of them, and in repeating it we can in no degree be pledged for its accuracy: but we have purposely allowed some months to pass since the appearance of his pamphlet, and no contradiction of its statements has reached our hands.

It must be remarked that the African service is of so forlorn a nature, that it is almost impossible to induce respectable and educated persons to accept of the inferior situations on the Company's establishment. When, therefore, chance had thrown into their employ a young man of not merely useful but superior talents, we should have thought that both justice and sound policy would have prompted the Committee to conciliate such an agent, and use every means to attach him to their service. It is consequently with great regret for both individual and public disappointment, that we peruse Mr. Bowdich's narrative of the conduct which has been adopted towards him by this mercantile body. We learn that in the year 1814 he obtained a promise of an appointment on the Company's establishment, the Committee stating the usual plan of fair rotation in filling up the vacancies: but the applicant found, even in this service, a considerable degree of that manœuvring by which people in higher departments are said to enable their friends to over-reach the friendless. — When we reflect on the anxious state of hope and fear sustained by young men who, on their entrance into life, are soliciting public employment, as well as by their relatives; and when we consider that, while they are kept depending on promises of total insincerity or of deferred execution, opportunities of engaging in other pursuits are perhaps irrevocably lost; we shall be led to pronounce that few things are more unprincipled and unfeeling than this polished insincerity, which is so commonly practised towards those who are candidates for such situations. — Another instance shortly occurred to shew that the indulgences of this Committee were not regulated on those general and extensive principles of impartiality, which ought to guide public bodies in bestowing favours on their servants; Mr. Bowdich being refused the privilege of taking his wife with him to the settlement, while the Committee granted this permission to a junior officer, the companion of his voyage. It is this aberration from general and abstract principles, this substitution of favouritism for justice, which poisons life and is the bane of every service. Thus disgusted, Mr. B. returned from Africa after a residence of only about seven months. On his arrival in England, the Committee applied to him both for information and for his opinions on the subject of making the munitions of war the means of trading with the negro states; and they subsequently expressed their strong approbation of the intelligence which he supplied on the question, and which went to form the data of an official report from the Committee to the Privy Council. After so high a testimony to the abilities of a person

son only about twenty years of age, who had been but a few months in their service, and an intimation that the talents which he had evinced would be rendered serviceable to him, he returned to Africa on the faith of such assurances; where he found that two junior officers, in consequence of their private connection, were immediately placed above him in rank.

We now arrive at the commencement of the Mission to Ashantee, in which Mr. Bowdich was employed. Will it be believed that the Committee, in the first instance, contemplated this mission without bestowing one thought on any of the sciences which were likely to be benefited by such an extraordinary undertaking; notwithstanding that Mr. Park and all other travellers had been notoriously selected principally for their attainments in science? Will it be believed, also, that they selected for this mission persons who were scientifically so inadequate to it, that at last the Committee thought of sending them with a quadrant and two pocket-compasses to a trading vessel, to learn astronomy of the master or mate, for the occasion? The embassy itself, as our readers have already been informed, was intrusted to an individual so incompetent to the command that Mr. Bowdich was obliged to supersede him in his powers. — When the superior qualities of Mr. B. had established a communication between the kingdom of Ashantee and our settlements on the coast, the Government was in consequence induced to make an additional grant of money to the Committee; and it was urged that the leader of the mission should be rewarded for his conduct. We are told, however, that after the sum was voted by the House, it was only by the interference and the positive command of Government that the Committee could be induced to bestow on this gentleman the paltry sum of 250l., which was even diminished by the mode of payment; and they refused every application which he made for promotion, bestowing all their better appointments on persons who had no claims arising from service, but were pushed on by private interest. Public men, who were actuated by a love of justice, desired to see Mr. Bowdich promoted as a requital of the duty which he had performed; and those whose ruling motives were the advancement of science, and the diffusion of humane and religious principles, wished his elevation to stations which would enable him to assist such desirable objects. The Committee, however, seemed to hold all such views in contempt: their sole purport appearing to be a provision for their relatives, and the disposal of their cargoes to advantage. After having derived every species of valuable service from Mr. Bowdich, and

having received from Government a considerable addition to their grant in consequence of the success of his mission to Ashantee, they had the modesty to wish to send him again to Africa in the capacity of a writer, with a salary of 160l. a year, Company's pay; and this, too, after he had already made one voyage to that coast, on the faith of promises which were not kept.

It thus appears that Mr. Bowdich is an exemplification of the want of patronage, where it would have been deservedly and beneficially conferred; and, if he has been accurately informed, he furnishes abundant instances, *per contra*, of patronage most improperly applied.

A person is mentioned by Mr. B. to have received an appointment in 1814, with some extra-official marks of indulgence from the Committee; a member of which had used that person's laborious savings in abortive mercantile speculations. These indulgences were granted at the very time when similar favours were refused to a gentleman who had at least an equality of such pretensions as service and situation could support. It is next stated that a member of the Committee was nominated to a command as governor on the coast, worth about 4000l. per annum; although he had for twenty years resided in England, and such situations were considered in the service as the legitimate reward of those who have shortened the period of their existence by arduous labours and a long banishment in Africa. We next find one of the Committee's governors dabbling in the traffic for human blood, called the slave-trade, although the suppression of this infamous commerce was among the paramount duties of his office. The governor of Tantum, also, is publicly reprimanded by the council for being "wilfully guilty of a slanderous invention to injure an unblemished reputation;" and he is officially informed that he must make "an immediate and entire alteration in his degrading conduct:" after which he is again publicly convicted and exposed in the council for another breach of veracity. — We might go on to give an extensive catalogue of offences, of which it is incredible that officers of an elevated rank in any service could be guilty: but we will not pursue so disgusting a detail. Yet all the individuals thus criminated were continued in their situations by the African Committee, and of course must be competent to judge of the description of persons proper to be employed in the great office of civilizing and instructing the natives of the country!

We have always felt anxious for the success of our efforts to establish an intercourse with the natives of Africa, and it is principally this anxiety which has induced us to enter on

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the present subject. We trust that the Government will bestow attention on it, and will devise a better plan of superintending our African affairs. If they do not, the necessity of their interference will surely be impressed on them by that great body of our gentry, who have with a most exalted humanity laboured in this great cause of benevolence. In the mean time, we beg the African Committee to consider that their situations are not merely places of private patronage or commercial profit, but that the 28,000l., which Government annually places at their disposal, form a portion of the productive labour of England intrusted to their care for important national objects: we advise them either to dismiss from their situations, or to govern with vigour, such of their servants as seem now to be demoralizing the people whose condition they are employed to meliorate; and, if fortune should again throw in their way an agent like Mr. Bowdich, we intreat them to appreciate his merit, and to engage him in a service which he must be well qualified to advance. It is character, and character alone, which can enable us to attain any influence or ascendancy over the minds of the African potentates; and it must be a subject of deep regret to all sensible and benevolent men, if the Committee pursue a line of conduct tending to impress the Africans with a thorough contempt for European morals and European wisdom.

ART. XI. *Sæculomastix;* or, the Lash of the Age we live in. A Poem. In two Parts. By the Author of "Childe Harold's Monitor." 8vo. pp. 116. 5s. 6d. sewed. Porter. 1819.

WE have in a former Number of our Review expressed our opinion of "Childe Harold's Monitor." * In the poem before us, while the author enters into considerable detail on the present state of our literature, he professes also to embrace a much wider range of objects, and proposes to give a general portraiture of the times; not merely by throwing off rough sketches, and with the bold hand of a poet, but with the minute touches and the elaborate skill of a political economist and a Christian philosopher. He institutes discussions on the influence of education, on the progress of information among the lower classes, and on the diffusion of luxury among the higher. He inquires also into the condition of both our Universities, on which subject he makes some suggestions well deserving the consideration of the friends of each; remarks on the baneful effect of the poor-laws; and

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* Rev. vol. lxxxviii. p. 252.

inves-

investigates the inconveniences as well as the advantages of the spirit of commerce. The evils of a severe criminal code, moreover, are not passed unnoticed. — When we consider the variety of these topics, and the remoteness of many of them from poetic language and imagery, we must acknowlege that the writer has shewn much capacity and vigour in working up, as he has done, such untoward and uncouth materials. He has before, on more than one occasion, avowed himself to be a zealous admirer of Dryden; and we think that in earnestness of manner, in variety of pauses, and above all in a steady resolution to make his art triumph over the difficulties of his subject, however intractable it may seem, and thus to make poetry the comrade and auxiliary of reason, he has often with considerable success imitated that great master. In his observations on taste, on the vast superiority of those whom, in spite of the fashion of the day, we still regard as the standard writers in our language, and on the comparative merits of the present competitors for literary fame, we nearly, if not entirely, agree with him.

It is, however, to the moral and philosophical remarks of this author that we wish principally to direct the reader's attention, as to objects of vital and unrivalled importance. He constantly insists on, and in several instances happily illustrates, the union between strict morality and sound policy; he would establish national ascendancy on the fixed basis of national honour and integrity; and if, at times, he bursts into invective, his anger is not the bitterness of a contemptuous or vindictive cynic but the reproach of an indignant moralist. We extract a passage in which, after some comment on the extravagances of our literature and the singular system of foreign policy lately adopted, he adverts to the examples now exhibited in our senate, that antient sanctuary of gravity and wisdom:

> ' Home be our boundary. Here what glorious scope
> For Virtue's cares, for sun-lit dreams of Hope!
> Survey those hallow'd walls, where nightly rise
> Wisdom's grave tones, and moral energies,
> To make whole nations blest —— Oh, bitter fame!
> Oh, praise that stultifies the unworthy name! —
> Is *that* a Senator, whose loose undress
> (Fit emblem of his Mind's worse carelessness)
> Whose Merry-Andrew eloquence, whose jest,
> Reeking with blood-drops from a kingdom's breast,
> Demands the votes of Britons, sworn to guard
> Those rights, alike by grov'ling courtiers marr'd,
> And raging demagogues? — Is *this* the place,
> (Severe sojourn of Freedom's earlier race,
>
> Who

Who call'd triumphant Nassau to supply
The vacant seat of iron Bigotry,)
Is *this* the place where Folly dares to brand
With idiot scorn the patriots of the land;
Or callous Vice each principle derides,
That toils to stem Corruption's ocean tides?

'Here too, with shame, with hopeless grief oppress,
The Muse would lock the weight within her breast;
Did not, resistless, on her awe-struck eyes
The godlike form of matchless Chatham rise!
While majesty of mien, and depth of sense,
Lend lustre to a Seraph's eloquence;
While Justice folds the falling patriot's robe,
And Empire shakes on her divided globe —
Oh, summon back *that* Spirit! — to control
This wreck of sense, this sacrifice of soul,
That dares, unblushing Statesman! to provoke
A suffering nation with a barbarous joke.
Oh! think what interests dwell upon thy tongue!
Graves of the old, and cradles of the young,
Wait all their solace, all their hope from thee,
And darken in thy loss of dignity.
Yes, the long honours of thy native land
Hang on thy words, — her fate is in thy hand, —
Europe beholds thee with concentering eyes,
And Asia watches from her eager skies;
While, well-prepared to profit by thy fall,
The rival West forbids thee to recall
Thy dangerous madness, and with ruthless hate
Records the follies of thy mean debate.
Teach her a nobler lesson! let her feel,
When England's language guards the public weal,
'Tis more than yet to new-found worlds is given,
'Tis Angel pleading in the cause of Heaven.'

The state of learning and discipline at Cambridge having attracted some of the author's observations, he next turns to Oxford; and here he shews himself, as throughout, to be in no degree *fettered* in principle, though on all occasions he equally proves his devotion to the Church of England and to our political constitution.

'But, gentler Isis! o'er whose hallow'd grove
The shade of Addison still seems to rove,
Endure, awhile, from one who loves thee well,
Some jealous doubts, — and, if thou canst, dispel.
Say then, reviving from too soft a sleep *,
Thy new-found path securely dost thou keep?

Find'st

'* It is only within these few years that the public examinations for degrees at Oxford have been at all placed on that footing of scholar-

Find'st thou the golden mean, where Right from Wrong
(Tho' e'er so close) runs clearly mark'd along?
Where Rigour ends ere Laxity begins,
And pardon'd faults stop short of licensed sins?
'Tis well — but, candid Rhedycina, say,
In this the reflux of thy brighter day,
Screws not thy hand too tight the strong machine,
Where thy young votaries ne'er before were seen?
How canst thou hope degenerate times like these
Will yield a host to storm Thucydides?
How canst thou bid them at so green an age,
Reap the full vigour of that Attic page?
Or, if I wrong thee here, (though Fame reports
Such deeds are done in thy collegiate courts,
As make thy trembling Freshmen wing their flight,
Ere stripp'd of all their plumes, and bare outright,)
Say, when the soul of Greece should warm thine own *,
And thy veins throb with Liberty alone,
Dost thou not teach the high-born generous band,
The destined guardians of the British land,
That Persian stoop, unworthy of a man,
That slavish crawl accurst of Ispahan?
— Ha! start'st thou at the word? — Then answer here:
Have we not twice beheld the thousandth year,
Since Greece was glorious, since her pride expired?
Why then, e'en now, with factious hate inspired,
Burns Scotland's son, whose dark historic page
Pours on the people's cause his ruthless rage,
And blights each germ of freedom? shame! oh shame!
Redeem not thus thy long-lost patriot name,
Tory Oxonia! — In the fountain seek,
In the pure records of the native Greek,

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scholarship which they demand. — The strictness of the new Statute has, however, been considered, by some well-judging persons, to be carried to too great an extent; — and it has certainly fallen within the opportunities of the author himself, to become acquainted with instances, in which more exactness seems to have been required than is generally attainable by the youthful candidate. It is, no doubt, a most difficult and delicate point, to hit the precise medium of proper inquiry into the attainments of the early scholar; — but to err on the liberal side will probably always be found the safest.'

' * The second point to which a just impartiality compels the reflecting mind to advert, among the blemishes which disfigure the noble University of Oxford, is that still prevalent spirit of excessive Toryism, which introduces itself even into the calm researches of history and antiquity; and lends the colouring of a modern faction to the philosophical and dispassionate records of the greatest of the Greek historians. But the text amply illustrates the opinions of the author, and of many much better judges, on this subject.'

For

For sacred Truth, chastised by Attic lore,
And trust a modern partizan no more.
Oh! what a height Thucydides commands,
Scanning the contests of compatriot bands
With firm impartial justice, and serene,
Amid the brave, the spirit-stirring scene, —
Pollute not him with M———d. — Yet again,
Fair Rhedycina, in my daring strain,
I ask thee this, — Can *no* consenting * powers,
King, Lords, and Commons, through thy classic bowers
Diffuse a larger spirit, and forbid
In want to pine, in darkness to be hid
Full many a young aspirant, on whose woes
Thy county Colleges their portals close,
Spite of his crying virtues? — Oh expand
The shrine of Learning to a grateful land;
That altar's mighty screen let merit claim,
And let a kingdom's voice repeal thy Gothic shame!'

The manly severity of satire suits this writer much better than that disengaged air, or that graceful levity, which it is much safer to admire in some favourite authors, both antient and modern, than to imitate; and his occasional introduction of attempts at humour do not always comport with the requisite dignity of vituperation or courtliness of advice. On the other hand, the tone of dejection, which prevails through the more serious parts of the poem, leaves on the mind a deep impression of the author's sincerity, and we sympathize strongly with him in the feelings under which he closes his production. Equally do we participate in his ardent wishes that Providence may yet direct this country to understand that her 'true and natural glory' must be insured, not by fostering projects of usurpation or pursuing conquests of ambition, not by mixing in the intrigues of cabinets abroad or introducing Machiavelian systems of rule at home, but by promoting the industry and cherishing the independence of the people; by

'* Whatever may be thought of the judgment which the author, with much hesitation and unwillingness, has ventured to pronounce upon the two former heads of the charge against Oxford, few individuals, he thinks, even of that learned body itself, will be disposed to controvert the wisdom and the justice of throwing *open* the fellowships that are now so disgracefully *shut up*, in most of the Colleges; provided always, that an act *could* be so modified, by the united powers of the legislative and executive, as to incur no sound imputation of a breach of faith in that government, whose first duty it is to protect *all* virtuous and useful institutions.'

exciting

exciting the noble sentiments of old English worth and manliness; by recalling, if it may be, antient simplicity of manners and sincerity of heart; and by encouraging, if in these days of degeneracy and artificial appearances such things can be known, those genuine and homefelt sources of pleasure and springs of action, which not only constitute the highest bliss of human life but are the foundations of all real national grandeur. A wily politician may promote dissensions, practise delusion, and undermine the constitution, to support his own misrule: but a real friend to his country must consider every attempt which tends to diminish the rational liberty, to destroy the mutual confidence, or to subvert the morals, of the community, as a poison infused into those first fountains of life from which health and energy are derived, and circulated throughout the whole mass of society. It is worse than empiricism in medicine to sacrifice the patient in the hope of exterminating a local disease; and it is worse than empiricism in politics, for the purpose or under the pretext of allaying feverish excitement and morbid irritability, to sap those vital principles of English freedom and English pride, to which the triumphs of this country in her better days, and even in these later times, over the withered despotisms on the Continent, must be mainly attributed.

ART. XII. *Letters from Dr. James Gregory of Edinburgh*, in Defence of his Essay on the Difference of the Relation between Motive and Action and that of Cause and Effect in Physics; with Replies by the Rev. Alexander Crombie, LL. D. 8vo. pp. 427. 10s. 6d. Boards. Hunter. 1819.

THE history of this publication, as detailed by Dr. Crombie in the preface, is rather singular. Nearly thirty years ago, Dr. James Gregory, Professor of Medicine at Edinburgh, who has attained (we believe) a deserved celebrity in his peculiar department, and who occasionally amuses himself with metaphysical speculations, favoured the world with an "Essay on the Difference between the Relation of Motive and Action, and that of Cause and Effect, in Physics;" in which he professed to take a view of the famous controverted question of liberty and necessity, in a great measure different from any that had before been presented to the public. Of former writers on this thorny and much disputed question, some had been so forcibly impressed by the difficulties with which it seemed to be surrounded, and the apparently irreconcileable opposition in the conclusions of the most eminent and enlightened philosphers with respect to it, that they had been

been led to imagine that the inquiry related to a subject in some respects beyond the reach of the human faculties; while others, of equal acuteness, laboured to shew that, in spite of their apparently endless debates, the opinions of the most opposite parties would be found on examination nearly to coincide, and that the whole controversy might be reduced to a mere verbal dispute. It was reserved for Dr. Gregory to illuminate this doubtful path with the torch of mathesis, and, in his own estimation at least, to put a final period to the discussion by reducing the doctrines of his opponents to an absurdity:—but it is now, we conceive, rather generally admitted that the Doctor only added another name to the list of signal failures, in the attempt to apply mathematical reasoning to questions connected with the philosophy of mind. Far from convincing his opponents of the absurdity of their doctrine, he excited their contempt by the confidence with which he exulted in the cogency of his argument, or perhaps their indignation at the audacity of his language; and not a few, even among the most zealous advocates for the freedom of the human will, saw and admitted the fallacy of his reasoning.

It may be proper to present our readers with a brief analysis of Dr. G.'s principal argument.

The doctrine of the necessarians is that, in all voluntary actions, the motive is as necessarily connected with the consequent action as a physical cause is with its effect;—that is, that in both cases a constant conjunction takes place between the motive or cause as the antecedent, and the action or effect as the consequent; which invariable conjunction is in fact the only ground that we have for inferring a necessary connection in any case. Dr. Gregory, assuming that, according to this doctrine, motives act on the mind *in precisely the same manner* as a physical cause—such as impulse—acts on matter, which no necessarian ever supposed or pretended, proceeded to his demonstration; which, with the assistance of a diagram and other mathematical symbols, he made out in the following manner. Let us suppose that a body is under the action of a force which would carry it in a given time a hundred yards east, and also of another force which would carry it in the same time a hundred yards south. By a well-known proposition in physics, the body under these circumstances will move in neither of those directions, but in the diagonal of the parallelogram of which these two directions are the sides. This is an acknowleged fact in physical science, which experience has fully demonstrated. Now, if the same experiment were tried on mind, Dr. Gregory maintained that, according to the doctrine of necessity, the same result

result ought to take place. Thus, if a porter be offered a guinea to carry a letter ten miles east, and another person offers him a guinea to carry a letter ten miles south, it is evident, says Dr. G., that, according to the doctrine of necessity, he would go neither south nor east, but in the diagonal between them, — which is absurd.

It is scarcely necessary to state the obvious objections which the necessarian is prepared to bring forwards against this pretended demonstration. In the first place, the cases are not parallel. The two mechanical forces both produce their full and undiminished effect: but it is evident that the two motives are absolutely repugnant; as much as if the assigned directions had been diametrically opposite. Again, it is manifest that this argument involves the absurd hypothesis that all causes, of whatever kind and in whatever circumstances, must operate in the same manner and produce the same effects. We might as well believe that gravity would produce a volition or anger attract iron. — It is also contended that, if proper allowance be made for the difference of circumstances, we shall find that the conclusion of this argument, far from being absurd, is consistent with universal experience; and that there really exists, not indeed an identity of result, but as close an analogy as can be expected between the combined action of mechanical causes and that of different, but not opposing and uncombinable, motives on the human mind. How often do we observe cases, when the mind is influenced by the desire of obtaining a variety of objects, in which an intermediate course is pursued, different from that which any one of the motives acting singly would have produced? When we carefully examine our principles of action, we shall probably find that they are almost always of a very complicated nature, and that the actions to which they prompt us are modified accordingly: — indeed, it may be doubted whether a perfectly simple motive, operating on mind, is a much commoner case than a mathematically simple impulse operating on matter. — Lastly, it is objected that this noted argument proves too much, and consequently proves nothing. It has hitherto been universally admitted that the judgments of the understanding are regulated by evidence, and are the necessary result of it. Now let us suppose a question in which only probable evidence can be obtained, but with a preponderance on one side. In this case, according to Dr. G.'s mode of reasoning, as applied to the parallel case of motives to action, the mind ought to adopt a middle opinion between the two, for which we have no evidence whatsoever, or which from the nature of the case is perhaps inconceivable. Whatever reply

Dr. Gre-

Dr. Gregory may suggest to obviate this application of his own argument, that reply, it is contended, will equally defeat its application to the hypothesis of the necessarians.

Such is, in a few words, the substance of Dr. Crombie's answer to this boasted argument. His examination of it occupied the latter part of a work published by him in 1793, intitled "An Essay on Philosophical Necessity;" a short account of which will be found in the Monthly Review, N.S. vol. xv. p. 128. Dr. C. observes in his preface to the volume before us:

'Soon after the publication of my Essay, I was informed, that it was Dr. Gregory's intention to reply to my strictures; and that I had reason to expect a severe retort, for my animadversions on his work. Neither pleased, nor alarmed, at this information, I waited two or three years in expectation of Dr. Gregory's reply; and at last concluded from his silence, either that he had relinquished his intention, or that my information must have been incorrect. My conclusion, however, was erroneous. After the lapse of ten years, I received, in the month of October, 1803, the first letter of the following series, accompanied with a short communication, informing me, that his Answer to my animadversions was nearly ready for the press, and that, as soon as the Session of College was over, I might expect to see it in print; unless my reply to his first letter should convince him of the justness of my reasoning, or the invalidity of his own. He assured me at the same time, that, if I could point out any fallacy in his argument, his intended publication should be suppressed, that his error should be acknowleged, and that I should have his permission to make that acknowlegement public. He requested also to know, whether I chose to have the remainder of the letters transmitted to me "*seriatim*," or all together. My reply, dated in January, 1804, with a few additions and alterations, is here submitted to the judgment of the reader. It was accompanied with a communication, expressing my desire to avail myself of his offer, and to receive the remaining letters, either individually or collectively, as he might prefer. I had reason, therefore, to expect, that these letters would be sent to me, agreeably to Dr. Gregory's voluntary promise. I had reason likewise to expect, either that the whole would be published in the ensuing spring, or that he would acknowlege his argument to be fallacious. My expectations however were disappointed. Neither were the remaining letters transmitted to me, nor did Dr. Gregory publish his defence, nor did he acknowlege himself in any error, or retract his argument. Conceiving myself justified in requiring an explanation of this extraordinary procedure, but unwilling to urge him to any precipitate determination, I suffered five years more to elapse, and Dr. Gregory was still silent; nor was I favoured with a perusal of the remainder of his Defence. Of this conduct I found it difficult even to conjecture any satisfactory explanation, without resorting

to the very unfavourable suspicion, that my reply to his first letter had convinced him of his error, but that he wanted the candour and magnanimity to acknowlege it.

'If he was persuaded that his argument was demonstrative, and his Defence unanswerable, it is to be presumed, that, with this conviction, he would have published his letters, as he gave me reason to expect. If, on the contrary, he was convinced that his reasoning was fallacious, and that his arguments were refuted by my first letter, it became his duty, in conformity to his express promise, candidly and explicitly to acknowlege his error. On either supposition his conduct appeared irreconcileable with his engagements, as either clearly implied or positively expressed. I took the liberty, therefore, in a letter, dated in March, 1809, to remind him of his promise, and requested to be informed, whether he intended to publish his Defence, or retract his argument. In answer, I received six letters, and part of a seventh, all printed, accompanied with a pretty long *epistle*, giving me full permission to publish all, or any part, of these letters, in answer to my strictures; assuring me, at the same time, of his "hearty inclination to proceed." It appeared to me, and perhaps may appear to the reader, somewhat extraordinary, that a work, which, the author had signified, was nearly ready for the press, and might be expected to appear in six months, and of which, after the expiration of these six months, 208 pages were actually printed, could not be completed in five years afterwards, making every allowance for the interruptions occasioned by professional engagements, which few can feel more sensibly than myself.

'Having finished my replies to these letters, I informed Dr. Gregory, that, as he had neither published his answer, nor retracted his opinion, one or other of which alternatives he had given me reason to expect, it was my intention to avail myself of his permission to publish his letters with my Replies. To this intimation I was favoured with an answer, in which he requested that I would either transmit to him the manuscript, before it was sent to the printer, or the proof sheets, one after another, as they proceeded from the press. The former alternative, for obvious reasons, was to be preferred; a manuscript copy was accordingly sent to him, with an assurance, that I should have pleasure in correcting any error or mis-statement into which I might inadvertently have fallen, and in giving him an opportunity of making any alteration, either in the matter, or the manner, of his Defence, which he might deem necessary. Dr. Gregory has been in possession of my Replies for nearly five years, during which time he has observed an entire silence. I am, therefore, it is conceived, warranted in concluding, that he considers his letters to be a full and satisfactory answer to my animadversions. For, if my replies have convinced him that his argument is fallacious, and that he erred in impeaching the veracity of his opponents, it can scarcely be supposed, that he is so devoid of all candour, as well as of that sacred regard, which is due by every man to an express and voluntary promise, as not to acknowlege that his reasoning is false, and that his

his treatment of Necessarians is illiberal and unjust. Nay, if he has discovered that his letters are not a valid and satisfactory reply, but believes that he is still capable of offering a complete justification of his reasoning and his conduct, it may, on this supposition, be fairly presumed, that he would have revoked his permission to publish his Defence, and requested me to wait for a farther communication. Nor is it unreasonable to presume, that the space of five years, during which time my Replies have been in his possession, would have amply sufficed for this purpose.

'If Dr. Gregory should proceed, of which I entertain no sanguine expectation, his future observations, if not composed of irrelevant matter, or of groundless or frivolous complaints, shall receive from me every possible attention. In the mean time, the following letters will suffice to exhibit the nature of his argument, and the character of his Defence, of the validity of which the reader will judge.'

Surely this account has something in it not a little extraordinary; and we are at a loss to know in what way Dr. G. will reconcile his subsequent conduct with his professions of candour, and of readiness to continue the discussion or fairly to acknowlege his defeat at the commencement of this correspondence. These professions are, indeed, inconsistent with the arrogance which seems almost inseparable from this author's style of composition. Not contented with depreciating the understanding of his opponents, he hesitates not to impeach their integrity; and he charges them not only with inconclusive reasoning but with wilful disingenuousness: calling on Dr. Priestley in particular "to vindicate his character not merely in point of understanding as a philosopher, but in point of probity and veracity as a man." So wonderful even is the force of this mathematical demonstration, that it has a retrospective operation, and convicts of dishonesty or *mala fides* not only those who have read it, and who without formally sitting down to refute it still profess their belief in the doctrine of necessity, but all those who have contended for this opinion at any former period. It must, however, be admitted that the style of this writer,—so opposite to the universal form of those reasonings which have a well-founded claim to the title of mathematical,—and above all his repeated appeals to the *authority* of eminent persons, who, he says, have examined his argument, and have not been able to refute it,—excite a strong suspicion that he is not in reality so well convinced as he professes to be of its demonstrative evidence. A mathematician who has really solved an important problem, or discovered some new geometrical truth, does not seek the aid of a weaker evidence to support the strongest of all, by hawking his demonstration round the country to see what friends

and foes will say to it: nor, as he has the best reason to be satisfied of its correctness, does he enter into controversies on the subject, well aware that it must make its way by its own intrinsic merit. Surely, Dr. G.'s style of disputation betrays an inconsistency with his repeated assertions of the mathematical certainty of his arguments and conclusions, which is at least as strong a presumption of disingenuousness, (or, as he styles it, *mala fides*,) as any of the inconsistencies which he endeavours to charge on his opponents. Still, however strong the presumption arising from these circumstances may appear, we shall refrain from advancing the charge in this case in the authoritative and decided manner of Dr. G., because we are aware that inconsistencies of this sort are frequently committed even by candid disputants; and more particularly that a man's practice is often at variance with his theory, since it is apt to be influenced not so much by the conclusions to which his philosophical inquiries have led him, as by a variety of prejudices which have perhaps been instilled into his mind in early life: — prejudices which, though in his moments of deliberate reflection he acknowleges their fallacy, do yet exert an influence which he finds it difficult or even impossible altogether to shake off.

Nothing, we think, can be more inconsiderate and ill-judged than this unmeasured charge of *mala fides*, which Dr. G. advances against those who differ from him in sentiment. Even if the conclusiveness of his argument, in the estimation of every unprejudiced mind, were as clear as it is questionable, a man of ordinary candour and liberality would hesitate before he brought forward so heavy an accusation. The language, too, in which the Doctor alleges and maintains the charge, is not less offensive and illiberal than the charge itself. We select the following passage, which may be considered as a fair specimen of the general tone and manner of Dr. G.'s part of this publication:

'" Do you think Dr. Priestley or his friends have any *peculiar* or *personal* exemption from those rigorous laws of human thought or principles of reasoning and conduct, which, from the earliest ages of science, have been considered as universal and indefeasible?" — " Supposing that such is their *peculiar* situation and exemption, was it not incumbent on them to plead their privilege in that respect, when I invited, and most strongly urged them, either to admit my conclusions, which seemed to be fairly and strictly deduced from their own doctrine, or else to shew that there was some error in my deduction; and when I warned them, that unless they did the one or other of these things, they must *ipso facto*, I mean, by their silent acquiescence in evidence seemingly complete and decisive against them, incur the most unfavourable

able censure, and be at last loudly called upon to vindicate their character, not only in point of understanding as philosophers, but in point of probity and veracity as men? Is not your own Essay, I mean especially that part of it which relates to me and my Essay, a complete proof that I was right in that opinion, and that you soon found it necessary to attempt (what you never can accomplish) such a vindication of your great master, and of his doctrine? Is not Dr. Priestley's own conduct, in professing to approve of your Essay, and urging you to print it, knowing, as he must have done, whatever you may do, that it is composed in open violation of the most familar and best established principles of reasoning, as well as with consummate disingenuity towards me, a very strong additional proof of the same thing? Is not that conduct of Dr. Priestley complete evidence, that he was not (as he pretended, and I did not believe) perfectly indifferent to such charges as that of *mala fides;* and that he too felt the irresistible necessity of getting his character, if possible, vindicated, *per fas aut nefas?*" '

It is difficult, we might venture to say it is impossible, to imagine any circumstances of provocation which could justify such a style of controversy as this; or any degree of intellectual superiority that could authorize the dictatorial tone in which Dr. G. habitually indulges himself. We correct the expression: for true superiority, far from authorizing, would rather check every tendency to an overbearing demeanour. The most desirable, perhaps almost the inseparable, characteristics of real excellence are candour and modesty; while the haughty or contemptuous tone, though (we are constrained to acknowlege it) occasionally connected with genuine talents, more commonly indicates the superficial pretender who has many things yet to learn, and, among the rest, his own ignorance and presumption.

Dr. G. thinks that it is an evidence of disingenuousness on one side or the other, when philosophers, after having attended or professed to attend to their own thoughts on a familiar subject, give directly contradictory accounts of their ideas and belief with respect to it. It might be said in reply, that these contradictions, supposing them to form a proof of disingenuousness, still leave it uncertain on which side the fault lies; and that, in the present case, the necessarian is fully as confident, and, as far as we can perceive, has in every respect as good a claim to credit for the accuracy of his reports, as his opponent. The true and sufficient answer, however, is that we are apt in this, as in many similar cases, to confound the reports of consciousness with the inferences which we deduce from these reports. Thus, when the fanatic tells us that he is *conscious* of divine communications, it is not consciousness that

deceives him. Consciousness, indeed, attests the existence of such fantasies in the mind: but it is imagination, not consciousness, which refers their origin to supernatural communications from the Divine Spirit. This distinction is very well stated, and ably illustrated, by Dr. Crombie; and, indeed, the whole of his reply to his opponent's sweeping charge of *mala fides* against all necessarians, past, present, and to come, appears to us perfectly adequate and satisfactory.

We must, however, be permitted to observe that, in several passages of his answers to Dr. G.'s letters, Dr. Crombie has shewn too strong a disposition to follow a bad example, and has occasionally indulged himself in a strain of satire and personality which he should have avoided. We allow that the provocation was considerable; yet still it would have been more dignified, more like a true philosopher, and would have disposed all impartial readers to think better of his cause, if he had shewn himself superior to the temptation. He had no occasion, for example, to introduce the history of Dr. G.'s squabbles with his medical brethren at Edinburgh. Of the merits of this controversy we have no means of forming any judgment; — in fact, we are utterly ignorant of the whole affair, except as it has been preserved by Dr. Crombie: — but, at any rate, it is evident that it can have nothing to do with the present discussion, and that the introduction of it cannot have been intended to serve any purpose except to prejudice the public against his antagonist, by placing him in an unfavourable point of light. These are generally very unserviceable weapons of controversial warfare, and are likely to be even mischievous, by recoiling on the person who employs them.

The observations which we have already made on this singular publication will enable our readers to form some idea of its general object and character. We trust that they will pardon us for declining to enter into a more detailed analysis of its contents: which will, perhaps, be deemed the less necessary when we assure them that the whole work is devoted, directly or indirectly, to an examination of the single argument or pretended demonstration of which we have already given a brief statement. Some persons may be at a loss to imagine the possibility of filling an octavo volume with this single topic: but those who have been addicted to the study of controversy, and who know what wonders may be effected by a judicious use of amplification, repetition, personality, abuse, recrimination, and the variety of elegant figures of speech so copiously employed by the most eminent masters in this walk of literature, will easily comprehend how this may be accomplished. It is scarcely necessary to say that the work

work displays considerable abilities and acuteness in both the disputants: yet we doubt whether any new light, of much importance, has been thrown on the question in debate; and the public, we suspect, will be of our opinion that, even before the first appearance on the arena of either of the present parties, the field had been so completely exhausted by the great men who had previously contested it, that few additional laurels remained to be gleaned by their successors. We think that Dr. Crombie has decidedly the best of the argument, and has *generally* the advantage in point of temper and liberality. In pronouncing this judgment, however, we beg to avail ourselves of the author's introductory observation (p. 64.), that the present controversy is not whether the doctrine of necessity be true or false, but simply whether Dr. Gregory's reasoning be conclusive. The doctrine of liberty may be true, and yet this particular argument in support of it may be sophistical and fallacious.

ART. XIII. *The House of Atreus, and the House of Laius;* Tragedies founded on the Greek Drama: with a Preface on the Peculiarities of its Structure and Moral Principles; and other Poems. By John Smith, formerly of King's College, Cambridge. 8vo. pp. 350. 10s. 6d. Boards. Nunn. 1819.

FROM the classical spirit of this volume, from the name and college of the author, and from the dedication to Mr. Canning, we imagined that we had discovered an old literary acquaintance in Mr. John Smith, and that it was the coadjutor of Messrs. Frere and Canning in "The Microcosm," and the distinguished Cambridge prize-man, who was here again introduced to the learned reader: but, on reference to our authorities, we found that it was Mr. *Robert* Smith to whom the above-mentioned marks of distinction belonged. The present gentleman, however, is probably a near relation to that well-known scholar; and, at all events, he is closely connected with him in talents and information.

It is impossible to mention "The Microcosm," without adverting to the strong proof which that work affords of the incalculable advantages of a classical education. To say nothing of the knowlege or of the wit and humour diffused throughout that extraordinary production, (which qualities, no doubt, were either acquired or heightened during the progress of that education,) the style of composition, so polished, and so early attained by those young Etonians, is of itself an unanswerable argument in favour of the judicious system of instruction which is adopted at our public schools. At the same time, no

want was betrayed in that juvenile work of the powers of reasoning, or of their happy exercise. Whatever, then, our northern neighbours may say of the stronger force of ratiocination imparted in their metaphysical lecture-rooms, we should be contented to rest the proof of the opposite opinion on "The Microcosm," and its younger brother, "The Miniature;" both the unassisted effusions of the boys of Eton.

To Eton and to Cambridge, Mr. John Smith also seems most largely indebted. Whatever decision we may feel it to be our critical duty to give on the success of the original attempt here laid before the public, we should be blind indeed to the difficulties of the undertaking, not to see that it required much judgment and much scholarship to overcome them, even as far as here they have been defeated.

Mr. Smith has attempted to form entire plays out of selections from different Grecian dramas. 'The House of Atreus' consists of parts and patches from the Agamemnon of Æschylus, and from his Funeral Offerings; from the Electra of Sophocles; from the Electra of Euripides; and from the Iphigenia in Tauris of Euripides. The consequence of this bold system of extracting, and subsequent combining, is such as we might naturally have expected. The interest in each act is almost wholly new, or, at best, but subordinately connected with that of the preceding act; and thus the most important of the unities is materially impaired, if not destroyed. While, in the first act of 'The House of Atreus,' for example, Agamemnon is the person for whom we are chiefly interested, Electra divides the interest with Orestes in the second, and Iphigenia with Orestes and Pylades in the third. Such a multiplicity of action would impede the progress of an epic poem, to a fatal degree; and much more is it an obstacle to the course of a work that bears the remotest resemblance to the drama. Mr. Smith's design, therefore, we conceive to be radically wrong; for, although he, of course, considers Drury-Lane and Covent-Garden as out of the reach of his present undertaking, yet even for the closet we deem it so entirely *undramatic*, as to offer us specimens of the Greek theatre no more resembling that theatre than they resemble the mysteries, or other mummeries, of the antient Gothic stage.

'The House of Laius' commences with the King Œdipus of Sophocles; advances to the Œdipus at Colonus, that most touchingly simple story of the same author; proceeds with the spirited siege of Thebes, under the title of 'The Brothers,' borrowing from the Seven Chiefs of Æschylus, and the Phœnician Women of Euripides; and ends with the impressive Antigone of Sophocles.

To

To Sophocles, the bias of the author is evidently and justly great. As long, indeed, as correctness of design and judicious keeping of character, combined with the most powerful command over the passions and the most musical versification, shall be preferred to the latter qualities alone, so long shall Sophocles maintain the pre-eminence with those who reason as well as feel. We have an admirable adjustment of the several merits of the three great tragedians of Greece, in Mr. Smith's learned preface: but, as this is an exhausted subject, we shall make an extract from that preface of a more uncommon nature; we mean from the part of it which relates to the moral principles of the Greek drama.

'The moral sentiment is of the gravest cast, the ruling principle, an overwhelming fatalism, which binding both gods and men in its iron chain, drags them captive to their allotted fortunes. The wretch is impelled by an irresistible power to do or suffer a deed which involves the agent or the patient in the most painful consequences: his ancestors, himself, and his descendants, seem involved in a community of crimes and penalties, until the measure of justice is filled by this tedious distillation of punishment drawn from suffering. *

'It is amongst the remarkable phenomena of the mind, that this desperate and cheerless fatalism, which seems calculated to crush every exertion by its immoveable weight, produces a result apparently incompatible with its nature: the bravest nations, the most renowned individuals, have adopted it: it gives energy and consistency to the mind, which ceasing to struggle against an unrepealable law, and knowing that if its destiny cannot be retarded, it likewise cannot be hastened, assumes a peculiar tone: its natural elasticity rises under the pressure, and its real free will expands into action in the choice of the means, by which its supposed bounden end is to be accomplished. The illusion of the mind in apparently obeying the mandate of its destiny executes its own choice of purpose by its own choice of means. It assumes a stern tranquillity, and considers itself as part of a machine, whose ac-

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'* Of the barrels, from which, according to Homer, Jupiter doled out his mixture of the good and evil of this life, the capacity of the latter, if we may judge from the quantity used, exceeded in all proportion that of the former.

'Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good:
From thence the cup of mortal man he fills,
Blessings to these, to those distributes ills,
To most he mingles both. — *Pope's Iliad*, b. xxiv. v. 663.

'The description is highly dressed by the translator, who has exalted the simple barrel, into which the Deity dips his hand and makes up his mixture, to an elegant urn and cup.'

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tion is as steady, and the principle as invisible, as that of the motion of the heavens. The Greek and the Moslem, with the dignity of passive fortitude,

> "May drop some natural tears, but wipe them soon,
> And take through Fate their solitary way."

'It may be a curious question, whether the belief in fatalism ever gave a real check to the real exertion of the will: it may give a direction to its efforts, but the effort will be made. The Turks rescued by Captain Beaufort * on the coast of Caramania from the rage of the Pacha, against whom they had fought under the banners of his brother, made every exertion to save themselves, which could have been made by the most free-willed and life-loving European, and although they were very resigned when escape appeared hopeless, they took the opportunity, when it offered, with as much readiness as gravity. Fatalism is a monsoon, which blows steadily to a certain point: free-will a variable wind, which often changes our course.

'Next in importance to this unbending law, is the doctrine of Dicé, or the sure retaliation of punishment for crime. We have a natural impression of the necessity of moral retribution, which in a society where law exists not, or is silent, turns into revenge: every person is the guardian of his own rights and wrongs, and of those with whom he is connected: hence the piety of family affection, which includes the duty of revenge, is next to piety to the Gods, or in other words, submission to fate, one of the most unalienable obligations and strongest motives of action, and the tragic chorus incessantly thunders the terrors of Dicé, which may mean punishment for crime, and even the ordaining of that punishment by the will of the Gods; but it means likewise its execution by the injured hand, or that of one of the blood, and as frequently by one member of the family upon another, as by the intervention of a stranger.

'Connected also with the Dicé, is the Pthonos †, or jealousy of the Gods of the prosperity of man, a sentiment frequently inculcated with the most reverential dread of their justice or malignity: it may be taken in our common sense of envy, or biblical sense of jealousy, as expressing offence at human insolence in prosperity, and forgetfulness of past, and necessity of future Divine protection: the pious Æschylus may use it in its latter and better sense; but such is the confused looseness of Pagan theo-

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'* See that officer's curious and interesting Voyage on the Coast of Caramania.' [M. R. for April, 1819.]

'† The scriptural expression of "hardening the heart," seems also to correspond to the Até of the Greeks, as meaning in one of its senses, that injury to the understanding inflicted by a superior power, to which Agamemnon ascribes the folly of his quarrel with Achilles.—*Il.* b. xix. v. 87. *Pope.*'

logy,

logy, that Homer * without scruple ascribes to man the infliction of evil on the Gods, who might in return bear some grudge to great prosperity, as connected with fatalism, over which this limited hierarchy had some controul, so as to delay or disturb, but not finally to prevent the predestined order of things. †'

Mr. Smith's remarks on the chorus, which follow the preceding luminous observations, are equally just and comprehensive.

We now come to particular passages in the English plays, imitated or translated freely from the Greek; commencing with the opening of the Œdipus Tyrannus.

'*Œdipus.* Children of Thebes, these signs of public grief,
With supplicating bows, and knees bent down,
Whence and why are they? Here a sorrowing group
Sullen and mute sits circled on the ground,
Whilst from the incensed altars there ascends
Mixt with its victims' cries a clamorous prayer:
Speak, Reverend Age — before the younger crowd
Thy years demand their audience — whence your griefs,
Or what your prayers? I should be hard indeed,
If I could see my people gathered round,
Nor feel a pang responsive to their woes.
(*The Elders and People rise.*)
'*First Elder.* A people kneel before thee, in th' extremes
Of infancy and age: the callow wing
Of infancy not fledged unto its flight,
And with its worn and broken pinion, age,
Now flutter at thy feet: our earth bears not,
Some god has struck us with his rod of fire,
And stretched his plague upon us, and we die:
Thou art no God — but we do know thee wise,
And ask deliv'rance — Heretofore we know
Thou didst protect this country from its fierce
And angry ravager — protect us now,
So in thy latter, as thy earlier days,
Be thine our stedfast loyalty and love.'

We are reluctantly forced to say that we consider this as a very inadequate paraphrase of the Greek. In its attempt to

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'* *Il.* b. v. ver. 383.

'Unnumbered woes mankind from us sustain,
And men with woes afflict the Gods again. — *Pope*, v. 473.'

'† There are two notable instances in the fourteenth book of the Iliad, in the trick put upon Jupiter by Juno, who uses the cestus of Venus; and in the eighteenth book, where she compels the sun to set, who is unwilling to do it. — B. xiv. from v. 179. to 416., and b. xviii. v. 283. of *Pope*'s translation.'

take

take the body, (to borrow an expression from Dryden,) it has lost the soul of the original; particularly in the lines beginning in Sophocles,

Ηόλις γὰρ, ὥσπερ κἀύλος ἐισορᾷς, ἀγαν. κ. τ. λ.

down to πλατίζεται; and in the present volume, at

'A people kneel before thee, in th' extremes,'

down to 'and we die.'

The fault of too much compression, so unusual with English translators, but certainly common enough with Mr. Smith, has here prevented him from giving any thing like a faithful copy of the beauty of his archetype.

The subjoined quotation offends in another manner. We mean that it has infused a degree of bombast into the serene vigour of Sophocles.

Ὦ πάνλα νωμῶν, Τειρεσία, διδακτά τε. κ. τ. λ.

'*Œdipus.* O thou, whose quenched orbs can nought behold
Of present being, but who standst between
The past and future, and with inward sight
Undazzled looking down each vast abyss,
Grasping within thy hand the chain, which links
Each dark extreme, piercing futurity,
And dragging back to view the past concealed,
Speak thou, Teiresias, to our labouring state.'

We are very happy to be able to select a specimen in purer taste, as we conceive, from the Œdipus at Colonus.

Ὦ πότνιαι δεινῶπες, ἕυτε νῦν ἕδρας. κ. τ. λ.

'*Œdipus.* Ye venerable, dread, and unseen powers,
Whose holy titles mortal voice ne'er names,
And from whose presence mortal sight recoils,
To you your suppliant bends, and asks the boon,
Which fate and Phœbus promised: many an ill
They gave to me, and many an ill I've borne:
But they did give their termination, when
I reached your fane and sat within its bound,
Unknowing and unknown — some flash from Jove,
Some yawning earthquake's shock, some sign from Heaven
Will warn my end — and helpless as I seem,
Jove puts the good or evil in my hands,
Empire or slavery, as I bless or curse —
Ye'll not deceive me, ye've not led me here
To stumble at your threshold, ye'll not mock
The shade, the dream of what was Œdipus.'

In those passages (and they are numerous) which the author has interwoven from the stores of his own fancy, we often observe very good taste, and a very harmonious adaptation

ation of the modern variety to the antient air: but sometimes, we think, we mark a failure in this respect; and we would select the following as an instance of deviation from the correct and chaste style of classic ornament.

'*Œdipus.* Aye, wretchedness —
There is contagion in the word, which spreads
Like to an eating ulcer: Happiness
Abhors the wretched, lest his abject look
Quench mirth, and plant a wrinkle on her front,
Dismantling from the bowers of her fair cheeks
The roseate wreaths, and driving out the loves
From their fit lurking place, her laughing eyes.
My name strikes horror —'

This is *very* modern; fitter for the Œdipus of Dryden, or rather for poor Nat. Lee's share in that composition, than for a professed copy of the Grecian drama.

Occasionally, Mr. Smith suffers his poetical spirit to run away with him; and, in associating the tragic (might we not sometimes say, *comic?*) freedom of Shakspearian language with Grecian sentiments, he effectually destroys the dignity of the latter. For example:

'*Œdipus.* Behold my daughters and my duteous sons:
Unused to toil, and skill-less as these are,
(*To his Daughters*)
They are the pillars which support my weight,
Whilst having pulled me to a ruin, you
(*To his Sons*)
Would pelt each other with a father's fragments:
But ye have heard I've still some value left,
Ye skilful miners, and ye fain would smelt,
And sift again the dross ye've thrown aside.
Now listen to your doom: had ye e'er felt
The love which these did, ye had worn my crown
In blessed union, which my voice now splits,
And hurls in fragments on your crouching heads
As from the parent-mountain torn a rock
Shivers its mass, and in descent ploughs down
Its double track of ravage to the vale;
I dole to each continuance of his lot.'

We should be ill-informed indeed to look for the elements of this *rant* in the original.

'*Would pelt each other with a father's fragments*'

is a true specimen of the *Gothic* sublime; — exactly as the subjoined lines characterize the pathos of the *Goths*;

— 'I was pitiful once,
And had a heart could melt — my love to you

Was

Was rooted in it, *till you plucked it out,*
And dashed it in my face. P. 186.

From such lines, which never *can* be attributed to an Athenian origin, no loss will accrue to the antients.

"*Nulla Sophocles veniet jactura Cothurno.*"

Having pointed out these errors, sufficiently we trust for the benefit of the reader and of the writer, we shall confine ourselves, during our remaining brief space, to an illustration of the merits of this classical publication.

Iphigenia, at the altar of Diana, is speaking to Orestes, whom she does not know to be her brother, while he also is ignorant of their relationship:

'*Iphigenia.* O noble scion of a noble stock!
Such be my brother! I'm not brotherless;
Exalted stranger, may he be as thou!
Such would my fancy paint his open brow,
His manly bearing, and his generous heart —
Thou art Orestes' friend, and sometimes friends
Are framed in moulds congenial to their souls.
'*Orestes.* Too well his semblance likens unto mine,
E'en in his desperate fortune! Let us close
These vain enquiries — if a sister's care
Could at the last — but 'tis a useless wish —
'*Iphigenia.* Vain wish! within the guarded land of Greece,
Far from these barbarous shores, thy sister dwells!
But what my care officious can supply,
Each decent custom, each religious rite,
The pyre funereal, and the chanted hymn,
Libations poured t' appease th' infernal gods,
The tonsured tresses, and the offered fruits,
Shall soothe thy soul — to these observances
We'll add our griefs for thy brave spirit doomed
Unto such fortune, and in secret, curse
These our own rites — oft call upon thy name,
And if below aught human touches thee,
Invoke thy memory, thy pardon ask
For her, whose hard o'erruling destiny
Compelled her to this deed —
(*To her Attendants*) —
Unbind their bonds —
As sacred to our goddess, they are free!'

To this pleasing extract, we beg to subjoin another of a lyric cast, airy and elegant in construction:

'*Chant by the Chorus.*

'Full many winding streams has Greece,
And many a winding vale:
Why left ye those abodes of peace,
To spread the treacherous sail?

What

What drove the wanderers from their blissful land,
To tempt the terrors of this dangerous strand?
As launched the galley from the shores,
Around the Nereids sprung,
And to the cadence of her oars,
Their choral lay they sung:
Cheerly the winds were piping through the shrouds,
And lightly chased through air the scattering clouds:
But soon they dived beneath the wave,
And rougher forms arose,
And hoarser accents presage gave
Of near impending woes:
The winds blew shrilly through the straining shrouds,
And blackening in the sky, and gathered were the clouds:
The waves close in the galley's track,
And break and melt in foam,
So closed is your returning back,
So melt your hopes of home:
No beacon on the headland's height shall hail
The joyful signal of your whitening sail.'

We venture to call this a genuine effusion of Greece:

Πιδακος ἐξ ἱερης ὀλιγη λιβας.

We had marked many more passages for laudatory notice: but, as we have also omitted several remarks of a less favourable nature, we must strike the balance, and here conclude; though not before we have left with our theatrical readers, for their due reflection, the following ingenious if not entirely just remarks of Mr. Smith. Speaking of the Œdipus Tyrannus, he says;

'Another objection has been made to the nature of the story; but if we exclude the stronger and more guilty passions, we confine the action of the theatrical machine, and deprive it of its most powerful movements: there is perhaps more of sickly delicacy than the soundness of moral health in the feeling, which revolting from the deep lamentations of Œdipus over his unintentional guilt, cries and smiles with complacency over a wife, who after the violation of her duty to an affectionate husband is still to be held the most amiable and interesting of her sex. In truth, any reasonable offence rests in the manner rather than the matter. Under the management of Sophocles, nothing is pressed unnecessarily on our notice; but Dryden, not satisfied with the secret suspicions of his audience, blurts the loves of the unhappy pair full in our faces: the difference between the Mysterious Mother and Œdipus is the difference between premeditated and involuntary crime.'

MONTHLY CATALOGUE,

For MAY, 1820.

POETRY *and the* DRAMA.

Art. 14. *The Hill of Caves;* in Two Cantos. With other Poems. By William Read, Esq. 8vo. pp. 100. sewed. Colburn.

Three miles north of Belfast, at the height of twelve hundred feet above the level of the sea, rises the *Hill of Caves.* At least to this effect the present author informs us, in a very modest little advertisement; and to this scene he has directed his poetical powers of description: — but he has also (to use his own words) 'endeavoured to introduce incident and variety' into the Hill of Caves.

We wish that we could say that the work is entertaining; or, as a whole, meritorious. Many clever little passages occur in it: but we are compelled to acknowlege that, in our judgment, it hangs heavily on the hand. The two subjoined stanzas betray the source of the author's inspiration, and gratefully repay their inspirer.

'Ye vanished masters of Hibernia's lyre!
Who erst in Tara's trophied halls did string
Those speaking chords which set the soul on fire,
Till from its prison-cage it strove to spring,
And beat the heart with wild impatient wing, —
Forgive, that with this feeble hand I sought, —
Like distant streamlet faintly echoing
The cataract, — to wake the tones ye taught;
These Erin's harp forgets, as she hath been forgot!

'Long through her ivy-fettered chords the breeze
Of midnight whispered, — none could set her free!
And long that tide of soul was doomed to freeze,
Which flowed unmatched in her wild melody.
But *now*, thy country's day-star shines on thee, —
Loved harp, awake! it burns ascendant now,
And gilds thy kindling chords effulgently!
Awake! Wit, Valour, Beauty claim thy vow, —
And Moore hath broke thy trance, — thy Genius wreathed his brow!'

Art. 15. *Rosamond, Memory's Musings,* and other Poems. By William Procter. Crown 8vo. pp. 145. 7s. Boards. Hookham. 1819.

In an age of strong poetical competition like the present, we might naturally promise ourselves the favourable result which an emulative principle is calculated to produce; — superior excellence in an art that boasts such numerous candidates for renown. This expectation, however, is so far from being realized with regard to the poetry of the day, that, in proportion to the abounding matter, the quality of it seems by no means to improve; and even our favourite modern masters of the lyre, on a comparison with elder

elder and more correct authors, will appear too fairly chargeable with poetical sins of no slight magnitude. The bold licence of Byron, the mannerism of Scott, and the too apparent labour of Campbell, often produce in the reader an irritation of nerves, and a feeling of despair, before he actually arrives at the end of their lucubrations: while their imitators often succeed in ingeniously acquiring the faults rather than the beauties of their archetypes. Though Alexander had a wry neck, and Horace was somewhat blear-eyed, we shall never become heroes merely by twisting our necks, or poets by placing a shade over our eyes; and we would advise those, who feel themselves stimulated with the desire of poetic recreation, to walk lamely by themselves rather than supported on the best rhyming crutches which they can borrow or steal.

Without intending directly to apply these remarks to Mr. Procter, who evinces much of the soul and language of a poet, we think that he kept Mr. Southey too closely in view when he wrote the following lines, addressed to his book:

'Go forth, frail offspring of my brain,
I trust thee on a dangerous way;
On which, by self-applause made vain,
Perchance I doom thee to decay.'

It is with pleasure, however, that we render to Mr. Procter that justice which we would never *intentionally* omit. He possesses much pathetic power; as an instance of which we quote the opening of 'Memory's Musings:' — though there are other parts of equal beauty:

'The veil of twilight mantles o'er the sky,
And closes up the lovely face of day;
The landscapes, fields, and flowers in dimness lie,
And the last Robin's song has died away.

'I wander to some solitary seat,
Amid these gardens' cool sequester'd bowers;
With retrospection pensive, dear, and sweet,
To hold communion on life's parted hours.

'Oh! come fair fugitives of time, again,
Ye visions of my boyhood's happy years;
Ye, who so oft have sooth'd my bosom's pain,
And brighten'd into smiles my gloom and tears.

'Oh! come once more, ye shades of memory, come,
While on the past my fancy fondly pores,
Come, airy tenants, to my heart, — your home; —
Encircle there, and spread your treasur'd stores.

'Yes, deep reflected upon memory's glass,
In retrospection I behold them pass;
Scenes and fair objects cherish'd and belov'd,
When life's young days in sportive fleetness mov'd.
Thought's earliest dawn the pleasing picture brings,
A group of sweet and unconnected things.

Advanc'd a little from the mingled scene
Of woods and hills, and flow'rs, and smiling green,
What well known prospects full before me rise,
And all my native spot before me lies!
Like a worn pilgrim who hath far'd in toil,
A long, long journey on a barren soil;
Meeting no face he lov'd, and hearing none
That spoke in friendship's voice to cheer him on,
Returning, — gives the wind and sea his tears,
When through the mist his native shore appears,
Yet dim descried, — but as the fresh'ning gale
Bears to the port the breeze-embracing sail,
At once familiar to the sight he grows,
Smiles, and then weeps, and then with transport glows,' &c.

Art. 16. *Common Sense*: a Poem. 8vo. pp. 53. sewed. Allman. 1819.

This is a sensible little book; and, although the author disclaims any pretension to the honours of poetry, yet, if sense be the foundation of all good writing, he certainly possesses that basis, and, as we think, much also of the superstructure. The opinions, indeed, which he so commendably advocates, are not unusual in conversation, and have more than once, perhaps, been promulgated in print: — once, recently, in a poem called "Sæculomastix," to which we have called the attention of our readers in a preceding portion of the present Review. (P. 73.)

The mutual object of both these writers is in the first place to point out the causes of the degradation of our literature; and they both trace them, principally, to a deficiency of moral tone in the popular authors; secondly, to a deficiency in knowlege; and, thirdly, to that compound of bad taste which is sure to result from these preliminary elements of ignorance and pollution. They each have two divisions; the one discussing literature, including morals and politics; the other more confined to religion, as it appears in the present age.

From each of these portions in the writer before us, we shall now offer a specimen to our readers:

'What shall I say of Wordsworth?* that I praise
The pure and spotless tenor of his lays:

But

* Few poets have been more reviewed, or less read, than Wordsworth. He has a few idolaters, to whom he is ὁ ποιητης: while the common run of readers and critics will scarcely allow him to be a poet at all. I hold with the million. Mr. Wordsworth has given us his notions of poetry in certain philosophical prefaces, which have very much the air of translations from the German. Among other canons, he observes, "the reader cannot be too often reminded that poetry is passion." As an illustration of this, the reader may take —

"The

But that his rhymes are bad, his sense obscure,
His diction childish, and his fancy poor:
That if he be a poet, well I wot
Milton and Shakespeare, Pope and Gray were not:
If verse be just the talk of common men,
Dealt out by line, and measured eight or ten:
If knights and heroes, kings and gods, be toys,
Compared with duffle cloaks, and idiot boys —
Thou shalt be read, when Homer is forgotten,
And the great Goth in dust and worms is rotting;
Then shalt thou live the joy of babes and men —
But, gentle Wordsworth, hope it not till then.'

Speaking of that party in the Church which is arrogantly denominated "Evangelical," the author thus writes:

'There's little in a name, and party binds
Together struggling souls of divers kinds:
Scandal indeed is busy still with those
Who the lax morals of the world oppose;
And vice is always glad to find a flaw
In characters of which it stands in awe.
I scorn these idle tales, nor will I hate
The virtue that I scarce can imitate:
But on the other hand, I still must hold,
That all that glitters is not sterling gold.
Are there not some, who, while they can declaim
Against the world, have still their own bye-game;
Find time, amidst their labours, to cajole
A wealthy widow anxious for her soul;
Lead to the altar the converted fair,
And sport, like Huntington, a coach and pair?*
Are there not some, who, in these latter years,
Smit with the love of meetings and hear! hears!

"The Vicar did not hear the words: and now
Pointing towards the cottage, he entreated
That Leonard would partake his humble fare;
The other thanked him with a fervent voice,
But added, that the evening being fine
He would pursue his journey."

Is not this passion? Are not these thoughts that breathe, and words that burn?'

'* Evangelical clergymen, in their capacity of confessors, (for auricular confession is much the fashion at present,) have considerable facilities for cultivating intimacies with women much above them in rank and fortune. Should these facilities lead, in many cases, to matrimony, suspicions may naturally arise that the bye-game was kept in view from the beginning. On this head, see Mrs. H. More's Moral Sketches. I am sorry to find that my views on this subject are confirmed by that able and well-informed writer. Mrs. M., indeed, lays the blame chiefly on the ladies: most probably there are faults on both sides.'

Range o'er the island on some fair pretence,
And leave their flocks in charge to Providence? *
Are there not some, beneath whose doctrine lurks
A strange indifference both to faith and works?
They preach the eternal union — lay no stress
On justice, charity, and holiness;
Till the flock, following the deceitful bell,
Runs to the very pit where Baring fell. †
These are no guides for me — although the crowd
Dwells on their names with praises deep and loud;
And holds it almost blasphemy to say,
The road they lead is *not* the narrow way.'

Art. 17. *Montrose*; a National Melo-Drama. In Three Acts. 12mo. 1s. Printed at Glasgow; and sold in London by Longman and Co. 1820.

We have here another of those very coarse and unpoetical attempts to bring a popular novel on the stage, which, in our judgment, disgrace both the original work and the imitation: — the former by involuntary contamination, the latter by willing abasement. There is a charm about a successful work of imagination, which ought to preserve it from cotemporary theatrical exhibition. While the ideal scenes of a Cervantes, or a Fielding, were warm and fresh in the mind of the reader, how could he endure a Don Quixote in England (although from the pen of the latter of these worthies) or a Tom Jones on the stage? We are convinced that no person of the least degree of original fancy, or of classical taste, ever tolerated such vulgar abominations, such gross *disenchantments* of the poetical creation in which they had been wandering. Fortunately for our argument, the execution of these ill-conceived monsters of the theatre has been, generally speaking, as contemptible as the design itself; and never have we seen a tamer and more servile dramatic transcript of the delightful works of the author of Waverley than the present. The *Legend of Montrose* furnished one of the happiest delineations of a soldier of fortune, of an adventurer whose fidelity is as transferable as his person from one kingdom to another, that we remember to have encountered. How is it possible to bear the gross caricature of this highly comic character, which so woefully besets us throughout this 'National Melo-

---

'* I am at a loss to conceive, how clergymen holding benefices in the south, can spare so much time for attending public meetings at the very extremities of the kingdom. Surely their own parishes must suffer by it. The offices of an itinerant missionary, and a beneficed clergyman, were once reckoned incompatible. I should think that the duties of the two offices must still be so.'

'† This paragraph hints at high matter, which I cannot condense into a note. Suffice it to say, that Antinomianism is putting on a bolder face than it has assumed for many years; and that the theology of some who have not seceded, wears a very equivocal aspect.'

Drama?'

Drama?' Surely, it is beyond the nationality even of our northern brethren, to welcome such *ordure of flattery* as is here administered to their patriotic recollections.

The narrative of the novel is embodied in directions to the actors, and the dialogue is verbally copied out, each in the proportion that is wanted; and *this* is a tribute which the Scots, and which Sir Walter Scott, can endure! We trust it is not. Concluding, therefore, that all the countrymen of this melo-dramatist, together with the illustrious poet above mentioned, propine him to unmitigated reprobation, we beg leave to bestow that boon on him; and to express our hope that we shall not be required to make a similar present by any kindred effusion.

Art. 18. *Gay's Chair.* Poems, never before printed, written by John Gay, Author of "The Beggar's Opera," "Fables," &c. With a Sketch of his Life, from the MSS. of the Rev. Joseph Baller, his Nephew. Edited by Henry Lee, Author of "Poetic Impressions," "Caleb Quotem," &c. &c. To which are added, two new tales, The World, and Gossip, by the Editor. 12mo. 5s. Boards. Longman and Co. 1820.

New poems from the pen of Gay cannot fail to interest every reader who yet retains a pure and classical taste; and therefore this little volume is sure of being opened by such persons with anticipations of pleasure: but, alas! they will be disappointed. We see nothing here of the terseness or elegance of that lively writer; nothing of the command of his own peculiar octosyllabic measure, which so distinguished him among his celebrated cotemporaries. That measure, indeed, since his days, has most improperly (not to say ludicrously) been applied to long and serious composition: but this anomalous practice cannot add dignity to a metre calculated to convey only short and familiar tales, or, at all events, detached moral precepts.

As a frontispiece, we have an engraving of a very comfortable, but very singular, scholar's chair, furnished with a writing-apparatus, with secret drawers for manuscripts, &c.; and in one of these drawers were found, according to the editor, the brief effusions now attempted to be added to the acknowleged list of Gay's writings. We shall enable our readers to form their own judgment of the story of this discovery, by an extract from the preface.

'Many of the most respectable inhabitants of Barnstaple and its vicinity remember having often seen this chair, several years ago, while it was in the possession of Gay's immediate descendants, who always spoke of it as having been the property of the poet, and which, as his favorite easy chair, he highly valued.

'Its identity cannot be well mistaken, from the peculiarity of its shape, its antique appearance, and curious construction; forming, with its conveniently attached apparatus for writing and reading, in every respect a complete student's chair.

'About twelve years since, it was sold amongst some of the effects of the late Mrs. Williams, niece of the Rev. Joseph Baller,

and who by a previous marriage had been the wife of the Rev. Hugh Fortescue of Filleigh, near Barnstaple. Both families (the Fortescues and the Ballers) were by marriage nearly related to Gay, whose property was, at his decease, equally divided betwixt his sisters, Katherine Baller and Joanna Fortescue.

'Since the period of Mrs. Williams's death, the chair came into the hands of the late Mr. Clarke, of High-street, Barnstaple, and it was sold, with the rest of his household furniture, by public auction. The editor happening to be then in Devonshire, heard of the above circumstance, and anxious to ascertain the particulars, applied to the auctioneer, who informed him that the chair had been sold to a person of the name of Symonds, to whom the editor immediately went, saw the chair, and afterwards purchased it: orders were given that it should be sent to the house of Mr. Crook, a cabinet-maker in the same street, to be repaired; who, on removing the drawers, discovered the manuscripts from which the principal articles of this publication are taken.

'The following extract from Mr. Crook's letter to a gentleman who made enquiries on the subject, will, it is presumed, be satisfactory: "The chair was bought at an auction by Mr. Symonds of this town, from whose house it came to mine. I was desired to repair it, and on taking out the drawer in front, which was somewhat broken, I found at the back part of the chair, a *concealed drawer*, ingeniously fastened with a small wooden bolt. Those who have lately had possession of the chair never knew of this concealed drawer: it was full of manuscript papers, some of which appeared to have slipped over, as I found them stuck in the bottom or seat of the chair. — A respectable tradesman of this town was present when I made the discovery. The owner of the chair was immediately sent for, and the whole of the papers safely delivered into his hands. "I am, Sir, your humble servant,

"RICHARD CROOK,

"March 21st, 1819. "Cabinet-maker, Barnstaple."'

'That the chair originally belonged to Gay there is not the least doubt: the fact is admitted by all the best informed persons in the neighbourhood, who have paid any attention to the subject.'

The names of many respectable individuals are annexed to this statement, as proving, by various degrees of evidence, the genuineness of the chair, and consequently the authenticity of the poems. Would that the question were of more importance! but, whether written by Gay or not, these *poematia* will add nothing to *any* established fame, and, we think, may take something from the reputation of their supposed author.

Of the justness of this opinion we shall now offer a proof.

'Need any person now be told
That single ladies cann't grow old?
We should despise such taunting carriage,
Did we not quite despair of marriage;
Nor about husbands make this fuss,
Were there enough for them and us.

But,

But, 'tis the truth we represent t'ye,
Men are so scarce, and maids so plenty,
That were each man a maid to wed,
Not one in fifty would be led
To Hymen's shrine, or, during life,
Become that envied thing — a wife.
'While thus the widows interlope,
How can we maidens live in hope?
Your honored House will then debate
On our most lamentable state,
And after hearing this as fact,
Will guard our rights by legal act:
For if the widows be allowed
To taunt us thus, and be so proud,
We maidens must embrace the pillow,
Or cut a caper from a willow!'

We know not that any thing better than this occurs in the book; and, such being the case, surely we are justified in asserting that, if Gay wrote these poems, he suppressed them from a consciousness of their inferiority. The editor tells us that 'reasons equally satisfactory cannot, perhaps, be offered, respecting the authenticity of all the other poems,' with those which support the credit of the 'Petition of the Maids of Exon City.' This is in Gay's handwriting; of which a fac-simile is printed in the present work. We may add that some of the other poems have still less of the power of the reputed writer. For instance;

'*To Miss Jane Scot.*

'The Welch girl is pretty,
The English girl fair,
The Irish deem'd witty,
The French *debonnaire:*
Tho' all may invite me,
I'd value them not;
The charms that delight me
I find in a Scot.'

It is unnecessary to say any thing of the avowedly original compositions of the editor, but that they are in the style to be expected from the author of "Dash, a Tale."

Art. 19. *The Mélange*, containing the Lunarian, a Tale, in Five Cantos. Wonders, in Two Parts. The Picture Gallery, in Nine Cantos: and various other Pieces, in Verse. 'By F—— C——. 8vo. pp. 336. Boards. Baldwin and Co. 1819.

Mr. C—— informs us in his advertisement that, 'if he should succeed in promoting rational pleasure, he will have effected his purpose:' but we had not read many lines of his work before we perceived that our ideas, both of rationality and pleasure, did not accord with those of this writer. We will enable our readers to decide whether they harmonize with their own.

In the 'Lunarian,' a stranger arrives from the moon, who calls the particular attention of the Persian court to the elegance of

his pantaloons: but we shall make much too light an impression of the author's extreme folly and vulgarity, if we do not add a word or two of his own; for which we need only open the first page, or the midmost, or the last, in any of his stories.

> 'I boast not of my birth or riches,
> You see my mantle, vest, and *breeches*.'

This admirable joke, too, is repeated! We give a longer specimen. The page immediately preceding is much too disgusting for quotation, and the following is surely enough for moderate endurance:

> 'One half of human wants we make,
> And hence it is that snuff we take;
> Great numbers, true, the box produce
> Much more for ornament than use;
> Beginners always take it clean,
> Pretending that it cures the spleen;
> Some say its greatest virtue lies
> In cleansing humours from the eyes!
> The stomach's sickness some pretend
> The pungent particles may mend!
> While others loaded in the chest,
> Without its aid can never rest;
> Hence 'tis we always reasons find
> For doing what we feel inclin'd.
> When both the sexes cease to flirt,
> Their noses soon shine forth in dirt;
> On ladies' handkerchiefs it falls,
> And stains their tuckers, ruffs, and shawls;
> Men's chitterlings beneath it bend,
> And bad effluvias sometimes send;
> On lips, on chins, on breasts, on thighs,
> The unwip'd essence often lies.'

Art. 20. *Fashion*, a Didactic Sketch: the Emigrants, a Tale of the Nineteenth Century; and other Poems. By Thomas Gillet, Author of "The Banks of Isis." Crown 8vo. 5s. Boards. Longman and Co. 1819.

We took an opportunity, soon after the publication of "The Banks of Isis," (Review for June, 1818,) to express the satisfaction which we derived from that early production of Mr. Gillet: who still speaks with great diffidence of his own powers, and seems anxious to throw himself on the indulgence rather than to challenge the fair verdict of the public. It is, perhaps, too much the fashion of criticism in the present day to deal with the knife and the cautery; and therefore such appeals to mercy from a juvenile adventurer, though they should not satisfy the judicious, may not be entirely either unnecessary or unserviceable. In all youthful efforts at composition, it is easy to detect imperfections both in matter and style; to observe towering sentences leading to some "most lame and impotent conclusion;" to discover a series of sentiments strung together, of which the author himself had forgotten all the connecting links that once existed in his own mind;

mind; or to trace glimpses of some bold image of thought, imperfectly conceived, and still more imperfectly expressed. When merit displays itself, however, as in the case of the present author, with an air really unassuming, we would much rather note the appearances of promise in the individual, than dwell on failings which he exhibits in common with the multitude. — The sketch of Fashion is by much the happiest production in this volume. It is an invective against the dissipation of fashionable life, the insignificance of the female sex, and the effeminacy of the male; and it reminds us occasionally of the terseness and sincere spleen of Young's Satires. We extract the description of that equivocal being whom the cant phrase of the day denominates *A Dandy:*

'At length a thing of whalebone, buckram, starch,
With mincing gait, half tip-toe dance, half march,
Unlike to woman, more unlike to man—
A thing ne'er heard of since the world began,
Till lately in the realm of *Fashion* found,
Adoring *self* with reverence profound:
Since of its gender doubtful signs were shewn,
Its species e'en to naturalists unknown,
" Scorn'd by one sex, rejected by the other,
Its very sister laughed to call it brother;"
The languid looks this non-descript put on,
Its Gallic accent and its tender tone,
Its novel carriage,—figure—raiment—feature,
Procur'd it notice, 'twas so *strange a creature.*
Almeria saw it shining at a fête,
And deem'd 'twould make her a convenient mate;
It thought the nymph a kindred soul, and seem'd
As — next to *self* — the damsel it esteem'd —
They spoke! embrac'd! and — all due matters carried —
The loveless pair in *Christian mode* were married.'

The sequel of matrimonial bliss is such as we might expect. — In the smaller poems, particularly those intended to be of an impassioned turn, Mr. Gillet is not equally successful. We cannot, however, dismiss the volume without expressing our hopes that the honest ambition and unremitting industry, which the author has hitherto exhibited, may, when directed to the real affairs of life and to pursuits more serious than the Muse's visitations, be supported with due encouragement, and crowned with eventual success.

EDUCATION.

Art. 21. *A Grammar of Rhetoric and Polite Literature;* comprehending the Principles of Language and Style, the Elements of Taste and Criticism, with Rules for the Study of Composition and Eloquence: illustrated by appropriate Examples, selected chiefly from the British Classics, for the Use of Schools or private Instruction. By Alexander Jamieson. 12mo. 6s. Boards. Whittakers.

Art.

Art. 22. *Conversations on General History;* exhibiting a progressive View of the State of Mankind, from the earliest Ages of which we have any authentic Records, to the Beginning of the Year 1819. For the Use of Schools and private Instruction. By Alexander Jamieson, Author of a Treatise on the Construction of Maps, &c. 12mo. 6s. Boards. Whittakers. 1819.

Both these works display acquirement and communicate instruction, have the merit of systematic arrangement and comprehension of topic, and seem adapted for the use of young persons, who are seeking in elementary books the outlines of a branch of knowlege, which at a period of greater leisure they propose to complete. Mr. Jamieson professes to have written for the use of schools, and keeps in view a division of his subject into successive lessons of nearly equal length; so that his sections do not dilate and contract according to the magnitude of the matter which they should embrace, but are interrupted at given distances, sometimes in the very midst of the argument.

The Grammar of Rhetoric treats first of style, as the foundation of eloquence, and traces the rise and progress of spoken and written language. It then passes on to the structure of sentences, and to the principles of general grammar: to which succeed an extensive account of the figures of oratory, an analysis of the nature of taste, and a comparison of the forms of style. The concluding chapter treats of poetry, which is here divided somewhat unphilosophically into pastoral, lyric, didactic, descriptive, and epic: of which classes, some respect the form and some the matter. Dramatic poetry has improperly been omitted altogether. An excessive use is made of Scotish writers, both for materials and illustrations; Blair supplies the theory and Macpherson the specimen, at every other page; and in the section 273., which treats of comparisons, four examples are taken from Ossian, no one of which deserves any praise. A short chapter, of which the very title is indefensible, climax and amplification not being the same thing, will give an idea of the book.

'Section 327. Climax, or amplification, is nearly related to hyperbole, and differs from it chiefly in degree. The purpose of HYPERBOLE is to *exalt our conceptions beyond the truth;* of CLIMAX, to *elevate our ideas of the truth itself,* by a series of circumstances, ascending one above another in respect of importance, and all pointing towards the same object.

'*Illus.* This figure, when properly introduced and displayed, affords a very sensible pleasure. It accords with our disposition to enlarge our conceptions of any object we contemplate; it affords a gratification similar to what we receive on ascending an eminence situated in the centre of a rich and varied landscape, where every step we proceed presents a grander and more extensive prospect.

'*Example.* Shakspeare exhibits specimens of almost every poetical beauty, and is not deficient in instances of climax.

'"The cloud-capt tow'rs, the gorgeous palaces,
The solemn temples, the great globe itself,

Yea,

Yea, all that it inhabits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

'328. The effect of this figure is peculiarly pleasant, when the gradation of the sentiment is denoted by members, which rise with an analogous swell in point of sound; and in this view the following examples from Cicero have much merit.

'*Example.* Speaking of the power of language, in the first book De Oratore:

'"Quæ vis alia potuit, aut dispersos homines unum in locum congregare; aut a fera agrestique vita ad hunc humanum, cultum, civilemque deducere; aut jam constitutis civitatibus, leges, judicia, jura describere."'

'329. Examples are sometimes found of an *anti-climax*, that is, of a gradation downward in the sentiment; and if the expression also present a correspondent descent in the sound, the sentence will possess uncommon merit.

'*Example.* Horace affords a pertinent and curious instance in the following line:

'"Parturiunt montes, nascetur ridiculus mus."

'*Analysis.* The *sinking* in the sentiment, from the *labour* of the mountain to the *birth* of the mouse, is admirably imitated by a *similar expression* of the *words*. The *verb*, the most dignified word both in meaning and sound, *is placed first*, contrary to the common arrangement. The *merit of the words* in point of *sound decreases* to the *last*, which is the most *diminutive* in the sentence, partly on account of its being a *monosyllable*, and almost a repetition of the last syllable of the preceding word, but chiefly on account of the contrast between the *insignificance* of the *word*, and the *dignity* of the *situation it occupies*.

'330. Climax appears with grace in the calmer parts of oratory, in essays, and in all compositions which address the imagination, but attempt not much to interest the passions.

'*Illus.* It is employed by the orator with advantage, in impressing the hearers with strong conceptions of a cause; in procuring favour to the argument he espouses; or in exciting disapprobation of that of his antagonist. It is also convenient in communicating sentiments that are striking or sublime, but it is too artificial to express any high degree of passion. The time and reflection necessary to arrange the sentiments according to their importance; the minute attention requisite to form the expression corresponding to the elevation of the thought, are all operations of a composed frame of mind, very different from that tumultuary state which is the attendant of violent passion.

'331. It is, however, consistent with moderate agitation; and accordingly Longinus takes notice of the utility of it in managing a low degree of passion with address. In this case, however, the artificial arrangement of the words is relinquished. The swelling passion seizes the expressions most proper to denote it, and the phraseology is altogether artless. The best tragedies afford examples.

'*Example*

'*Example* 1. Oronooko thus utters his recollection of past happiness:

'" Can you raise the dead?
Pursue and overtake the wings of time?
And bring about again the hours, the days,
The years that made me happy?"

'2. Almeria, in the Mourning Bride, expresses a similar sentiment in a similar manner:

'" How hast thou charm'd
The wildness of the waves and rocks to this?
That thus relenting, they have given thee back
To earth, to light and life, to love and me."

'3. Another example in the same tragedy exhibits a beautiful picture of the gradual influence of passion, in prompting the mind to believe what it wishes to be true.

'" Let me not stir or breathe, lest I dissolve
That tender lovely form of painted air,
So like Almeria. Ha! it sinks, it falls.
I'll catch it ere it goes, and grasp her shade:
'Tis life, 'tis warm, 'tis she, 'tis she herself."

'*Analysis.* The apparition is first painted air, and has some resemblance to Almeria. It descends, and appears to be seizable. It gets life, animal life, it is " she herself." '

A superior work to the Grammar of Rhetoric is the series of Conversations on General History. It is divided into seven books, of which the first examines primæval and Grecian history: the second relates that of Rome: the third concerns middle history, or the period between Mohammed and Charlemagne; and the fourth comments on the Decline and Fall of the Greek Empire, the revival of literature in Europe, and the ecclesiastical revolution commonly termed the Reformation. The adoption of an antarctic passage to the East Indies, and the discovery of America, are also introduced. In the fifth book, the history of England and Scotland is traced from the Reformation to the Revolution, and the cotemporary history of modern Europe is criticized. The sixth book surveys the Mohammedan countries, and India, China, and Japan. The seventh continues the British annals to the late peace, and discusses the French Revolution. The tone of criticism prevalent in this work is moderate, not pointed, as the reader may see in the ensuing extract:

'Section 1652. *Charles.* The King of Prussia, when Hanover fell to France, took possession of it by Buonaparte's command; but began at length to discover that he was but a tool in the hands of Buonaparte, who had made proposals to restore Hanover to England, and Polish Prussia to Russia, as an inducement to those two powers to make peace. This duplicity was not to be borne, and hostilities between the two powers commenced, Russia taking the part of Prussia. Buonaparte's good fortune, however, still attended him; and, after many hard-fought battles, Russia and

Prussia

Prussia were compelled to solicit an armistice. The two emperors met on a raft in the Niemen, to settle the terms of accommodation, and, on the 19th of June, 1807, the treaty of Tilsit was signed. By this treaty, Prussia was reduced one-half, and Alexander consented to acknowledge Joseph Napoleon Buonaparte King of Naples, Louis King of Holland, and Jerome King of Westphalia.

'1653. *Father.* After the conclusion of this affair, Buonaparte went to Italy; but his attention was fixed on Spain and Portugal; and so rapid and decided was he in the execution of all his plans, that, before the end of the year 1807, the royal family of Portugal emigrated to the Brazils, with the assistance of the English. After their departure, the French troops entered Lisbon, and Buonaparte, who certainly deserved the title of *King-maker* as much, or even more, than Warwick, divided his new conquests into the following governments: Entre-Minho-Douro, with Oporto, was given to the King of Etruria, with the title of King of North Lusitania. Alantejo and Algarves to the Prince of Peace, with the title of Prince of the Algarves; the remainder of the kingdom was, for the present, to be left untouched. Having thus speedily settled the affairs of Portugal, Spain became an object of much interest to him. The King and Queen of Spain abdicated in favour of their son, the Prince of Asturias, and retired to France. Ferdinand VII. was hardly on the throne, when he received intelligence that the French troops had passed the Pyrenees, on their way to the capital. Buonaparte, anxious for the further aggrandisement of his own family, wished particularly to secure the person of the King of Spain, who was conveyed by Murat, the artful Duke of Berg, to Bayonne. Buonaparte now informed Ferdinand, by General Savary, that he acknowledged no king of Spain but Charles IV., who, out of his great love and affection for his people, or Buonaparte, it is impossible to say which, *nobly* resigned the inheritance of his family in favour of a stranger, a decided enemy to the Bourbon name. Joseph Buonaparte was immediately proclaimed king, and, on the 20th of July, 1808, made his public entry into Madrid.

'1654. *Charles.* In this extremity, the Spanish patriots had recourse to England, who readily offered her assistance. Buonaparte, hoping by his presence to restore order, and enforce his commands with more effect, appeared in Spain, but without producing much good; he therefore retraced his steps, and once more engaged the Austrians with his wonted success. Vienna, for the third time, beheld him within her walls as conqueror. The dominions of the Emperor of Austria were now reduced nearly one-half, and Buonaparte returned once more to Paris in triumph.

'1655. *Father.* The young King of Sweden, who had hitherto resisted all the innovations of the French Emperor, was obliged to resign his crown; his uncle, the Duke of Sudermania, was elected king in his stead, under the title of Charles XIII., June 6. 1809; and Bernadotte, one of Buonaparte's favourite generals, was appointed Crown-prince of Sweden. Charles XIII., at the request

of

of Napoleon, shut his ports against England. Much about this time the Pope excommunicated Buonaparte.'

It will be perceived that the dialogue-form adopted in all this narration is mere form, and that either interlocutor can continue the story where his predecessor left off. Charles and Amelia are as able to make reflections as their father; and that happy communion of intelligence exists between them, which is the highest triumph of reciprocal instruction.

HISTORY.

Art. 23. *History and Description of the Ancient City of York;* comprizing all the most interesting Information already published in Drake's *Eboracum;* enriched with much entirely new Matter from other authentic Sources; and illustrated with a neat Plan of the City and many elegant Engravings. By William Hargrove. 3 Vols. 8vo. 1l. 16s. Boards. Baldwin and Co.

The title-page of this work announces that it takes for its basis Drake's learned and elaborate "*Eboracum;*" and we will do the compiler the justice to say that it contains "*omne quod exit in* UM, *seu Græcum sive Latinum,*" which bears the remotest reference to the antient or modern history and condition of the city of York. Mr. Hargrove is the editor of a weekly political journal in that city, and, much to his credit, has employed his leisure hours on a subject of all others perhaps the best calculated to allay the fervour, which an habitual and professional indulgence in political speculation is calculated to inspire. In addition to the sources of information accessible to every person, namely, the various publications on this "Northern Metropolis," Mr. H. says that he has derived much assistance from some valuable antient manuscripts and other authentic records, as well as from the friendly communications of several individuals; and, by personally visiting the various objects described, he gives his readers an assurance of the correctness of his accounts.

Volume i. contains a general history of York from its earliest antiquity. The first section goes down to the Saxon heptarchy; the second, to the destruction of York by William the Conqueror; the third, to the establishment of the county of the city by Richard II.; the fourth, from that period to the arrival of James I. in 1617; the fifth, to the surrender of York to the parliament-army in 1644; the sixth, from its capture by the parliament-army to the Rebellion in 1745; the seventh, from the Rebellion to the present time; and the eighth describes the government of the city, containing also a list of lord mayors and sheriffs, an account of the courts of law held in York, a description of the city arms, and the antient customs of the place. The two remaining volumes are devoted to a description of the wall, bars, posterns, towers, bridges, churches, palaces, and public buildings, antient and modern; interspersed with historical and biographical notices; and concluding with an account of the various hospitals, schools, and public institutions, which now exist. The work is handsomely printed; and the wooden vignettes are characteristic and distinct, illustrating for the most part some curious relics of antiquity,

Roman

Roman and British. One of the copper-plates (engraved by Le Keux) presents a south-west view of the Cathedral; another depicts the ruins of St. Mary's Abbey; a third gives a view of the Ouse Bridge, with St. William's Chapel, as it stood in August, 1809; and a fourth presents a view of the City, a plan of which is likewise laid down.

We should have been glad of a more ample account of the present state of society in York, of its arts, manufactures, &c., and would have spared for that purpose many weary pages now devoted to the successes and defeats of the parliament-army. — On the whole, we imagine that this will be deemed a work of safe and convenient reference. Like others of the same description, it is composed of heterogeneous materials, but the compiler has abundant room for the display of judgment in the selection, arrangement, and compression of them.

NAVAL AFFAIRS.

Art. 24. *A Practical Plan for manning the Royal Navy, and preserving* our Maritime Ascendancy, without Impressment. By Thomas Trotter, M.D. late Physician to the Grand Fleet, &c. 8vo. pp. 90. 3s. 6d. sewed. Longman and Co. 1819.

Dr. Trotter, having passed his younger days in attending to the bodily health of our brave tars, now laudably devotes the leisure of retirement to the consideration of an acknowleged great evil in their political treatment. Many efforts have been made for the desirable abolition of the revolting and mischievous usage in question, hitherto without success; and, though Dr. T. calls his plan *practicable*, we fear whether it will so turn out, on account of expence: his object being to obtain men by bounties worthy of their acceptance, such as are given in the army. This scheme, if adopted, would indeed prevent the shocking abuse of power that is inseparable from impressment, and the cruelty that has unavoidably been inflicted on a meritorious class of men: who have devoted the greater part of their existence to gain professional knowlege, and to fight the battles of their country, without reward, or consideration for their lives, until lately. Even now such remuneration is dealt out with a sparing hand, compared with the attention paid to the military; who are induced by a *large bounty* to enter the army, and are afterward rewarded by good pensions, in a profession that has fewer difficulties to encounter and requires less knowlege and experience than that of the navy. The observations of Dr. Trotter are extremely good, and useful, in illustrating the hardships endured by seamen, and the severity and injustice with which they are treated as free-born subjects. He duly appreciates, also, the disgusting and hazardous service which a sea-officer has to perform, in raising men; conceives that the volunteer-system will remove all jealousy between the officer and the sailor; and thinks that the immense expence incurred by desertion would be saved. Here, however, we may remark, that desertion is said to be a saving to government, while men are raised by impressment, the pay, &c. of a deserter being forfeited to Greenwich Hospital. He correctly alludes in p. 24. to some information

formation which was afforded to the late Admiral Patten, (as we understand,) prior to the unfortunate mutiny in the fleet in 1797, and accounts for that serious revolt as arising out of the grievances of the seamen, which was in a great measure the case.

In page 26. Dr. T. may be correct in his remark as to saving the lives of seamen by acids administered to cure the scurvy: but they are so debilitating that a long time elapses before the men recover their strength, if deprived of the liberty of a run on shore, and of a vegetable diet; an evil which has been fully experienced during the late war. When the Doctor also recommends the shortening of the time of servitude that intitles men to pensions, we may doubt the policy of this measure; as well as whether the country can support the expence in the present state of things. He justly dwells on the encouragement necessary to be held out to skilful and practical seamen, and to the mode of bringing men up for the naval service; which points out that they ought to be rewarded with a larger bounty than those who enter the army from the ploughtail. His plan of raising men by requisition is not new, and is open to many improvements in order to lessen the expence, which must render it very objectionable. Due encouragement, however, ought certainly to be given to *qualified seamen*, who have passed many years of their life in gaining the necessary information to fit them for their situation, and who merit a large bounty, pay, &c. for their reward: which would also act as an inducement with others to follow their laudable example, place them more respectably in life, and enable them to support their wives and families, who are too often starving, while the good and valuable British seamen are without money enough to clothe even themselves.

Dr. T. intimates the propriety of an uniform dress for seamen; and perhaps such a measure would contribute to remove one objection, which is now urged against the allotment to them of honorable badges of distinction, like those which so properly and usefully decorate the meritorious soldier.

CORRESPONDENCE.

We must apologize to various Correspondents for delays which, during this month, have been caused by pressing engagements and various obstacles; and we must beg them to allow their letters and requests to remain for future consideration and fulfilment.

*** The APPENDIX to Vol. XCI. of the Review is published with this Number, and contains the usual proportion of FOREIGN LITERATURE, with the TITLE, &c. for the Volume.

☞ Subscribers to the GENERAL INDEX to the New Series of the Monthly Review, and all possessors of setts of that portion of the work, are requested to apply speedily for copies of so necessary a key to this multifarious record of literature, without which their setts will not be complete; a very limited number of the Index having been printed.

THE MONTHLY REVIEW,

For JUNE, 1820.

ART. I. *The Travels of Marco Polo, a Venetian, in the Thirteenth Century:* being a Description, by that early Traveller, of remarkable Places and Things in the Eastern Parts of the World. Translated from the Italian, with Notes, by William Marsden, F. R. S., &c. With a Map. 4to. pp. 771. 2l. 12s. 6d. Boards. Longman and Co.

"FERDINAND Mendez de Pinto was but a type of thee, thou liar of the first magnitude," is an exclamation put by Congreve into the mouth of one of his characters, as an appropriate figure to express impudent and superlative mendacity. This Mendez de Pinto was a Portuguese traveller, who published wild and fabulous descriptions of countries and tribes of people that never existed,

> "The Anthropophagi, and men whose heads
> Do grow beneath their shoulders."

His absurdities were at first swallowed with the most voracious credulity: but good sense, in its slow though certain progress, detected his fictitious nonsense, and the author was covered with contempt. "Thou wast in very gracious fooling last night," says Sir Andrew Ague-Cheek to the clown in *Twelfth Night*, "when thou spokest of Pigrogromitus, of the Vapians passing the equinoctial of Queubus; 'twas very good, i' faith;" and this exquisite stuff was scarcely a caricature, though intended by Shakspeare as a satirical sketch of the style and manner of the figments which the travellers of the fifteenth and sixteenth centuries brought home, for the delight and astonishment of their gaping countrymen.

Far, however, very far, are we from passing a like sentence on Marco Polo, whom we believe to be in the main intitled to credence. Yet it is candidly admitted by his present editor and translator that, when Marco's travels first appeared, and for a considerable time afterward, their credibility was more than questioned, notwithstanding the credulity of the times; that he relates miracles pretended to have been wrought on various occasions; that he describes animals out

of the ordinary course of nature; and, by way of farther enhancement of his value, that his dates are incorrect, and his orthography of names and places barbarous and perverted. With all these concessions, Mr. Marsden has elaborately vindicated not only 'the authenticity' but 'the importance' of the work.

What will not the zeal of a thorough-bred editor effect? The miraculous occurrences so gravely related by this author are certainly aukward things: though Mr. Marsden assures us in his introduction (p. 36.) that Marco never vouches for them on his own knowlege, but only repeats what he had been told by the inhabitants of the places at which the traditions were current. Unfortunately, however, even this apology, which merely absolves from fraud by the confession of folly, and which is lame and imperfect when urged in behalf of a book of travels brought again to light from the sleep of ages with all "the pomp and circumstance" of republication;—even this apology is not supported by fact: for we find a passage in the book, and we refer our readers to it, (p. 87.) where this traveller of the thirteenth century is speaking of a curious race of robbers, a mixed breed of Tartars and Indians. We trust that by Indians he does not mean Hindus, for the mixture would be impossible: but he says, 'in India they acquired the knowlege of magical and diabolical arts by means of which they are enabled to produce darkness, obscuring the light of day to such a degree, that persons are invisible to each other, unless within a very small distance. Whenever they go on their predatory excursions, they put this art in practice, and their approach is consequently not perceived. MARCO POLO himself' (for the narrative is occasionally pursued in the third person) 'was once enveloped in a factitious obscurity of this kind, but escaped from it to the castle of Konsalmi.' This is evidently an oversight in Mr. Marsden, whose sagacity seems in numerous instances to have been obscured by the enthusiasm which is too commonly felt by editors and translators for the subject of their labours. "*Aut me amor negotii suscepti fallit*" was the modest apology of Livy for the errors into which his affection for so great an undertaking might seduce him; and, if we compare for a moment the task of recording a vast empire and of re-editing an old book, (that is, the highest with the lowest of literary employments,) we could have wished that Mr. Marsden, like the Roman historian, had been armed against so powerful a seduction. We know, however, that these hints are vain; and that the editor's partiality for his author, like the lover in Ovid, transforms every blemish into a beauty:

"*Si*

" *Si pæta, est Veneri similis: si flava, Minervæ.*
Sit gracilis, macie quæ malè viva sua est.
Dic habilem, quæcunque brevis; quæ turgida, plenam;
Et lateat vitium proximitate boni." (*De Ar. Aman. II.*)

If Marco Polo be credulous, it is a proof that he is honest; — if his work abounds with unaccountable omissions, (such for instance as the absence of all mention of the great China wall, though in the course of his service with the Khan of Tartary he had abundant opportunities of observing it,) yet these imperfections, to use the words of Mr. Marsden, 'so far from being evidence of fraud, are proofs, on the contrary, of the absence of all disingenuous art.' Marco, therefore, always alights on his legs, and no criticism can trip him up. In addition to these immunities from the responsibility of vulgar travellers, he has the good fortune, after centuries of neglect little short of oblivion, to have Mr. Marsden for his editor; and to re-appear in a goodly quarto, of a bulk out of all proportion to the original text, which creeps along like a humble rivulet, not through meadows of margin, but through immense banks and mounds of annotation.

Were Marco really deserving of these high honours, an antient traveller, our own countryman, has not had fair play; and Mr. Marsden has scarcely mentioned him, although he followed nearly in the tract of his author, and with much similarity of fortune. Our readers will perceive that we are referring to Sir John Mandeville, who returned from his expeditions in the beginning of the fourteenth century, after an absence of thirty-four years: every body supposed that he was dead; and, when he came back, nobody knew him. He was a man of learning, and his book is a compilation of all that he had read or heard concerning the places which he saw. He copied from the elder Pliny descriptions of strange and portentous shapes and forms of animals; recounted, almost with as much gravity as Marco, miracles and legends; and, like Marco too, received every thing on trust. He visited Tartary about half a century after Polo. He had as much sincerity also in his style of narration; and he makes a distinction which is no where to be found in Marco Polo, between what he himself saw and what he gave on the authority of others: "they seyne, or men seyne, but I have not seene it:" whereas our friend Marco incorporates the traditions which he heard with the things that he witnessed. Pope Urban V. bestowed on his work the papal approbation; and Leland gives him the reputation of an honest man, observing that Sir John might have made his fortune in Egypt by

marrying the Soldan's daughter on condition of abjuring Christianity, but was proof against the temptation. It happens, also, that the test of authenticity, which his present editor sets up for Polo, will to a considerable extent vindicate Mandeville; that is, his accounts have been verified by subsequent travellers. He tells us, indeed, of men fifty feet high: but his description of hens that bore wool, though it excited much ridicule when it first appeared, has been since substantiated, for they are admitted to be the silky fowls of Japan. Marco relates the actual removal of a large mountain by the faith of a one-eyed cobler, and his travels abound with absurdities of the same kind. If, against these discreditable narrations, Mr. Marsden may fairly set off, by way of balance, those in which modern travellers have confirmed him, surely poor Sir John has an equitable claim to the same allowance for miracles and improbabilities. The fact is that the travels of both would have excited in their own times but little curiosity, and would have been read with little interest, had they not been calculated to feed the appetite for the marvellous with which all persons then sate down to books of voyages and travels. Accordingly, we observe a striking coincidence between the titles of their respective works: Polo's Italian edition, which Mr. Marsden proves to have been the original, is called *Meravegliose cose del Monde;* and Mandeville's book is intitled "*The Voiyage and Travaile of Sir John Maunderville, Knight, which treateth of the Way to Hierusalem and Marvayles of Inde.*" *

It is not for the sake of bringing Marco Polo back again to the discredit from which Mr. Marsden has so laboriously endeavoured to redeem him, that we have thus noticed our long neglected countryman; for we are ready to admit the old Venetian's claim to belief, not so much when he relates on his own authority, as when he is confirmed by the testimony of others: but, on the same principle, and to the same extent, we are bound by strict and equal justice to claim for Mandeville a similar restoration to credit. We beg, however, to declare that, in any thing which we have thus said, we are by no means desirous of instigating any laborious and learned editor to a republication of Sir John Mandeville: — we have the fear of thick quartos too much before our eyes, to become willing accessaries before such a fact: — but we have no doubt that this will in due season be done. The

* Addison has furnished us with a humorous piece of satire on Sir John Mandeville, in the account, Tatler, No. 254., of the thawing of sounds congealed by the frost in musical instruments.

approved

approved recipe is simple, *à la mode de Madame Glasse.* "First, *catch your author*, the older and the more discredited the better; lard him well with preliminary dissertation, mixed up with lists of the editions of his book, and biographical notices of himself and his family; then stick him all over with notes; and serve him up in voluminous quartos."

We do not impute to Mr. Marsden the book-making propensity which is working so much gradual mischief to modern literature. As an oriental scholar, and an enlightened and laborious investigator of the obscurest departments of oriental learning, we owe him many obligations: — but, if the ardor of an editor, in the present publication, has carried him along, perhaps unconsciously, to the superfluous and too diligent illustration of a subject which the same ardor in the first instance led him somewhat to over-value, we are fearful lest persons of inferior endowments, who have by no means such rich stores of information to work up into bulky and expensive volumes, will derive to their less useful labours some sanction and authority from Mr. Marsden's example. It is, therefore, in the conscientious discharge of our duty that we feel ourselves compelled to make considerable deductions from his estimate of Marco Polo; whose value bears no proportion, we think, to the bulk and price of the present volume, much less to the diligence which his commentator and translator has expended on him; and, if we are right in that opinion, the inference will follow, that the re-publication of his work was by no means a desideratum in British literature.

In the first place, the degree of information imparted by a book of travels must be the real measure of its value. Marco Polo's route through eastern regions, relatively to the time at which he undertook it and the state of science, may indeed be regarded as a valuable relic of antiquity: but in what sense the note-book of a person, who crossed the whole continent of Asia without any instrument, who was ignorant of the very terms *latitude* and *longitude*, who had not himself travelled through some of the countries which he describes *, who gives no account of the relative bearings and distances of places, and whose remarks amount to little more than short and summary memoranda of the towns and people that he visited, (except his account of Sumatra, which is somewhat more detailed,) in what sense such a book of travels can be considered as an accession to literature, we are unable to conjecture. As a literary curiosity it may have its interest, and its general authenticity

* His accounts of the northern countries of Tartary are evidently founded on the reports of others.

may be unquestionable; but as a geographical, or a philosophical, or even a local description of countries, it would be absurd to investigate its merits. It may serve, also, to mark the progress of science from its rudest beginnings, and all documents of that kind have their utility. Only with relation to the infancy of discovery did Dr. Robertson speak of it in his disquisition on India. In an age, he says, which had hardly any knowlege of oriental regions, but such as was derived from the geography of Ptolemy, it was the completest survey that had, to that period, been made of the East; and what is this but that comparative and relative praise, which is usually bestowed on all early enterprize, and measured by a reference to existing means or impediments? They, however, who advert to the ample illustrations which the whole route of Marco Polo has subsequently received, to the loose contexture of his narrative, to the absurdities with which it is interwoven, and particularly to the scanty sum of information that can be gleaned from his details, will be more than sceptical concerning the utility of a new and expensive edition of it at the present moment.

Mr. Marsden has translated Marco from his Italian text. No doubt it is the purest, and the choice of the editor is judicious: but an English version had already been made from the same source by Purchas, whose style certainly is uncouth, affected, and obsolete. Still, though *we* should have preferred to read old Marco in the more appropriate because more antiquated costume of Purchas's idiom, yet even that objection was removed: for that idiom was modernized by the ingenious Dr. Campbell, who prepared Purchas's translation for Harris's Collection of Voyages and Travels, published in 1704. It is urged, however, by the present editor, that Purchas has taken liberties with the text. Let us hear Purchas himself. "I have endeavoured," he says, "to give the truth, but have abridged some things to prevent prolixity and tautology, leaving out nothing of substance." That in so doing he performed a friendly office towards his author, a superficial glance at the book itself will decidedly prove. Marco Polo, it must be remembered, is not the *writer* of his travels, which were worked up by another hand from the materials that he furnished. The text itself, therefore, cannot pretend to any religious sanctity; and who that has read Mr. Marsden's translation has not wished that he also had performed the same salutary duty of retrenchment? We will not say that, like the Sybilline book, its value would have kept pace with its curtailments: but we will venture to affirm that its idle extravagancies and childish credulities might have been lopped

lopped off, without the slightest injury to its real and substantial merits.

It may scatter some little interest over this article, if we abridge from Mr. Marsden's introduction a few of the circumstances under which Polo undertook his long and extraordinary pilgrimages. It seems that his father and two uncles, all three Venetian merchants, carried on joint commercial dealings of considerable magnitude; and, having embarked together on a trading voyage to Constantinople, about the middle of the thirteenth century, where they soon disposed of their Italian merchandize, they determined, in order to employ their capital to the best advantage, on a mercantile expedition to Western Tartary. With a valuable cargo of costly articles, they crossed the Euxine, landed in the Crimea, and at length reached the court (or rather camp) of Barkah, a descendant of Jengiz-Khan. Having with great prudence put all their jewels in his hands, they so completely won his confidence that he entertained them with princely munificence for twelve months: but, as they were preparing for their return, hostilities having broken out between Barkah and the chief of another horde, and Barkah's army having been defeated, they found their road to Constantinople cut off. They were obliged, therefore, to travel circuitously round the head of the Caspian, and through the deserts of Transoxiana, till they arrived at Bokhara. There they had an accidental interview with a Tartar nobleman, then on an embassy to the Grand Khan; who was so much pleased with them, that he begged them to accompany him to the emperor's court, assuring them not only of a favourable reception but ample compensation. The temptation was too strong to be resisted. After having travelled about twelve months, they reached the imperial residence, and were graciously received. The Pope, the crusade, and the relative power of the western states, were favourite topics with the Grand Khan; and on these subjects the merchants gave him correct information. He resolved, therefore, to send back these intelligent persons to Italy with one of his own officers, on an embassy to the See of Rome; professedly for the purpose of applying for a number of preachers of the Gospel, but covertly for that of obtaining his influence in Christendom against the Soldan of Egypt and the Saracens. Accordingly, they commenced their return; and, although their Tartar companion died in the early part of their journey, the imperial passport removed all impediments to their progress, and at the expiration of three years they reached Giazza, a sea-port in the kingdom of the Lesser Armenia.

On landing, they heard that the Pope was dead; and, being advised by the legate to suspend their embassy till a new Pope was elected, they determined to employ this interval in a visit to their family. When they arrived at Venice, Nicolo found that his wife had departed this world, but had produced Marco (the future traveller), with whom she was pregnant at his departure, and who was now about fifteen years old. Having resided two years in Italy, and during this time no papal election having taken place, the merchants deemed it high time to return to the Great Khan, on whose business they had been deputed, and young Marco accompanied them on their expedition. At Acre, the legate gave them letters to the Tartar emperor: but scarcely had they got under weigh, when they found that the choice of the college had fallen on the legate himself, Pope Gregory X.; who then gave them his benediction, with letters-papal, of a more formal and authoritative kind, and, with two friar-preachers, dispatched them on their mission. As the northern parts of Syria were invaded by the Soldan of Egypt, the Polo family prosecuted their journey to the interior of Asia by a north-easterly direction; probably through the Greater Armenia to the country of Badakshan, at one of the mouths of the Oxus, where they remained twelve months. They then proceeded to the elevated and wild regions of Pamer and Belôr, towards Kashgar, a place belonging to the Grand Khan, and a great resort for caravans. Having traversed the desert of Lop or Kobi for thirty days, they at length reached Kan-chew, and thence proceeded to Tai-yuen-fu. From this place the Grand Khan received notice of their arrival in his dominions, and ordered them to be immediately forwarded to his presence, with all the honours of ambassadors; he received them with peculiar distinction, commended their zeal, accepted the Pope's presents, was highly delighted with a vessel of the holy oil from our Lord's sepulchre at Jerusalem, regarded young Marco with singular complacency, honoured him with his notice, and gave him an appointment in his household, where he soon distinguished himself by his talents, and became highly respected by the court. Having made himself familiar with the four languages most in use, the young man was soon employed by his master in various parts of the empire. It was on these missions that he made notes of his observations on the manners, &c. of the countries visited; and these notes were the substance of his narrative, which he was induced, after his return, to give to the world.

Seventeen years had now elapsed, when the travellers were visited with a natural desire to re-visit their native country; and, as the Grand Khan's life was precarious and infirm, it would

would have been dangerous to postpone their return, because, in the event of his death, it might have been attended with insurmountable difficulty. Their imperial protector, however, was deaf to their intreaties: but it was their good fortune to be relieved from their perplexity by a singular incident. A Moghul prince, who reigned in Persia, and was the grand nephew of the Great Khan, had sent an embassy to his court, which arrived just at this time; stating that he had lost his principal wife, who was of the imperial stock, and soliciting from the Khan a wife of his own lineage. A princess about seventeen years old was soon found, and the embassy set out for Persia with their betrothed queen, but were obliged to come back to the capital by the disturbed state of the country through which their route lay. At this juncture, Marco Polo came into port on his return from a voyage to some of the Indian islands; and the Persians having heard from him the observations which he had made respecting the safe navigation of those seas, it was arranged that they should represent to the Grand Khan the expediency of availing themselves of the maritime skill of the Christians, and proceed with the princess under their conduct to the Persian Gulph. The Khan could not refuse; and fourteen ships of *four* masts, with crews of 250 men, were provisioned for two years. The venerable monarch dismissed the Polo family with great regret, required from them a promise to return to his service after they had visited their native land, provided them with the necessary passports through all countries under his sovereignty, and gave them many valuable jewels. In their voyage, they kept along the coast of Kochin-China; without touching at Java, steered for the island of Bintan, at the eastern opening of the straits of Malacca; and thence made a short run to Sumatra, which is more particularly described under the name of Java Minor than any other place that they visited. On leaving this port, where it seems they waited five months for a favourable season * to stretch across the bay of Bengal, and having probably visited the Nicobar and Andaman islands, whose inhabitants are represented as brutish, and scarcely human in their appearance, they touched at the fine island of Ceylon, crossed the narrow strait to the south of the peninsula, and picked up some extraordinary tales about the diamond mines of Golconda. It scarcely appears at what places on the western coast of the peninsula they touched, or of what particulars they derived their accounts from Arabian and other

* They must have waited for the monsoon, or rather till the monsoon then blowing had ceased.

mariners:

mariners: but there is reason for inferring that, after a navigation of eighteen months, the Chinese expedition terminated at Ormuz in the Persian Gulph. The fleet, with the surviving crew, (600 having died on the passage,) probably never found its way back to China. In the mean while, the Grand Khan had taken leave of all his mortal grandeur; the death of this venerable emperor, who was named Kublai, having occurred early in the year 1294.

When the ambassadors arrived in Persia with their royal bride, they found that her consort also had departed this life: that the country was then under a regent, who had a hawk's eye on the throne; and that the late king's son was encamped near Khorasan, with a large army, to assert his rights: though the event was doubtful, as it was supposed that his diminutive person disqualified him for the sovereignty. With this prince, however, they left their royal charge. The Polo family then repaired to Tauris, where they realized and invested some part of their wealth; proceeding onwards, they reached Trebisond, on the coast of the Euxine; and thence by Constantinople and Negro-Pont they arrived in 1295 at Venice, in full possession of health and riches, after an absence of twenty-four years.

According to Ramusio, the editor of Marco Polo, who wrote nearly two centuries and a half after his time, the wanderers experienced on their first arrival the reception of Ulysses at Ithaca. They were not known by their nearest relatives, every body having supposed them to be dead: they had been so long absent, and had undergone such dreadful labours of mind and body, that their features were wholly changed; their native language was mixed with barbarous solecisms; and they had begun even to look like Tartars in their features. Of their family-house, which was a handsome palace, (still existing in the days of Ramusio,) possession had been taken by some of their relations; who of course were not very ready to believe their story when they knocked at the door, and declared who they were. To open the eyes, therefore, of the whole city of Venice, to convince their relations that they were not dead, and also to impress every body with an idea of their importance, they devised a singular expedient. They caused a magnificent entertainment to be prepared in their own house, to which their numerous relatives were invited; and, when the guests were assembled at table, the travellers came forth from an inner apartment, clothed in long robes of crimson satin reaching to the floor. Water having been carried round for washing hands, and the guests being desired to take their places, they stripped themselves

selves of these vestments, and, putting on similar robes of crimson damask, the former were taken to pieces and divided among the attendants. After the first course of provisions, they put on robes of crimson velvet, when the preceding dresses were in like manner distributed. At the end of the feast, the velvet dresses shared the same fate, and then they appeared in plain and common suits. All were astonished, and anxious to see the rest of the spectacle. As soon, however, as the domestics had withdrawn, Marco Polo, being the youngest, rose from the table, left the room, and presently returned with the coarse thread-bare garments in which they had first appeared at the house. They then ripped open the seams, stripped off the linings and patches, and brought out a large quantity of jewels, which had been sewn into them with such art that no one could suspect the treasures thus carried about with them. This display of wealth had its natural effect; and every body, as a matter of course, instead of believing them to be impostors, discovered them to be persons of the highest honour and integrity. — This story is given on the personal attestation of Ramusio; and he declares that he heard it when he was a youth from an elderly senator of unimpeached integrity, who lived near the Polo family, and who had himself received it from his father and grandfather, as well as other antient persons of the vicinity. Mr. Marsden, however, is not inclined to believe it; for no other reason that we can discern, than that it is quite inconsistent with the known gravity of that respectable trio. For our parts, we are inclined to believe it on that very account. We know that

"Gentle dullness ever loves its joke;"

and surely no jest could be more completely in character with the gravity which Mr. Marsden ascribes to these wealthy gentlemen, than this absurd and ludicrous display of opulence.

The Genoese and Venetians were not on friendly terms at sea; and, not long after the arrival of the Polos at Venice, Lampa Doria having appeared with a large Genoese fleet off the Dalmatian coast, Dandolo the Venetian admiral immediately put to sea with a large fleet also, one of the gallies of which was commanded by Marco Polo. The Venetians were defeated with great loss; and Dandolo himself and Marco Polo were taken prisoners. The now unfortunate traveller was conveyed to a prison in Genoa, where he was soon visited by the principal inhabitants, who were attracted to him by the curious fortunes of his life, which had become a subject of general curiosity. The frequent necessity of repeating the story of his travels became at last so irksome, that he procured

cured from Venice his original notes; and with these documents, aided by his verbal communications, the narrative is said to have been drawn up by a Genoese gentleman who visited him every day, and spent many hours in his prison.

Marco being thus detained, the Polo brothers began to apprehend that they should have no heirs to their wealth; and in this emergency it was determined that Nicolo, though an old man, but of a hale constitution, should take unto himself a second wife. Four years afterward, Marco was liberated, and on his return home found that his father had added three sons to the family. He then resolved on marrying also, which he soon effected, and had two daughters; whose names Mr. Marsden takes especial care to give us, as well as those of old Nicolo's children. We are happy to take leave of this biography; and our readers may suppose that all the parties lived to a good old age, and died respectable and wealthy.

To render farther justice to Marco and his commentator, we shall cite one or two detached portions of his book, with the corresponding annotations of Mr. Marsden; which will bear strong testimony to his diligence and learning. We fear, however, that with all the advantages of oriental research and geographical accuracy which his editor has brought to his task, Marco Polo will gain but a feeble hold on that part of the reading community who take up a book for the mixed purposes of instruction and amusement. As for those who seek only for information on these subjects, and are careless about the allurements and the fascinations which some writers have scattered over the roads of science, and without which the greater part of readers would halt on the way, it must be recollected that the original sources, from which Mr. Marsden has elucidated Marco Polo, were before open to them, and to them at least the labours of this industrious orientalist are at once imperfect and superfluous.

A part of the fifth chapter, with the notes, will convey a general notion of Marco Polo's style of observation, and the scrupulous diligence of his commentator.

'In *Zorzania*[1] the king is usually styled *David Melik*, which in our language signifies David the king.[2] One part of the country is subject to the Tartars, and the other part, in consequence of the strength of its fortresses, has remained in the possession of its native princes. It is situated between two seas, of which that on the northern (western) side is called the Greater sea (Euxine)[3], and the other, on the eastern side, is called the sea of *Abakù* (Caspian).[4] This latter is in circuit two thousand eight hundred miles, and partakes of the nature of a lake, not communicating with any other sea.[5] It has several islands, with handsome towns and

and castles, some of which are inhabited by people who fled before the Grand Tartar, when he laid waste the kingdom or province of Persia[6], and took shelter in these islands or in the fastnesses of the mountains, where they hoped to find security. Some of the islands are uncultivated. This sea produces abundance of fish, particularly sturgeon and salmon at the mouths of the rivers, as well as others of a large sort.[7] The general wood of the country is the box-tree.[8] I was told that in ancient times the kings of the country were born with the mark of an eagle on the right shoulder.[9] The people are well made, bold sailors, expert archers, and fair combatants in battle. They are Christians, observing the ritual of the Greek church, and wear their hair short, in the manner of the western clergy.[10] This is the province into which, when Alexander the Great attempted to advance northwards, he was unable to penetrate, by reason of the narrowness and difficulty of a certain Pass, which on one side is washed by the sea, and is confined on the other by high mountains and woods, for the length of four miles; so that a very few men were capable of defending it against the whole world. Disappointed in this attempt, Alexander caused a great wall to be constructed at the entrance of the Pass, and fortified it with towers, in order to restrain those who dwelt beyond it from giving him molestation. From its uncommon strength the Pass obtained the name of the Gate of Iron[11], and Alexander is commonly said to have enclosed the Tartars between two mountains. It is not correct however to call the people Tartars, which in those days they were not, but of a race named *Cumani*[12], with a mixture of other nations. In this province there are many towns and castles; the necessaries of life are in abundance; the country produces a great quantity of silk, and a manufacture is carried on of silk interwoven with gold.[13] Here are found vultures of a large size, of a species named *avigi*.[14] The inhabitants in general gain their livelihood by trade and manual labour. The mountainous nature of the country, with its narrow and strong defiles, have prevented the Tartars from effecting the entire conquest of it. At a convent of Monks dedicated to Saint Lunardo, the following miraculous circumstances are said to take place. In a salt-water lake, four days' journey in circuit, upon the border of which the church is situated, the fish never make their appearance until the first day of Lent, and from that time to Easter-eve they are found in vast abundance; but on Easter-day they are no longer to be seen, nor during the remainder of the year.[15]

Notes.

[2] By *Zorzania* is meant the kingdom of Georgia, bordering on Armenia, and of which *Teflis* was the capital. The substitution of the *z* for the soft *g*, belonged to the old Venetian dialect, in which the original of our author's work is understood to have been written, and the orthography has been preserved in the Latin as well as in the vulgar Italian versions. Thus also in the glossaries we find *zampa* for *gamba*, *mazor* for *maggior*, and *zoia* for *gioia*.

" *Giag-*

" *Giaghatai,*" says Pietro della Valle, " e non *Zagatai*, come malamente se dice in Italia, per relatione forse di Paolo Veneto, ò di qualche altro Venetiano ò Lombardo, che non sapendo pronuntiare, nè scrivere il *G*, se non per *Z*, ci haverà così falsamente rapportata quella parola." Tom. ii. p. 69. This celebrated traveller was a noble Roman, who considered as barbarous every dialect of Italian that differed from those of Rome and Florence.

[2] The name of *David* or *Davit* frequently occurs in the lists of kings who have reigned in Georgia, and their predilection for it is traced to a very remote source. " Si nous devons ajouter foi," says De Guignes, " à ce que Constanstin Porphyrogenete nous apprend, cette famille des rois de Georgie prétend tirer son origine de la femme d'Urie qui fut enlevée par David." T. i. liv. vii. p. 433. " Les princes de Mingrelie," says Chardin, " s'appellent tous *Dadian*, de *dad*, mot Persien qui signifie *justice*. Le roy d'Imirette se donne le titre de *Meppe*, c'est à dire roy en Georgien. Le Meppe et le Dadian se disent tous deux descendus du roy et prophète David." Voyage de Chardin, p. 99. fo. It is not surprising, therefore, that a traveller should suppose the names of the Georgian kings to have been, invariably, David. The title of *Melik* shews that our author's information was derived from Arabs or Moghuls, who would naturally substitute it for the native title of *Meppe*.

[3] It has already been observed that the Euxine was distinguished by the appellation of *Mar maggiore*, from the lesser sea of Marmora.

[4] The Caspian, which is generally termed by oriental writers the sea of *Khozar*, was also called by the Persians the sea of *Baku*, and by this name (Mar di Bachau) it appears in the maps to an edition of Ptolemy, printed at Venice in 1562. It derives the appellation from the celebrated city and port of *Baku*, on its south-western coast.

[5] Herodotus speaks of the Caspian in nearly the same terms. See Rennell's Geography, &c. p. 193.

[6] This refers to the conquest and devastation of Persia by the armies of *Jengiz-khan*, about the year 1221. The islands, to which it is not improbable a number of the wretched inhabitants may have fled for security, are at present uninhabited, or frequented only by fishermen.

[7] The fishery of the Caspian, and especially about the mouths of the Wolga, has at all periods been important. " Among the great variety of fish with which this river abounds," says P. H. Bruce, " the sturgeon is none of the least considerable, whose eggs afford what the Russians call *ikari*, and we, *caviar*: the *beluga*, or white fish, deserves also to be mentioned; they are from five to six yards long, and thick in proportion. Besides these it yields also the *osotrin*, another very large fish, very fat and delicious: this river also abounds with salmon, sterlitz, a most delicious fish, and innumerable other sorts too tedious to mention." Memoirs, p. 236. Strahlenberg also notices the *beluja* as " the largest

largest eatable river-fish in the world, having seen one fifty-six feet in length and eighteen in girth." P. 337.

' [8] By modern travellers the box-tree is merely enumerated amongst the vegetable productions of the country, without any notice of its prevalence; but by Ambrogio Cantareno, who travelled in the fifteenth century, it is more particularly distinguished. " Era in detta pianura," he says in speaking of Mingrelia, " di molti arbori in modo di *bussi*, ma molto maggiori." P. 65. 12mo.

' [9] By this pretended tradition it may be understood that they were, or affected to be thought, a branch of the imperial family of Constantinople, who bore the Roman eagle amongst their *insignia*.

" [10] Vanno tosi et rasi il capo," says Josaphat Barbaro, speaking of the Mingrelians, " salvo che intorno lassano alquanti capelli à similitudine di questi nostri abbati che hanno buona entrata." Viaggio alla Tana, p. 21. Chardin says: " Leur habillement est particulier; ils ont peu de barbe hormis les ecclésiastiques. Ils se rasent le sommet de la tête en couronne, et laissent croître jusques sur leurs yeux le reste de leurs cheveux aussi coupez en rond." Voyage, p. 79. fo.

' [11] This is the celebrated Pass between the foot of mount Caucasus and the Caspian sea, where stands the small but strong city of *Derbend*, called by the Arabs, *Bab-al-abuab* or the " Gate of gates," by the Turks, *Demir-capi* or the " Gate of iron," and by the Persians, *Derbend*, or the " Barrier," between Georgia and the Persian province of *Shirvan*. " Partendo di qui," says Josaphat Barbaro, " si va à *Derbenth*, terra (come si dice) edificata da Alessandro: laqual è sul mar di *Bachu*, un miglio lontana dal monte; et ha sul monte un castello; e poi se ne viene al mar con due ale di muro per insino in aqua: in modo che le teste de'muri sono due passi sotto acqua. La terra è da una porta all' altra larga mezo miglio, et i muri di essa sono di sassi grandi alla romana." Viaggio in Persia, fol. 49-2, 12mo. " The natives in general are of opinion," says P. H. Bruce, " that the city of Derbent was built by Alexander the Great, and that the long wall that reached to the Euxine was built by his order, to prevent the incursions of the Scythians into Persia." Memoirs, p. 284. The wall is said to have been repaired by Yezdegerd II. of the Sassanian dynasty, who reigned about the middle of the fifth century, and again by Nushirvan, of the same family, who died in 579. See Bayer's " Dissertatio de muro Caucaso;" Commentar. Petropol. T. i. p. 245., and Rennell's Geography of Herodotus illustrated, p. 112.

' [12] The notices we have, respecting the people named *Comani* or Comanians, are in general obscure and vague. It appears, however, that in the thirteenth century they were the inhabitants of the countries lying on the north-western side of the Caspian, and extending from the Wolga towards the Euxine, who were afterwards subdued and supplanted by the *Kapchak* Tartars. " The Comans," says Gibbon, " were a Tartar or Turkman hord which encamped in the eleventh and twelfth centuries on the verge of Moldavia. The greater part were Pagans, but some were Mahometans,

metans, and the whole hord was converted to Christianity (A.D. 1370) by Lewis king of Hungary." Decline and Fall of the Roman Empire, vol. vi. p. 185. note. According to Tavernier, Comania was bounded on the east by the Caspian sea; on the west by the mountains that divide it from Circassia; on the north by the dominions of Russia; and on the south by Georgia. But Cartwright, in what are termed the Preacher's travels, says, "This country of Armenia hath for its utmost bounds northward, Colchos, Iberia, and Albania, which are now called by the Tartars, Comania;" and in the History of Haiton the Armenian, the *Cumani* are identified with the Circassians. Our author evidently speaks of them as the people who dwelt immediately to the north of the Pass of Derbend, where our maps place the *Lesgi*. The obscurity, however, which seems to envelop the accounts given of these people, is in some measure cleared up by a passage in the "Gesta dei per Francos" of Bongarsius, who shews that the name of *Comani* is no other than a contraction of *Turcomani*, an appellation with which we are familiar. His words are, "Ab his autem septentrionalibus Saracenis, qui *Comani* nuncupantur, principium et originem, hi qui *Turcomani* dicuntur, et in terra Turcorum inhabitant, traxisse creduntur. Unde nomine composito a Turcis et Comanis appellantur Turcomani. De Turcis siquidem ex antiquis Orientalium historiis certum habemus, quòd ex septentrionali regione exeuntes, Persarum fines ingressi, non solùm regionem illam, sed universas ferè orientales provincias armatâ manu occupaverunt violenter." Tom. ii. p. 1061. In this description we recognise the dynasties of Turkoman Tartars known by the name of *Seljuks*, one of which subdued the country of Irân or Persia, whilst another possessed itself of the greater part of Asia minor. "Ces Turcs," says De Guignes with reference to the former, "que Zonare appelle Hongres, et Cedrene Huns, ont possédé tous les pays qui sont depuis la Syrie jusqu'à Kaschgar." T. i. p. 241. Their consequence ceased about the middle of the twelfth century, but the population long existed in the countries bordering on the northern shores of the Caspian.

[13] Some of the provinces of Georgia, as well as of Armenia and the adjoining parts of Persia, have in all ages been famous for the culture of the silk-worm and commerce in silk. I have long entertained the idea, and hope it will not be thought an extravagant one, that the Golden fleece which Jason and his adventurous companions, in the Argo, are said to have brought away from Colchis (Mingrelia), and exhibited in Greece, was a cargo, or perhaps only a specimen, of rich, golden coloured raw-silk, in the *hank*, which might, figuratively, be termed a *fleece*, because, like the wool of the sheep, it was to be twisted into thread and woven into cloth. This at least is as plausible as the solution commonly received, and admitted by a celebrated historian not prone to credulity, that the fable had its origin in the practice of collecting gold-dust from the beds of rivers, by means of fleeces or sheepskins immerged for that purpose. But did the gold, it may be asked, continue to adhere until they had the opportunity of producing

ducing the splendid treasure to their countrymen? For the fleece alone, although it had previously been so employed, would have been a very insufficient evidence of the fact, and little calculated for exhibition as a trophy. See Gibbon, vol. v. p. 252.

'[14] I know not what species of vulture is here meant, nor can we be certain of the correctness of the orthography of the word *avigi*. That the country is noted for birds of this class, appears from the writings of several travellers. When Chardin arrived in Mingrelia he found it necessary to deceive the Turks by giving out that he was a merchant, whose object in visiting the country was to procure *birds of prey* for the Europe market.

'[15] The reporting, upon the authority of others, a miracle of which he neither was, nor, we may say, could have been an eye-witness, ought not to have been considered as any impeachment of the veracity of our author. Credulity in such matters was the propensity of the age, and there is not a town in Italy where some story equally wonderful and equally false has not been vouched for by the monks, believed by the people, and gravely related by the historian or traveller. So far from asserting this on his own knowledge, he cautiously uses the expression: "dove *vien detto* esser questo miracolo."'

We next quote the account of the Old Man of the Mountain, referring our readers at the same time to the 64th chapter of Gibbon's "Decline and Fall."

'The district in which his (the old man of the mountain) residence lay, obtained the name of *Mulehet*, signifying, in the language of the Saracens, the place of heretics, and his people that of *Mulehetites* or holders of heretical tenets; as we apply the term of *Patharini* to certain heretics amongst Christians. The following account of this chief, MARCO POLO testifies to his having heard from sundry persons. He was named *Alo-eddin*, and his religion was that of Mahomet. In a beautiful valley enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces of various sizes and forms were erected in different parts of the grounds, ornamented with works in gold, with paintings, and with furniture of rich silks. By means of small conduits contrived in these buildings, streams of wine, milk, honey, and some of pure water, were seen to flow in every direction. The inhabitants of these palaces were elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allurement. Clothed in rich dresses they were seen continually sporting and amusing themselves in the garden and pavilions; their female guardians being confined within doors, and never suffered to appear. The object which the chief had in view in forming a garden of this fascinating kind, was this: that Mahomet having promised to those who should obey his will the enjoyments of Paradise, where every species of sensual gratification should be found, in the society of beautiful nymphs, he was

desirous of its being understood by his followers, that he also was a prophet and the compeer of Mahomet, and had the power of admitting to paradise such as he should chuse to favour. In order that none without his license might find their way into this delicious valley, he caused a strong and inexpugnable castle to be erected at the opening of it; through which the entry was by a secret passage. At his court, likewise, this chief entertained a number of youths, from the age of twelve to twenty years, selected from the inhabitants of the surrounding mountains, who shewed a disposition for martial exercises, and appeared to possess the quality of daring courage. To them he was in the daily practice of discoursing on the subject of the paradise announced by the Prophet, and of his own power of granting admission; and at certain times he caused draughts of a soporific nature to be administered to ten or a dozen of the youths; and when half dead with sleep, he had them conveyed to the several apartments of the palaces in the garden. Upon awakening from this state of lethargy, their senses were struck with all the delightful objects that have been described, and each perceived himself surrounded by lovely damsels, singing, playing, and attracting his regards by the most fascinating caresses; serving him also with delicate viands and exquisite wines; until intoxicated with excess of enjoyment, amidst actual rivulets of milk and wine, he believed himself assuredly in paradise, and felt an unwillingness to relinquish its delights. When four or five days had thus been passed, they were thrown once more into a state of somnolency, and carried out of the garden. Upon their being introduced to his presence, and questioned by him as to where they had been, their answer was, "in paradise, through the favour of your highness:" and then before the whole court, who listened to them with eager curiosity and astonishment, they gave a circumstantial account of the scenes to which they had been witnesses. The chief thereupon addressing them, said, "We have the assurances of our Prophet that he who defends his lord shall inherit paradise, and if you shew yourselves devoted to the obedience of my orders, that happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their master, and were forward to die in his service. The consequence of this system was, that when any of the neighbouring princes, or others, gave umbrage to this chief, they were put to death by these his disciplined assassins; none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will. On this account his tyranny became the subject of dread in all the surrounding countries. He had also constituted two deputies or representatives of himself, of whom one had his residence in the vicinity of Damascus, and the other in Kurdistan; and these pursued the plan he had established, for training their young dependants. Thus there was no person, however powerful, who having become exposed to the enmity of the old man of the mountain, could escape assassination. His territory being situated within the

the dominions of *Ulaù* (*Hulagu*), the brother of the grand *khan* (*Mangu*), that prince had information of his atrocious practices, as above related, as well as of his employing people to rob travellers in their passage through his country, and in the year 1262 sent one of his armies to besiege this chief in his castle. It proved, however, so capable of defence, that for three years no impression could be made upon it; until at length he was forced to surrender from the want of provisions, and being made prisoner, was put to death. His castle was dismantled, and his garden of paradise destroyed.'

'*Note.* The appellation so well known in the histories of the crusades, of "Old man of the mountain," is an injudicious version (for which it would seem they were first indebted to our author or his early translators) of the Arabic title *Sheikh al Jebal*, signifying "Chief of the mountainous region." But as the word "*sheikh*," like "*signor*" and some other European terms, bears the meaning of "Elder," as well as of "Lord or Chief," a choice of interpretations was offered, and the less appropriate adopted. The places where this personage, who was the head of a religious or fanatical sect, exercised the rights of sovereignty, were the castles of *Alamût*, *Lamsir*, *Kirdkuh*, and *Maimun-diz*, and the district of *Rudbar*; all situated within the limits of that province which the Persians name *Kuhestan*, and the Arabians *Al-Jebal*. "La position d'*Alamout*," says De Sacy, in his Mémoire sur la Dynastie des Assassins et sur l'Origine de leur Nom, "située au milieu d'un pays de montagnes, fit appeler le prince qui y régnoit *scheikh-aldjebal*, c'est-à-dire, le *scheikh* ou prince des montagnes, et l'équivoque du mot *scheikh*, qui signifie également *vieillard*, et *prince*, a donné lieu aux historiens des croisades et au célèbre voyageur Marc Pol, de le nommer le Vieux de la montagne."'

We have not room for the rest of Mr. Marsden's copious notes on this passage.

ART. II. *General Zoology*; or Systematic Natural History; commenced by the late George Shaw, M.D. F.R.S., &c. With Plates from the First Authorities and most select Specimens. Engraved principally by Mrs. Griffith. Vol. XI. Parts I. and II. *Aves*, by J. F. Stephens, F.L.S. 8vo. pp. 686. 2l. 12s. 6d. Boards. Walker, &c. 1819.

IN consequence of the progressive increase of discovery and observation, the more vague and extensive categories of the Linnéan nomenclature have been gradually reduced and modified; and, if in a few instances this tendency to subdivision may have somewhat exceeded the bounds of discretion, its general operation has doubtless had a salutary influence on the study of natural science. With regard to ornithology, in particular, the numerous alterations of arrangement proposed by Illiger, Temminck, Vieillot, and others, are mostly cal-

culated to promote the great objects of facility and precision; and the respectable continuator of Dr. Shaw's labours has evinced his sagacity by adopting so many of them. The orders which he has undertaken to discuss in the present volume are, *Columbini*, *Gallinaceæ*, *Struthiones*, *Cursores*, and *Grallæ*.

For the illustration of the Columbine families, Mr. Stephens has derived considerable aid from Temminck's estimable work on Pigeons and Gallinaceous Fowls. By having recourse, also, to principal and subordinate sections, he has contributed to expedite the study of the still numerous sorts of genuine pigeons; which last are thus characterized: '*Beak* middle-sized, nearly straight, compressed, and bent; the upper mandible with a soft and tumid membrane at its base, in which the *nostrils* are situated. *Feet* divided, with three toes before and one behind. *Wings* short, or middling. *Tail* equal, or wedged.' The species included under *Vinago* are distinguished from pigeons, properly so called, by their solid and thick beak, very short *tarsi*, and a slight membrane connecting the bases of the toes. They reside in the deep tropical forests of the old continent, and subsist on fruits. The *Gouræ*, again, are discriminated by their very slender beak, and long *tarsi*.

The author has particularized between sixty and seventy species of *Columbæ*: but, in some cases, the precise line of demarcation between species and varieties is very faintly or doubtfully traced, especially among the domestic sorts. His references and descriptions are, in general, collated with care and diligence: but we too often look in vain for any very interesting intelligence relative to the manners and habits of the respective species. We do not forget that many of those which are described are exotic, and in course but little known; yet others might have suggested a greater diversity of inviting information; and the economy even of the more common kinds might have afforded a more copious supply of enlivening anecdotes. Even the practical details of the dove-cot might have found a place in the natural history of the common domestic pigeon. Under the latter, *Columba livia*, is ranged a long list of varieties; which, it is observed, might easily be rendered still more extensive. Some of the more obvious are the *White-rumped*, or *Rock Pigeon*, the *Roman*, *Crested*, *Norway*, *Barbary*, *Jacobine*, *Laced*, *Turbit*, *Shaker*, *Tumbler*, *Helmet*, *Persian*, or *Turkish*, *Carrier*, *Powter*, *Horseman*, *Smiter*, *Turner*, and *Spot*.

Columba Carolinensis, or *Carolina Pigeon*, is described with sufficient minuteness: but Mr. S. might have mentioned that it is esteemed one of the most delicate birds in North America,

rica, for the table; that the Indians believe their souls to pass into its body, at death; that it breeds early in May, usually nestles on an evergreen tree, and is extremely shy; and that it is diffused over the United States and Canada, but generally migrates in autumn, to pass the winter in the Floridas and the West India islands. Of the *Blue-headed Goura*, (*Columba cyanocephala*, Lin.) in like manner, it might have been remarked that it is not indigenous to Jamaica, although some modern ornithologists represent it as synonymous with the *Partridge* of that island; which, on the contrary, is the *Columba montana*. Buffon strangely confounds it with the Carolina pigeon, though it is not a native of that province. Even Temminck asserts, without sufficient foundation, that it lives and hops on the ground, and constructs its nest nearly in the same manner as the genuine partridges; whereas it nidificates on trees, and seldom lays more than two eggs. For the rest, this bird, when fattened with millet, of which it is extremely fond, ranks among the most dainty sorts of game in Cuba. It chiefly resides in the mountains of the Havannah, but descends into the plains in quest of its favourite food. Being far from shy, and not very alert, it is easily decoyed into snares, and readily submits to captivity; although it rarely thrives, and never breeds, in confinement. — The *Martinico Goura* (*Columba Martinica*, Lin.) might have been discussed at greater length, especially since the respectable Temminck seems to have fallen into a mistake when he asserts that it has the habits of the partridge: while Dutertre, who observed and studied its manners in Guadeloupe, assures us that it perches and nestles on trees, that it lays only two eggs, and that, like other pigeons, it feeds its young in the nest.

Mr. Stephens has treated of the numerous and important tribe of gallinaceous fowls with his usual ability, and with due deference to some of the more lately established distinctions: but he has, at the same time, introduced others which were not requisite, and which cannot materially contribute to the purposes of elucidation. Although no description or painting can render complete justice to the *Peacock*, he has pourtrayed that splendid bird in his best manner. The generic term, *Pavo*, is now limited to the *Cristatus*, or common sort, and the *Muticus*, or *Japan Peacock*; Temminck having separated *Polyplectron*, on account of its different characters, and assigned it to the *Chinquis*, (*Pavo Tibetanus*, Lin.) or *Argus Polyplectron*. It is here described at length, but little is known with regard to its habits.

From the account of the common *Turkey* we extract the ensuing passage.

'There can be no doubt the Turkey originally came from North America, where they still associate in flocks, consisting of upwards of five hundred: they frequent the great swamps to roost; but at sunrise they leave (*what?*), and retire to the woods in search of acorns and berries: they perch on trees, and attain the height they wish by rising from bough to bough; and generally contrive to reach the summits of the loftiest trees by that means. They run with rapidity, but fly very awkwardly, and, towards the spring, they become so fat that they cannot fly above three or four hundred yards, and are then easily run down by a horseman: the hunting of them forms a principal amusement in Canada: when a herd is discovered, a well-trained dog is sent into the midst of them: the birds no sooner perceive him than they run off at full speed, and with such swiftness, that they leave the dog far behind: he still follows, and as they cannot go at this rate for any length of time, at last forces them to take shelter in a tree; where they sit, completely fatigued, till the hunters come up, and with long poles knock them down one after another. In the inhabited parts of America the wild Turkies begin to disappear, and in fact are comparatively rare, being only found in the wildest and most unfrequented spots.

'The females lay their eggs in the spring, generally in a retired and obscure place, as the male will often break them. They are usually from fourteen to eighteen in number, white mixed with reddish or yellow freckles: the female sits with so much perseverance, that if fresh eggs be introduced into the nest immediately upon the young being hatched, she will continue on the nest till they be perfected, and will remain upwards of two months on the nest if permitted. She is very careful of her young, but gives them very little protection against the attacks of any rapacious animals that come in her way, but rather gives them warning of their danger than attempts to prevent it; and as soon as they are sufficiently strong, she abandons them entirely, and they are then able to endure the utmost rigour of the winter. "I have heard a Turkey hen, (says the Abbé de la Pluche,) when at the head of her brood, send forth the most hideous scream, without my being able to perceive the cause; her young ones, however, immediately when the warning was given, skulked under the bushes, the grass, or whatever else seemed to offer shelter or protection. They even stretched themselves at full length on the ground, and continued lying motionless, as if dead. In the mean time the mother, with her eyes directed upwards, continued her cries and screaming as before. On looking up in the direction in which she seemed to gaze, I discovered a black spot just under the clouds, but was unable at first to determine what it was; however, it soon appeared to be a bird of prey, though at first at too great a distance to be distinguished. I have seen one of these animals continue in this agitated state, and her whole brood pinned down as it were to the ground, for four hours together, whilst their formidable foe has taken his circuits, has mounted, and hovered directly over their heads; at last, upon his disappearing, the parent changed her note,

note, and sent forth another cry, which in an instant gave life to the whole trembling tribe, and they all flocked round her with expressions of pleasure, as if conscious of their happy escape from danger."

'The motions of the Turkey, when agitated with desire or inflamed with rage, are very similar to those of the Peacock: it erects its tail, and spreads it like a fan, whilst its wings droop and trail on the ground, uttering at the same time a dull hollow sound; it struts round and round with solemn pace, assumes all the dignity of the most majestic of birds, and thus expresses its attachment to its females, or its resentment to those objects which have excited its indignation.

'Turkies are bred in great numbers in Norfolk, Suffolk, and some other counties, from whence they are driven to the London markets in flocks of several hundreds. The drivers manage them with great facility, by means of a bit of red rag tied to the end of a long stick, which, from the antipathy these birds bear to that colour, effectually answers the purpose of a scourge.

'These birds are kept in a domestic state in many parts of the old continent, and were introduced into this country during the reign of Henry VIII., and about the year 1585 began to form one of the articles of our rural Christmas feasts.'

Ourax, or *Pauxi*, has been detached from *Crax*, because the birds belonging to it have a shorter and thicker beak; and the membrane at its base, together with the greater portion of the head, being covered with short velvet-like feathers: — besides that they build on the ground, and not in trees. Two species, the *Galeata* and the *Mitu*, are briefly particularized. *Penelope* has, in like manner, been instituted at the expence of *Meleagris*, having the beak smooth at the base, broader than high, and the tip compressed and arched. Owing to the numerous variations of plumage to which the birds included under this epithet are subject, at different periods of life, it is by no means an easy task to adjust their specific differences with precision: but the illustration of the more prominent kinds might have derived additional interest from the notices of D'Azara and Sonnini, who enjoyed opportunities of observing them in their native haunts. *Ortalida* scarcely deserved to be separated from the preceding, especially as it contains only one species: but the detachment of *Opisthocomus* from the Pheasants is countenanced by Hoffmansegg, and founded on a shorter and stouter beak, with the crest of slender feathers on the head. The *Hoatzin*, a solitary species, and a native of Guiana, is distinguished from all other gallinaceous birds by the want of a membrane connecting the toes at the base, and by having longer wings than any of the order. Montbeillard had inadvertently confounded it with the *Sasa* of

Guiana, and thus misled both Sonnini and Vieillot: but the latter has since acknowleged the mistake.

Mr. Stephens assigns the following reason for reinstating the genus *Gallus* in the nomenclature:

'Agreeably to the excellent arrangement of the older ornithologists, I have adopted the present genus, the birds of which it is composed being considered by Linné and his followers as constituting part of his artificial genus Phasianus. The earlier ornithologists, amongst whom were Gesner, Aldrovandus, and Ray, sufficiently discriminated between the Cocks and the Pheasants, and placed the former by themselves, calling them by the ancient name Gallus; in which they have been followed by Brisson, Vieillot, Temminck, and other modern systematists, who prefer following the plain system of nature to the shackled and artificial one of Linné.'

Gallus domesticus, with some of its more prominent varieties, forms an instructive and amusing article; and the same remark applies to *Phasianus Colchicus*, or the common Pheasant. The variety of the latter indicated by β, in Latham's Index, is now regarded by Leach and Temminck as a separate species, and is here described with the trivial name of *torquatus*. In fact, it differs from the common not only in the colouring of its plumage but in its manners, the markings of its eggs, and the greater difficulty with which it is reared. — Of the *Cornutus*, it is remarked that it may probably form even a good natural genus, as it varies in many respects from the genuine Pheasants: but we suspect that it is yet very imperfectly known; and we cannot learn that specimens of it occur in collections. Both Temminck and Vieillot have disunited *Argus* from *Phasianus*; and it differs considerably not only from it but from all of the order, in having the secondary wing-feathers much larger than the primary. The only known species is now designated *A. giganteus*, corresponding to *A. Pavonius* of Vieillot, and to *Luen*, or *Argus Pheasant* of English authors. — *Lophophorus* of Temminck is synonymous with *Monaulus* of Vieillot, and comprizes as a species the *Impeyan Pheasant* of Latham, here designated *Lophophorus refulgens*. Latham mentions of these birds that '*they are impatient of heat*;' an expression which Temminck, who occasionally mis-translates, renders by "*ils aiment la chaleur*." — The term *Cryptonyx* is also adopted from Temminck; and the birds to which it is applied are remarkable for the want of a claw on the hinder toe, and for very short wings. By various systematical writers they have been ranked under *Columba*, *Perdix*, *Tetrao*, or *Phasianus*, and latterly by Vieillot under *Liponyx*. There are two species,

species, viz. the *crested* and the *red*. — *Numida* of the present author comprizes *meleagris*, (or the Guinea Pintado,) *mitrata*, and *cristata*. That the last of these is often conveyed from the East Indies to Holland is probably a mis-statement of Pallas; for Marcgrave mentions that those which were brought to America had been sent from Sierra Leone; and Temminck quotes as their native residence the country of the Great Namaquois, and the interior of Guinea. It should seem, however, that the Dutch ornithologist has been betrayed into a misplaced criticism on Sonnini, or rather on his annotator Virey, for having denominated the bird in question *Peintade à crête*, as if this expression necessarily implied a fleshy crest, like the cock's comb: but, had M. Temminck been more conversant in the minutiæ of the French language, he would have known that *crête* is often used synonymously with *huppe*, as in the familiar phrase *la crête d'une alouette*. We have been assured that the term *cornal*, which Temminck preferably adopts, and which he alleges to be its African appellation, is originally Dutch. — With regard to the mitred species, it seems to be very doubtful whether it is any thing else than a variety of the *meleagris*.

Tetrao, in its now very reduced state, is composed of *urogallus*, *bonasia*, *Canadensis*, *medius*, *tetrix*, and *phasianellus*. The varieties and synonyms of the first are satisfactorily exhibited, and the history of the bird is well delineated. As it forms an important addition to woodland game, perhaps the north of Scotland and Ireland, in which at one period it seems to have abounded, might be re-stocked with the breed from Norway without much trouble or inconvenience. Several of the members of the Linnéan *Tetrao* have been recalled by Temminck, Leach, and the present writer, to *Lagopus*; — a genus well known to the elder ornithologists for having the tarsi and toes covered with hair-like feathers. Besides the *mutus*, or *common Ptarmigan*, it now embraces the *rupestris*, *albus*, *Scoticus*, (*Red Grous* of Pennant, &c.) and *Lapponicus*. Temminck, indeed, considers the common and the rock Ptarmigan as varieties of the same species: but Mr. Stephens well observes that the latter is a much smaller bird, spotted with white and dull orange in summer, and that they inhabit different countries. We may here remark that the reputed stupidity of the common Ptarmigans is more apparent than real; for, although, like most other animals, they betray no dread of mankind until experience has taught them caution, they become very shy after having had a gun fired at them, and remove to a great distance from the sportsman. Other interesting particulars might have been derived from Picot Lapey-

Lapeyrouse's memoir on the natural history of this species; inserted, if we rightly recollect, in the first volume of the Transactions of the Academy of Toulouse. Mr. Temminck is undoubtedly in error when he represents the red grous and the white Ptarmigan as identical.

Bonasa, a very limited genus, has likewise been framed at the expence of *Tetrao*; being composed of *Cupido* and *umbellus*, two American species, which have the feathers of the neck elevated on each side, and the legs feathered only to the toes. The singular call of the former, which has been compared to tooting and to ventriloquism, and which has been sometimes heard at the distance of two leagues, — the morning rendezvous and parade of the flocks, — and the conduct of the hen when her young are exposed to danger, — have been particularly commemorated by that modest but ingenious and close observer, Wilson, in his American Ornithology, and might have furnished the present author with an inviting paragraph. — Of the manners of the next species, or *Shoulder-knot heathcock*, we are told;

'They greatly resemble those of the Black Grous: the male placing himself upon some elevated stump, when he commences his peculiar noise called *thumping*, by flapping his wings against his sides: he begins the strokes gradually, at about two seconds of time from each other, and repeats them quicker and quicker, until they make a noise not unlike distant thunder. This continues from the beginning about a minute; the bird ceases for six or eight minutes, and then begins again. During this ecstacy he is blind to the approach of the sportsman, who may take his aim at leisure, being directed by the bird to the noise, which may be heard at the distance of nearly half a mile. He commonly practises this thumping during the spring and fall of the year, and will do the same even if confined in a house: during the operation the crests on his head and sides of the neck are elevated, and the tail is expanded to its utmost.' — 'They are called Drumming Partridges in some parts of North America; and at Hudson's Bay *Pushee*, or *Pupushee*.'

We have not yet, however, sufficiently frittered down the ill-fated *Tetrao* of Linné; for *Pterocles* has been next detached from it, chiefly on account of the birds residing in sandy deserts and plains, only two species being occasionally found in the south of Europe: but we may be permitted to remark that they essentially differ, at the same time, from the Grous by the form and length of the wings, the elevation of their posterior toe, their lofty and rapid flight, the slowness of their pace, their manner of drinking, and their mode of rearing their offspring. These and other considerations had induced Vieillot to assimilate them to the pigeons, and to range

them

them under *Œnas.* Temminck had, indeed, asserted that they have numerous progenies, and that the young run immediately on escaping from the egg: but those who have watched their proceedings in Provence assure us that they lay only two or three eggs at the most, that the young are brought forth unfledged, and that they are fed in the nest by the mother. Of the five species which are here reviewed, Mr. Latham confounds some with grous and others with partridges.—They are followed by thirteen species of *Francolins*, which form yet another dismemberment from *Tetrao* of Linné and *Perdix* of Latham, and others; being discriminated by the longer and stouter bill, and longer tail, while the *tarsi* of the male are furnished with two spurs, or only with one. They reside in damp places, and perch on trees. Our knowlege of the manners of most of them is still obscure: but we believe it has been ascertained with respect to the *Pondicerianus* that it is by no means common in India, that its cry resembles that of the partridge, that it is extremely shy, that it takes a lofty flight, and that it rarely congregates, each couple usually living in an insulated state. In disjoining *Perdix* from the same overgrown category, the author is sanctioned by the accumulated authority of Ray, Brisson, Latham, Cuvier, Temminck, Vieillot, and Leach. Indeed, the shorter and weaker beak, and the different habits of the genuine partridges, constitute a marked line of distinction. Mr. S. thus concludes his account of the common species: 'Many instances of the docility of these birds are related, and it is stated by Willoughby, that a certain Sussex man had, by his industry, made a covey of them so tame that he drove them before him, upon a wager, from the country to London, though they were quite free, and had their wings grown. Dr. Leach has lately communicated to me another instance of their docility: General Buckley of Cobham has a brood that were hatched beneath a hen, and are so tame as regularly to come and be fed, which they do even at this present time, October, 1818.' Some of the French ornithologists furnish us with directions for thus taming such domestic broods.—The dispositions and habits of the *Rubra*, or Guernsey species, might have been more amply unfolded by adverting to its elevated haunts, its heavy and stiff flight, its mode of escape when pursued, the various flavour of its flesh according to the predominant qualities of its food in different districts, &c.

Coturnix, comprehending the *Quail* tribe, is withdrawn from the *Perdix* of Latham, Cuvier, and Vieillot; the grounds of distinction being a very slender beak, a very short tail, and polygamous and migrative habits.

'Quails

'Quails are found throughout nearly the whole of Europe, as far north as Lapland; they are also abundant in Asia, as far as Siberia, but not in the extreme northern parts: they likewise occur at various periods in Africa, at the Cape of Good Hope. In China, they are extremely abundant, and, like *C. excalfactoria*, are used by the inhabitants to warm their hands.

'They are found in most parts of Great Britain, but no where in any great quantity, and about August or September they migrate to the southward. They have appeared in such prodigious quantities on the western coasts of the kingdom of Naples, in the vicinity of Nettuno, during their migration, that a hundred thousand have been caught in one day, within the space of four or five miles, which are usually sold for three or four livres per dozen to dealers, who convey them to Rome, where they are in great request, and re-sold for high prices. Clouds of quails also alight in spring along the coasts of Provence; here they are sometimes found so exhausted, that for a few of the first days they may be caught with the hand: but in no country are they so abundant as in the Crimea and in some of the Grecian islands, several of which have received their names from this circumstance.

'During peace, great quantities of these birds are imported into this country from France, for the use of the table, all of which are males, and are caught by imitating the cry of the hen. They are conveyed by stage-coaches, in a large square box, divided into five or six compartments, one above another, just high enough to admit the quails to stand upright, and each box containing about one hundred birds. These boxes have wire on the fore part, and each partition is furnished with a small trough for food. May is the usual period of importation.'

It is somewhat remarkable that the antients ascertained the migratory character of these birds, and that the moderns not only have called it in question, but, after having been convinced of the fact, have encumbered it with fables.—*Coturnix torquatus* of Mauduit is not, in all probability, a distinct species, but rather a variety of *Ortyx Borealis* of the present arrangement. *Ortyx* itself is still a deduction from the Linnéan *Tetrao*, from *Perdix* of Latham and Temminck, and from *Coturnix* of Ray and Brisson; while it corresponds with the *Colins* of Vieillot, who, in the recent edition of the *Nouveau Dictionnaire d'Histoire Naturelle*, gives this vernacular title to the third section of his Family of Partridges. These are all natives of America, have the beak thicker and more gibbous than the quails, the head perfectly covered with feathers, the *tarsi* in both sexes smooth, the wings rounded, and the tail-feathers projecting beyond their superior coverts. With the exception of the *Borealis*, we know little of the history of any of the species.

Several of the smallest birds of the Gallinaceous order have been arranged under a distinct genus by some of the most

most eminent writers on ornithology; who, however, have by no means acquiesced in a common term. Thus Illiger proposes *Ortygis;* Temminck, *Hemipodius;* La Cépède, *Tridactylus;* Brisson, *Coturnix;* Gmelin includes them under *Tetrao,* Latham under *Perdix,* Vieillot suggests *Ortygodes,* and Bonnaterre offers *Turnix,* which last Mr. S. adopts. These birds principally subsist on insects, inhabit the warmer regions of the old world, and are distinguished from their kindred genera by having only three toes, all of which are placed forwards: but so little is known of their economy that they need not farther detain us. — *Tinamus* of Latham and Temminck is synonymous with *Crypturus* of Illiger, and forms a portion of the *Tetrao* of Gmelin and the *Perdix* of Brisson. Since the period at which Latham described four species, eight more have been discovered, all indigenous to South America. Mr. S. traces their leading habits in a few lines: but other details are afforded in the valuable and amusing work of Don Felix d'Azara, on the Birds of Paraguay. The cry of the spotted sort is long and melancholy, and may be heard at a great distance. The market of Buenos Ayres is supplied with this stupid bird in the following manner: 'The fowler carries a pole from six to nine feet in length, at the top of which is attached a noose and an ostrich's feather; with this instrument and a bag he goes over the fields, and upon seeing a bird he rides circuitously up, and it immediately squats down and allows him to place the noose over its neck.'

The *Struthious* order is far from numerous, being restricted to the ostrich-like birds. These are remarkable for their large size, the want of a ridge or keel in the sternum, the largeness of the cloaca in which the urine is collected, the shortness of the wings, their incapacity of flight, the rapidity of their course, and their indiscriminate and voracious appetite. Cuvier and Vieillot have preferably arranged them in the first family of the *Waders.*

'The *Dodo* of Edwards appears to have existed only in the imagination of that artist, or the species has been utterly extirpated since his time, which is scarcely probable. Its beak is said to be deposited in the Ashmolean Museum, Oxford, and a foot in the collection in the British Museum. The former appears rather to belong to some unknown species of Albatross than to a bird of this order, and the latter to another unknown bird; but upon what authority it has been stated to belong to the Dodo, I am at a loss to determine. A painting by Edwards still exists in the British Museum.

'Two other species of Didus are described by Latham and others, but the same doubt attaches to both of them as to the last mentioned.'

The

The *Struthio* of Linné formerly comprehended *Cassuariius* and *Rhea*; which, with *Domiceius*, are the only genera of this order. *Struthio* now presents us with a solitary but very singular species, the *Camelus*, or *Black Ostrich*, whose appearance and economy are well delineated in the pages before us: but the author might have particularly adverted to its large and thick feet, its callosities, the under part of its body, its mode of lying down, and other points which in some measure approximate it to the camel. It has been generally supposed that ostriches expand their wings to accelerate their progression: but it is more than probable that they do so from an instinctive muscular effort, or with a view to fan themselves: for they stretch the wings out in the same manner when they run against the wind, and must thus retard instead of quickening their speed. The polygamous habits of these birds, also, are probably apocryphal; since the most recent and authentic observations would lead us to infer that, though they associate in flocks, they regularly pair, and that each male is steady to his mate. — The account of the American *Rhea* might have been considerably extended by inserting the substance of D'Azara's entertaining notices, which form a suitable supplement to Sonnini's previous observations.

The *Cursores*, or *Runners*, of the present arrangement, comprize, besides the Bustards and Thick-knees, several genera belonging to the *Grallæ*, or *Waders*, of Latham: but, in his illustration of this and the following orders, Mr. Stephens has purposely suppressed many of the species which Latham had noted in his Synopsis 'from the concise and vague descriptions of various travellers.'

Under the article *Great Bustard*, it should have been remarked that the common notion of the heavy and imperfect flight of that bird, and of its extreme fleetness on the ground, has been lately questioned by the Count de Riocourt; who asserts, from ocular observation, that it flies very well, and runs with aukwardness. So complete, too, is said to be its silence, that it will not utter an audible cry even when wounded. — Mr. S. adopts the genus *Tetrax*, detached by Dr. Leach from *Otis*, and containing a single species; the *Campestris*, or *Field Bustarnelle*. — *Œdicnemus*, also separated from the *Otis* of Latham, from the *Charadrius* of Linné, and from the *Pluvialis* of Ray and Brisson, has been sanctioned by Cuvier, Temminck, and Vieillot. Besides the *crepitans*, or *common Thick-knee*, we find the *Charadrius magnirostris* of Latham transferred, on the authority of Vieillot, to the present genus. On the same authority and that of Geoffroy St. Hilaire, we looked for the insertion of the *Longipes*, of which

which a specimen is deposited in the Parisian Museum. The different sorts of *Charadrii*, or *Plovers*, are so closely allied to one another, that the extrication of the family is not a little perplexing; and Mr. S. has perhaps erred on the safe side by omitting some of the more doubtful kinds. We observe, however, that he retains the *apricarius*, whose *legitimacy* is very questionable; for Temminck is not solitary in the opinion that it is identical with the *viridis*, since Latham, we believe, expresses a similar conviction in the Supplement to his Synopsis, and Vieillot contends that it is the same bird in its spring attire. The present author's argument in favour of a specific difference, that he never saw a specimen captured in England, where the Golden Plover is very common, is by no means conclusive; because this change of plumage may, perhaps, take place only in more northerly latitudes. Besides, the late Colonel Montagu, in the Supplement to his Ornithological Dictionary, cites a specimen which was shot in Devonshire on the 10th of March, and which had all the under parts mixed with black and white, from the chin to the vent. *Pluvianus*, subtracted from *Charadrius* by Vieillot, is discriminated by the structure of the bill, (which is thick at the base, compressed towards the middle, and pointed,) as well as by other characters: but the manners of the two species appertaining to it are little known, although they are presumed to be analogous to those of the Plovers. The *common Sanderling*, which Linné classed with the *Tringæ*, and which Leach and Vieillot regard as a *Calidris*, has been ranked by Cuvier, Bechstein, and Temminck, as a solitary exemplification of the genus *Arenaria*; an appellation which Mr. S. also borrows. The new genus *Erolia*, and its only known species, *variegata*, having been characterized by Vieillot merely from a dead specimen, are in course defined in a scanty and imperfect manner.

Cursorius of the present compilation, and of Latham, Meyer, Cuvier, and Temminck, corresponds to the *Tachydromus* of Illiger and Vieillot, and is comprehended under *Charadrius* by Gmelin. The three species reside almost exclusively in the hot regions of Asia and Africa, so that we know little of their manners. The *Isabellinus*, or *cream-coloured*, however, has been thrice captured in the southern and temperate parts of Europe.

'One of the three before-mentioned specimens was shot near St. Alban's, in Kent, the seat of William Hamond, Esq., who presented it to Dr. Latham, with the following account: "It was first met with running upon some light land, and so little fearful was it, that after having sent for a gun, one was brought to him

him which did not readily go off, having been charged some time, and in consequence missed his aim. The report frightened the bird away; but after making a turn or two, it again settled within a hundred yards of him, when he was prepared with a second shot, which dispatched it. It was observed to run with incredible swiftness, and at intervals to pick up something from the ground; and was so bold as to render it difficult to make it rise from the ground, in order to take a more secure aim on the wing. The note was not like any kind of Plovers, nor indeed to be compared with that of any known bird." This specimen found its way into the Leverian Museum, at the time of the sale of which it was purchased from Fichtel, who had bought it, by that zealous British naturalist Donovan, for the sum of eighty-three guineas. It is now deposited in the British Museum.'

Mr. S. has omitted to mention the *Collaris*, a specimen of which occurs in Temminck's fine collection.

The exposition of the order *Grallæ*, or *Waders*, as modified by some recent reductions and additions, concludes the present volume, and recalls to our notice several important and interesting families.

Squatarola of Leach has been framed with a view to include *Tringa varia*, Lin., or the *Grey Sandpiper* of Pennant. The *Vanelli*, or *Lapwings*, as defined by Meyer, Temminck, Vieillot, and Leach, infringe on the *Squatarola* of Cuvier, and *Tringa* and *Parra* of Linné, Latham, and Gmelin. *Stripsilas* is also of recent institution, and sanctioned by some of the first authorities, though it applies only to one species, *Tringa interpres*, Lin., the *common Turnstone*, or *Sea Dotterel*. The *Cranes*, detached from *Ardea*, are formed into a distinct family, denominated *Grus*; and the genus *Anthropoides*, proposed by Vieillot, and likewise removed from *Ardea* on account of its appropriate characters, is not overlooked by the author's innovating perspicacity. It consists of two species, viz. *Virgo*, or *Numidian*, and *Pavonina*, or *Crowned Demoiselle*. The meagre account of the former might have been enriched from the observations contained in the memoirs of the French academicians, illustrative of the natural history of animals; and in the article *Anthropoïde*, in the fresh edition of the *Nouveau Dictionnaire d'Histoire Naturelle*. If we can safely rely on the authority of Xenophon and Athenæus, this species of bird is endowed to a considerable degree with the imitative talents of the Ape tribe. It appears, moreover, from some late experiments, that it will bear domestication in the temperate regions of Europe. The crowned species manifest a tendency to associate with mankind, and in its native regions of Africa receives divine honours. *Ardea Scolopacea* of Gmelin and Latham is now transferred to the new category *Aramus*, on

on account of the peculiarity of the bill; which is somewhat stout at the base, and nearly straight, but inclines downward near the tip. Under this denomination, however, Vieillot ranks not only the *scolopaceous Courlan*, as it is now called, but the *Carau*, which is described by Azara, and which is remarkable for the loudness of its cry. Notwithstanding the above and subsequent deductions, about forty species of genuine *Ardeæ* have been ascertained: but of many of them the manners and instincts remain to be observed. *Botaurus* of Brisson, denoting the *Bitterns*, is discriminated by the superior thickness of the neck. Besides the *stellaris*, or *common Bittern*, eight others are commemorated, though not with all the specialty that could be desired. *Nycticorax*, embracing the *Night-Herons*, is another dismemberment from the *Ardea* of Linné, and others. The birds belonging to it are particularly characterized by a singular appearance of straight narrow feathers on the back part of the head. They correspond to the *Bihoreaux* of the French, and are remarkable for the disagreeable and melancholy cry which they utter after sunset. Of the four species enumerated and described, that which is best known is the *Europæus*, (*Ardea nycticorax*, Lin.) or *Night-Heron*. The male, after his first moulting, has been mistaken by Buffon, Gmelin, and Latham, for the female, and by Brisson for a distinct species which he terms *grey Heron*. These writers appear to have been misled by the circumstance of the birds in question propagating before they have attained their perfect plumage. The new Caledonian species seems to correspond with the *Tayazu-guira*, or *Hog-Bird*, described by Azara, and so named because its cry bears some resemblance to the grunting of a pig. The common people in Paraguay believe that, when it flies over a house, it portends the death of some one of the inhabitants. It is extremely shy, haunts savannahs and flooded fields in small flocks, and flies from man at the moment when it perceives him, although at the distance of a mile. According to Vieillot, the same species occurs in New Holland. As Temminck, Vieillot, Cuvier, and Leach, had concurred with Ray and Brisson in separating *Ciconia*, or the Stork-tribe, from the Linnéan *Ardea*, we cannot blame Mr. Stephens for following their example: but he has despatched the white species with unsuitable dryness and brevity. *Mycteria*, or *Jabiru*, has been long disunited from the *Ciconia* of Brisson, though we are very imperfectly acquainted with the habits of the respective species. *Anastomus*, or *Open-Beak* of Illiger and Vieillot, is synonymous with the *Hians* of La Cépède and Cuvier, and has been severed from the *Ardea* of Gmelin and Latham, on account of the

marked gaping towards the middle of the beak. Only two species have been noticed, viz. one from Pondicherry and one from Coromandel. Mr. S. has added nothing to the few particulars already known of *Scopus umbretta*, *Cancroma cochlearia*, and the *Plataleæ*, or *Spoon-bills*. *Platalea pygmæa*, first noticed by Bancroft, and since somewhat carelessly adopted by systematical writers, seems rather to belong to the genus *Todus*.

From the preceding retrospect, it will be sufficiently manifest that, in conducting this portion of his editorial labours, Mr. S. has bestowed much more attention on the recent alterations introduced into the nomenclature, than on the dispositions and habitudes of the several species; that he has evinced more solicitude to subdivide than to euphonize his catalogue; and that he has occasionally overlooked some important facts. The plates, which are fifty-two in number, are executed with the same care and fidelity as heretofore; and the general tone of the style is perspicuous and dignified, though not immaculate with respect to purity and accuracy. In the course of our perusal, we have particularly noted the frequent recurrence of *the whole* for *all*, as, *the whole of the parts are:* but a more glaring trespass is a change of pronoun or concord in the same sentence, as, *many attempts have been made to domesticate it by hatching* THEIR *eggs. The males are polygamous, and fight desperately with each other for the females; about April the latter* DEPOSITES HER *eggs. It is stated to be abundant at Hudson's Bay*, &c. ARE *good eating — the external row of feathers* ARE *not — each feather being marked at* THEIR *tips.* — Moreover, we cannot applaud such inelegant suppressions of the preposition or pronoun as, *worthy the industry — the countries they inhabit. — The young run about immediately they are excluded*, &c. *Pugnaceous, referrible, vermillion, anneleides, Hillaire*, and a few other French misnomers, are instances of unscholar-like orthography. Yet we cannot close our remarks without reminding our readers that the task, which Mr. Stephens has undertaken, is of no ordinary extent or difficulty; that different ornithologists will view this portion of its execution with different eyes; and that, whatever may be its imperfections or blemishes, it is the result of careful study, and will not derogate from his former reputation.

ART.

ART. III. *A Second Journey through Persia, Armenia, and Asia Minor to Constantinople*, between the Years 1810 and 1816. With a Journal of the Voyage by the Brazils and Bombay to the Persian Gulf. Together with an Account of the Proceedings of His Majesty's Embassy under his Excellency Sir Gore Ousely, Bart. K.L.S. By James Morier, Esq. late His Majesty's Secretary of Embassy, and Minister Plenipotentiary to the Court of Persia. With Two Maps, and Engravings. 4to. pp. 435. 3l. 13s. 6d. Boards. Longman and Co.

THE former journey of Mr. Morier into Persia was noticed by us with applause in vol. lxxiii. p. 1., and was received by the country with that warmth of approbation to which it had so many titles. Persia was then new ground to the living race of travellers; and to have described its surface with the brush of the painter and the chain of the land-surveyor, — to have explored its manners with the access of rank and the intimacy of humanity, — to have investigated its monuments with the learning of an antiquary, — and to have reviewed its literature with the selection of taste, — all this was not likely to be the lot of one man. Mr. Morier, however, has high claims to excellence in each of these departments; and if this second journey has not all the novelty, the grace, the freshness, the originality, and the *stimulancy* of the preceding, yet it furnishes abundant materials of investigation to the antiquary, of exposition to the Scripture-critic, of record to the historian, of instruction to the traveller, of apposition to the geographer, and of amusement to the lounger. The numerous drawings and maps also condense and enliven the descriptions of the text, which especially dwells on the local scenery and manners of Persia.

The entire work is divided into twenty-five chapters, of which the first two may be passed over as only preliminary: they describe a round-about voyage to Rio di Janeiro and Bombay; and at length they land the author, and his companions of the Persian embassy, at Bushire. In the third, the author departs from Bushire, 27th March, 1810, and, following the route travelled by Sir Harford Jones, proceeds onward by short journies toward Shiraz. The Mamacenni, a tribe already known to Quintus Curtius, are described; and various inferences are drawn which are creditable to the authority of that historian. Sculptures in front of the caves of Shapour are delineated: but the colossal statue within was to be reserved for the subsequent detection of Lieutenant-Colonel Johnson. (See our last Number, p. 39.)

Chapter iv. is consecrated to Shiraz; and a drawing occurs of the bower or rather summer-house of Mosellay, and

of the tomb of the poet Saadi. The warm baths are visited; and the shock given to Persian feelings of delicacy is noticed, when the indifference was observed with which many of the English gentlemen had stripped to bathe: absolute nudity being with the Persians an object of horror, and supposed to indicate insanity or profligacy.

The ruins of Persepolis are revisited in the next chapter, and some important excavations are described; especially the discovery of the commencement of that inscription in arrow-head characters, of which Le Brun had copied the termination: but of this no engraving is given. The arrow-head letters, if the investigations of Hager and Lichtenstein may be trusted, are but variations of the Hebrew alphabet; in which language the Persepolitan inscriptions are likely to have been composed: for the province of Elam, or Elymais, in which Persepolis stands, was altogether colonized by a Jewish clan, of which, in the time of Darius, Arioch was the chieftain; and the Persepolitan structures were erected by one of the Jewish sovereigns of Persia, Cyrus, or Darius, or Artaxerxes. Sir William Ouseley, (Jehan-Ara, p. 21.) we apprehend, is somewhat rash in pronouncing Ardeshir, or Artaxerxes, to be the Ahasuerus of Scripture; and Bishop Usher advances a more probable hypothesis in considering Ahasuerus to be Darius Hystaspes, making Vashti the Atossa and Esther the Artistona of Herodotus. Jemshid is perhaps the oriental name of Cambyses, the father of Cyrus; who is not unlikely to have superintended these Persepolitan structures, while his son was engaged in the conduct of armies.

Mr. Morier has allotted his sixth chapter chiefly to the manners of the Persians, and notices their perpetual coincidence with those of the Jews; a circumstance not extraordinary when it is considered that the entire dynasty of Persian sovereigns, from Cyrus to the Darius whom Alexander dethroned, were of Jewish extraction and Jewish religion. The great fact cannot be too often repeated, because it has not made its due impression on Sir John Malcolm, and the other historians of primæval Persia, that the Feast of Purim was annually celebrated in the temple at Jerusalem, to commemorate that massacre of the idolatrous priesthood of Persia which Darius at the instigation of Artistona, or Esther, had commanded; and this proves that Darius was acknowleged by the priests of Jerusalem as a follower of their religion, a worshipper of Jehovah. Palestine was to the Persian empire what Tibet is to the contiguous nations, *a holy land*, independently governed by its priesthood, but the acknowleged depo-

depository of the true faith. Ezra, or Zoroaster, was as religiously venerated throughout Persia as in Judea. — Of the present desolation of the country, a remarkable instance occurs: the district of Merdasht is stated now to contain seventeen villages, whereas, according to Le Brun, it contained in his time eight hundred and eighty; and towns of a different order must surely be designated by the same name, to account for a diversity of calculation so enormous. The population of Shiraz is estimated at 19,000, on the principle of five to a house.

On the subject of climate we have this information:

'From the 28th to the 31st May, the heat was excessive, the thermometer at about two o'clock, in our different tents, varying from 98° to 103°. The Persians allowed this heat to be uncommon, but still talked of it as trifling when compared with the great heats of summer. Although it was very oppressive, yet we did not find it so relaxing as the heat of India. All our furniture had suffered extremely; mahogany boxes that had stood the climate of India, and which had crossed the equator several times unwarped, here cracked. Ivory split, our mathematical rulers curled up, and the mercury in the artificial horizons over-ran the boxes which contained it. We found the nights cool, and the mornings quite cold, the thermometer varying sometimes 30° between the greatest heat and the greatest cold. The difference was sufficiently sensible to enable us to comprehend the full force of the complaint which Jacob made unto Laban: *In the day the drought consumed me, and the frost by night.* Gen. xxxi. 40.'

Chapter vii. details a second visit to Persepolis, and contains an engraving of a charioteer driving two horses. It furnishes also supplementary observations on the ruins at Morghaub, which were described in the former tour. The black-breasted partridge, a bird which might be naturalized in this country, is praised as a table-luxury, resembling moor-game.

We are next brought to Ispahan, of which an engraved view is given, and of which the population is estimated at 60,000 persons. An excursion was undertaken to the shaking pillars at Guladown; and a much more important pilgrimage to an Atesh-gah, or place of fire, which the natives still consider as a work of the Guebres, or Hebrews. It stands at the top of a hill composed of several strata of native rock, and is approached by a path to the eastward. On the summit of the natural elevation are some old buildings composed of mud-bricks, baked in the sun, but of very large size, between which are layers of reeds without any apparent cement. This style of building seems to have accompanied the Abrahamites from Babel into Midian, into Ægypt, and into Persia. An emblematic worship of fire may be traced early among them;

for instance, in the fire carried before the Israelites (Exodus, xiii. 21. and 22.) during their march through the wilderness, and in the fire kindled by Moses (Exodus, xxxiii. 9.) to announce the presence of God.

In the ninth chapter, Julfa is visited, and the state of the Armenian church is detailed. Generally, these Christians act in secret alliance with the Russian government, and would gladly see a Mohammedan superseded by a Trinitarian sovereign.

The author quits Ispahan in the tenth chapter. Here he mentions an utensil of which we can speak as being extremely convenient, the writer of this article having during many years possessed one, namely, the Persian lantern. Mr. M. thus describes it, and illustrates his account by an engraving:

'These lanterns are worthy of notice from the singularity and convenience of their contrivance. The top and bottom are made of copper and let into each other. The former, which is generally ornamented with small figures, is pierced with holes, and has a handle; the latter contains a socket for the candle or taper. Between the two there is a serpentine wire, which when extended makes the lantern a yard long, more or less, according to its magnitude; and over this they fix a pirahaun, or shirt of white wax-cloth, which casts a considerable light when a candle is placed within.'

In Mr. Morier's drawing, the handle crosses the lid, and is perpendicular over the flame: but in the lantern which once illuminated *our* proceedings, and the depth of which did not much exceed twelve inches, the handle was fixed by a turning pivot to the lid, and when in use projected sideways, which secured the holder from burning his fingers; and although the pirahaun, or cylindrical piece of elastic lawn, had been moulded on a screw, and probably confined by a spiral wire in order to indent the requisite folds during the process of sizing or waxing it, yet the wire had been wholly withdrawn. The facility with which these lanterns subside into a flat candlestick, when they are placed on a table, and with which they again expand or drop into a lantern, on being lifted, renders them particularly fit to cross a court-yard, or any short distance exposed to wind. If our Birmingham or Sheffield manufacturers were to imitate these lanterns, the demand would surely be considerable.

The eleventh chapter ushers in Teheran, where the ambassador had his public audience of the king. Here the troublesome ceremonies of the Persian court are detailed, and their sacred dramas are characterized. In the next section, some attempts to introduce vaccination are recounted, and

some

some conversations with royalty on political economy. Chapter xiii. continues the journey to Tabriz, through Casvin, where the prince-royal was resident. A mistake of Chardin is corrected, relative to the situation of Mount Alwend. At Abhar, the ancient Habor, and one of the three places into which the tribes of Reuben, Gad, and Manasseh were sent into captivity, were found ruined walls, called by the natives Caleh Darab, or the castle of Darius; which consisted of the same large mud bricks, mixed up with straw, as the Ateshe Gah near Ispahan.

Chapter xiv. relates the introduction of European discipline into the armies of Persia, and ascribes the chief merit of this innovation to Abbas-Mirza. Some particulars on this subject, also, were given in our Number for April last, p. 355., when reporting Captain Kotzebue's Travels in Persia.

The following remarkable anecdote is here presented to us:

'We had not long been at Tabriz before our party was joined by the Reverend William Canning, and the Reverend Henry Martyn. The former was attached to our embassy as chaplain; the latter, whom we had left at Shiraz employed in the translation of the New Testament into the Persian language, having completed that object, was on his way to Constantinople. Both these gentlemen had suffered greatly in health during their journey from Shiraz. Mr. Martyn had scarcely time to recover his strength before he departed again. He remained some time with the Armenian patriarch and his monks at Etchmiatzin; and his memory is highly revered among them. He had a relapse of his fever in Turkey, and as he travelled with a Tatar, a mode evidently too violent for his weak frame, his disorder obliged him to stop at Tocat, where he died. The Persians, who were struck with his humility, his patience, and his resignation, called him a *merdi khodâi*, a man of God; and indeed every action of his life seemed to be bent towards the one object of advancing the interest of the Christian religion. When he was living at Shiraz, employed in his translation, he neither sought nor shunned the society of the natives, many of whom constantly drew him into arguments about religion, with the intention of persuading him of the truth and excellence of theirs. His answers were such as to stimulate them to farther arguments; and in spite of their pride the principal Mollahs, who had heard of his reputation, paid him the first visit, and endeavoured in every way to entangle him in his talk. At length he thought that the best mode of silencing them was by writing a reply to the arguments which they brought both against our belief and in favour of their own. His tract was circulated through different parts of Persia, and was sent from hand to hand to be answered. At length it made its way to the King's court, and a Mollah of high consideration, who resided at Hamadan, and who was

esteemed one of the best controversialists in the country, was ordered to answer it. After the lapse of more than a year he did answer it, but such were the strong positions taken by Mr. Martyn, that the Persians themselves were ashamed of the futility of their own attempts to break them down; for, after they had sent their answer to the ambassador, they requested that it might be returned to them again, as another answer was preparing to be given. Such answer has never yet been given; and we may infer from this circumstance, that, if in addition to the Scriptures, some plain treatises of the evidences of Christianity, accompanied by strictures on the falseness of the doctrines of Mahomed, were translated into Persian, and disseminated throughout that country, very favourable effects would be produced. Mr. Martyn caused a copy of his translation to be beautifully written, and to be presented by the ambassador to the king, who was pleased to receive it very graciously. A copy of it was made by Mirza Baba, a Persian, who gave us lessons in the Persian language; and he said, that many of his countrymen asked his permission to take Mr. Martyn's translation to their homes, where they kept it for several days, and expressed themselves much edified by its contents. But while he was employed in copying it, Mollahs (the Persian scribes) used frequently to sit with him and revile him for undertaking such a work. On reading the passage where our Saviour is called the "*Lamb of God*," they scorned and ridiculed the simile, as if exulting in the superior designation of Ali, who is called *Sheer Khoda*, the Lion of God. Mirza Baba observed to them, "The lion is an unclean beast, he preys upon carcases, and you are not allowed to wear his skin because it is impure; he is destructive, fierce, and man's enemy. The lamb, on the contrary, is in every way *halal*, or lawful. You eat its flesh, you wear its skin on your head, it does no harm, and is an animal beloved. Whether is it best then to say the Lamb of God, or the Lion of God?"'

The two religions cannot be more emphatically contrasted.

A diverting picture of the *buzz* that is prevalent in a Persian city is thus given:

'There are noises peculiar to every city and country; and none are more distinct and characteristic than those in Persia. First, at the dawn of day, the *muezzins* are heard in a great variety of tones, calling the people to prayers from the tops of the mosques; these are mixed with the sounds of cow-horns, blown by the keepers of the *hummums*, to inform the women, who bathe before the men, that the baths are heated, and ready for their reception. The cow-horns set all the dogs in the city howling in a frightful manner. The asses of the town, generally beginning to bray about the same time, are answered by all the asses in the neighbourhood; a thousand cocks then intrude their shrill voices, which, with the other subsidiary noises of persons calling to each other, knocking at doors, cries of children, complete a din very unusual to the ears of an European. In the summer-season, as the operations

ations of domestic life are mostly performed in the open air, every noise is heard. At night, all sleep on the tops of their houses, their beds being spred upon their terraces, without any other covering over their heads than the vault of Heaven. The poor seldom have a screen to keep them from the gaze of passengers; and as we generally rode out on horseback at a very early hour, we perceived on the tops of the houses people either still in bed or just getting up, and certainly no sight was ever stranger. The women appeared to be always up the first, while the men were frequently seen lounging in bed long after the sun was risen. This universal custom of sleeping on the house-top speaks much in favour of the climate of Persia; and indeed we found that our repose in the open air was much more refreshing than in the confinement of a room. That this was a Jewish custom may perhaps be inferred from the passage where it is said, *That in an evening tide, David arose from off his bed, and walked upon the roof of the King's house.* 2 Sam. xi. 2.'

In the fifteenth section we have the journal of a progress to the Prince's camp on the Georgian frontier. Many stations new to European geography are visited, and among others Ahar; which is conjectured to be the Hara to which Tiglath-pileser, king of Assyria, transplanted various Jewish clans. Major Rennell had fixed on a different spot. It is strange that no trace of the name of the river Gozan should occur along the course of the Ahar Chai.

Mr. M. narrates in chapter xvi. his visit to the Russian camp beyond the Araxes. In this remote spot was met an Indian pilgrim from Benares, who had been to visit Baku; and this traditional veneration of the Bramins, for so northerly a city as Baku, indicates some early connection between the religious systems of the two places. At Baku, called in the Zend-Avesta Bachdi, the Zerduscht or Zoroaster of the Guebres was educated; it was a college of the fire-worshippers, and placed there as on holy ground, in consequence of the immediate neighbourhood to an Ader, or perpetual fire of gas, which exhales from the earth on the promontory between Baku and the holy island. Such traces of fire-worship as occur in the Institutes of Menu may have been imprinted at this school for the priesthood.

The seventeenth chapter investigates Hamadan, the antient Ecbatana, once the residence of Astyages, the Afrasiab of Persian chronicle. Here are found sepulchres inscribed with Hebrew letters, which a devout Jew erected in honour of Esther and Mordecai: they are cenotaphs built in the eighth century of our æra, or in the Jewish year of the world 4474; for the real burial-place of Esther must no doubt be sought

sought at Shushan. Can Mordecai have been the eventual name of Daniel?

An interesting wood-cut decorates this chapter, which represents the capital of a column found at Ecbatana, and exactly like those of Persepolis. It may emphatically be called the Persian order of architecture, and seems to represent a diadem encircled with plumes.

In the succeeding chapter, the author is much occupied with political negotiations, and records the assassination of that intelligent traveller Mr. Brown. In the nineteenth, a petrifying lake is thus described:

'On approaching the spot, the ground has a hollow sound, with a particularly dreary and calcined appearance, and when upon it, a strong mineral smell arises from the ponds. The process of petrifaction is to be traced from its first beginning to its termination. In one part, the water is clear, in a second, it appears thicker and stagnant, in a third, quite black, and in its last stage, is white like a hoar frost. Indeed, a petrified pond looks like frozen water, and before the operation is quite finished, a stone slightly thrown upon it breaks the outer coating, and causes the black water underneath to exude. Where the operation is complete, a stone makes no impression, and a man may walk upon it without wetting his shoes. Whenever the petrifaction has been hewn into, the curious progress of the concretion is clearly seen, and shews itself like sheets of rough paper placed one over the other in accumulated layers. Such is the constant tendency of this water to become stone, that where it exudes from the ground in bubbles, the petrifaction assumes a globular shape, as if the bubbles of a spring, by a stroke of magic, had been arrested in their play, and metamorphosed into marble. These stony bubbles, which form the most curious specimens of this extraordinary quarry, frequently contain with them portions of the earth through which the water has oozed.

'The substance thus produced is brittle, transparent, and sometimes most richly streaked with green, red, and copper-coloured veins. It admits of being cut into immense slabs, and takes a good polish. We did not remark that any plant except rushes grew in the water. The shortest and best definition that can be given of the ponds, is that which Quintus Curtius gives of the Lake Ascanius — *Aqua sponte concrescens.* Lib. xi. c. 12.'

Chapter xx. draws the boundary-line between Persia and Russia; and now the English ambassador quits Tabriz. Mount Ararat is a conspicuous object on the road. In the two following chapters, Erivan is reached, and the Armenian monastery at Echmiatzin is visited, after which the party returns to Tabriz. Of all this district, Mr. Kotzebue lately led us to speak. (Review for April, already cited.)

Chapters

Chapters xxiii. and xxiv. present Demawend, Asterabad, and the Caspian Sea, as the objects of attention. In the twenty-fifth and concluding chapter, the ratified treaty is delivered to the king, and the author withdraws to Constantinople.

Nineteen copper-plates and forty-seven wood-cuts decorate this splendid, instructive, and entertaining volume; which is especially rich in illustrations of Scripture, and is consequently essential to an ecclesiastical library.

ART. IV. *Mr.* Mitford's *History of Greece.*

[*Article concluded from the last Review, p.* 18.]

ONE of the most striking characteristics of Mr. Mitford's history is the penetration with which he fathoms the counsels, and the acuteness with which he unmasks the crooked policy, of the turbulent and restless democracy of Athens. The orators, who pandered to their basest passions, promulgated maxims repugnant to every notion of equity and honour. That which the people willed was right: that which was for the interest of the people was expedient; and that which was expedient was just. Machiavel himself would have shuddered at the policy recommended by Demosthenes in his speech for the Rhodians, who had long lived under a mild and liberal aristocracy. He tells the assembly in plain terms that there must be no aristocracy in Greece. "Not the Rhodians only, but the Chians, Lesbians, in short, all mankind were living under a form of government different from the Athenian. The danger to the Athenian democracy was alarming, and those who establish any other form of government ought to be esteemed the common enemies of freedom." In another place, "If all indeed would be just, then it would be shameful for the Athenians to be otherwise. But when all others are providing themselves with means to injure, for us alone to abide by justice, and scruple to use advantages offered, I consider not as uprightness but weakness; and I see all states regulating their rights by their power." * It is impossible not to contrast this crawling and crafty policy with the religious faith and sturdy rectitude of the Roman character in

* It is a singular paradox that this very people, who could endure such maxims as these to be publicly preached by their orators, yet, when sitting at the theatre, called on Euripides to apologize for a sentiment of equivocal morality in one of the most admired of his dramas. (*Rev.*)

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the best days of the republic. We cite to this effect a passage from Mr. Mitford, which is not only a commentary on Athenian morality, but illustrative of the character of the great statesman and orator who swayed the Athenian counsels.

'Of the falshood that, to support such arguments,' (arguments in favour of a general rising of Greece against Philip,) 'might be ventured in assertion to the Athenian Many, Demosthenes has left a curious example. Hardly anything in Grecian history is better authenticated than the fate of Olynthus in its contest with Lacedæmon; the complete dissolution of the confederacy of which it had been the head, and its own complete subjection under the Lacedæmonian empire. Demosthenes nevertheless, within thirty years of the event, did not fear to aver to the Athenian multitude, that in that contest the Olynthians were completely successful, and at last made peace on their own terms.' (Vol. iv. p. 420.)

Embassies had been sent to Philip for peace, and Demosthenes was one of the legates. It was obtained with little difficulty: but no sooner was it ratified than the war-party in Athens, (as Mr. Mitford calls them,) that is, the party of Demosthenes in opposition to that of Phocion and Isocrates, applied their utmost diligence to render the peace which they had negotiated odious and suspicious; and to defeat the projects which had been seriously meditated by their political opponents, who, seeing no other way of putting an end to the collisions and discords of the states, had resorted to the hazardous expedient of proposing to Philip to assume the supreme authority over Greece. The part taken by Philip in the sacred war, which he brought to a close, certainly gave him an ascendancy in Greece: but he seems to have used his power with moderation. This, at least, is the deduction which Mr. Mitford has derived from the only sources of information at present accessible to us, the speeches of Æschines and Demosthenes. It is not, however, the usual deduction; for Leland's Life of Philip* acquiesces in all the statements of Demosthenes respecting the ambition of that monarch: statements which have grown into a sort of common-place at our schools and universities, and, being received without caution or examination, form a part of our historical faith which long habitude renders us unwilling to relinquish. It was now that Philip's popularity through Greece awakened the half-slumbering enmities of the Athenian people. He had settled the peace at a general congress. "Philip," says Diodorus, "hav-

* A book abounding in the grossest errors, derived chiefly from the French guide (Olivier) whom Leland has implicitly followed. — (*Rev.*)

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ing concurred with the Amphyctions in their decrees for the common welfare, having provided means for carrying them into execution, and having conciliated good-will on all sides by his humanity and affability, returned to his kingdom, bearing with him the glory of piety added to that of military skill and courage."

It became necessary for the party of Chares and Demosthenes, in order to recover the leading position which they enjoyed before the peace, to embroil the republic in a new quarrel with Macedonia. The advice of the violent orators prevailed; the claim of Philip to a seat in the Amphyctionic council (which had been decreed by that assembly to the reigning family of Macedon) was disallowed by the Athenians; and the people decreed that the treaty which had yielded Amphipolis was void, — despatched an ambassador to Philip, announcing to him that their sovereign pleasure had annulled the treaty, — impeached Æschines, who had joined the moderate party, — and committed the prosecution to his great rival Demosthenes. We subjoin the account given of the trial by Mr. Mitford; which must be interesting to our readers, as having called forth the powers of the accuser and the accused in an intellectual conflict which has been consecrated by the admiration of ages.*

'To the war of oratory that followed, between Æschines and Demosthenes, we owe not only the Orations the most admired that have been transmitted from antiquity, but also the most copious and most authentic information of the political circumstances and transactions of this interesting era, and the best insight especially into the civil circumstances of Athens, the constitution, the administration, and the party contests; with the advantage, uncommon for antient history, of means often for verification, by confronting the assertions of opposite interests. Demosthenes seems to have depended much upon the power of his party, and the influence of party interest in the multitudinous courts of Athens, for the success of his accusation, which was such as otherwise there could hardly be a hope of supporting. It applied to the conduct of Æschines in the second embassy to Macedonia, called the embassy for the oaths; stating "that he made a false report of the transactions of the embassy, and of various matters deeply interesting the republic, and that he prevented the people from hearing the true representation, which Demosthenes would have given; that he persuaded the people in assembly to measures adverse to their interest; that he disobeyed his instructions; that he occasioned a waste of time for the embassy, whence great opportunities were lost; and that the whole of his conduct was influenced by bribes, which he, together with Philocrates, took from

* Demost. Phil. 2. — Æschin. *de legat.*

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the king of Macedonia." The proof offered, on all these heads, was what, in an English court of justice, would excite indignation against the accuser rather than induce conviction of the accused. Nor will the political principles, occasionally declared, find general approbation, tho they will deserve notice. "To make eternal peace," says Demosthenes, "with a mortal man, whose utmost greatness must be transient; to bind up all posterity from the right to use advantageous opportunities that fortune might offer, is most hainous." In conformity to this principle he proceeds, "The Phocian war was a great source of security to Athens, and the conclusion of such lasting hostilities was among great advantages lost to the republic, for which Æschines is accountable." And again, "Had the war been successful, you would not have borne the name of peace." At the same time he acknowleges that Philip was always desirous of peace, which, he also intimates, was among reasons why peace should not have been made with him.

'These principles Demosthenes seems never to have scrupled avowing. But in the accusation he appears to have felt that he had a bad cause to support. The disorder, which critics have observed in his arrangement, has been evidently the result, not of unskilfulness or negligence, but of design. It has been ingeniously imagined, to bewilder the judgement of his hearers, and draw away attention from the inconclusiveness of the arguments relating to the several points; while the object was to impress a general idea of disaffection to the popular cause, injury to the public interest, and corruption from the Macedonian court. But some of the arguments and some of the assertions of facts, seem beneath a great orator and statesman, even in addressing a multitude and putting forward a party cause.

'In the reply of Æschines there is far more general dignity of manner, as well as more regularity of arrangement; mixed indeed with some very coarse personal abuse of the accuser, for which his private life appears to have afforded opportunity, and the practice of republican courts furnished continual precedents. Every point of the accusation he seems to have so repelled, that no conscientious jury could have given a verdict against him. Among the circumstances, not least remarkable, is the offer of his slaves to be examined under torture; and yet not less remarkable perhaps is the refusal of it by the accuser, with no motive of humanity alledged, but the consideration of his own dignity only, as unfit to be compromized by taking the evidence of slaves against his assertion; tho he had himself brought forward a slave as a witness for the accusation. The confidence of the accused in the fidelity and fortitude of his slaves, at the same time may excite our admiration; while the evident familiarity of the practice of putting them to the torture will hardly excuse his proposal of it. To weaken the purpose of justice, through the influence of popular respect and pity, the father, at the great age of ninety-four years, and the brothers and the children of the accused were, as usual in the Athenian courts, brought forward. For this measure however he alledges a worthier object; to show the improbability that,

that, bound to the commonwealth by such pledges, he could be false to its interest. Demosthenes, in his accusation, to excite indignation, at the same time against the accused, and against the king of Macedonia, gave an affecting account of the miserable state of the Phocian people, and the desolation of their country, which, in traversing it lately, he had seen. To obviate the effect of this, some of the principal Phocian and Bœotian refugees, attending as witnesses, confirmed the account, which remains to us in the speech of Æschines, of the exertions of the king of Macedonia, and of Æschines himself, as a member of the Athenian embassy to the Amphictyons, in favor of both people. The speech of the accused being concluded, some of the most respectable men of the commonwealth, Eubulus, Nausicles, and above all, Phocion, came forward and spoke in favor of his cause. So supported, he was acquitted.'

The violation of the treaty with regard to Amphipolis was borne by Philip with undisturbed equanimity: but the war was begun. Two towns of the Macedonian alliance (a sort of treaty with the Persian court having been already made) were taken; and this light and overbearing people, whom no convention could bind, and who adopted a policy utterly subversive of all political intercourse, imprisoned and released on payment of a large ransom the ambassador, whom Philip sent to Athens for the purpose of remonstrating on the violence and injustice of their proceedings. Demosthenes now rose to the strange and anomalous office of the first minister; that is, he acquired the supreme controul over military affairs, though without military office or military reputation, and had the entire command of the anti-Macedonian party. The fourth of the Philippics of this orator was universally considered as a declaration of war: but it was answered by the Macedonian king, in a letter to the Athenians full of sound reasoning, and breathing a spirit of moderation and good temper. It has been happily preserved by Demosthenes in his speech for the crown; and we strenuously recommend it to the perusal of those who are studious of Grecian politics, and who may wish to see sound maxims embodied in strong and perspicuous language. Mr. Mitford says that 'it has been universally admired as one of the most perfect models of a state-paper, combining dignity with simplicity, perspicuity with conciseness, civility of expression with force of representation, moderation of phrase with triumph of argument. As an historical document, it is perhaps the most curious and certainly among the most valuable, remaining from antiquity; its value in that view being greatly increased by the preservation of the oration of Demosthenes in reply to it, which, avoiding to contest, most effectually confirms the exactness of its statements;

ments; insomuch that there is hardly such another series of important facts, throughout antient history, established by evidence so unquestionable.' Some naval advantages were obtained over Philip on the Hellespont, and Byzantium and Perinthus shook off their dependence on Macedon: but, all hopes of stirring up an active confederacy against Philip being extinguished, Demosthenes was reduced to considerable perplexities. He withdrew, therefore, from his leading situation, and a short tranquillity followed.

It was not till he had carried his long concerted measure of an alliance with Thebes that Demosthenes, who in this transaction exhibited all the qualities of an acute and finished statesman, arrived at the summit of his power. Their united forces marched to the frontier of Bœotia, and took their station at Chæronea, a short distance from Elateia; which Philip, apprehensive of the storm, had just time to fortify. That monarch was still intent on peace, notwithstanding the designs imputed to him of an offensive war against Athens: but Demosthenes exerted all his powers to lull the apprehension still lurking among the Athenians respecting the power of Macedon, and reminded them of the combination of force which he had prepared, as well as the brazen rampart of allies which he had raised around Attica. Obedient to his matchless eloquence, the Athenians refused all treaty with Philip. The efforts of Demosthenes were almost miraculous, and he had collected a force scarcely less than fifty thousand men: while, as Diodorus asserts, the troops of Philip were about thirty-two thousand. The decisive victory obtained by the Macedonians at Chæronea is well known, though no details of it have come down to us; and the military reputation of Demosthenes is indelibly tarnished by his flight, in which he abandoned his shield, on that disastrous day. Lysicles, one of the Generals, was sacrificed to the indignation of the people: but the real authors of the misfortune escaped. — Mr. Mitford indulges himself in a well-merited eulogy on the liberality and pacific conduct which, after this battle, were displayed by Philip; whom that event and the general suffrage of the states had now rendered arbiter of Greece. In the midst, however, of mighty projects for the general quiet and repose, and of preparations against Persia, (in the politics of that day deemed the common enemy,) he was cut off by the hand of an assassin. The fourth volume of the present history closes with his death, and with some observations breathing much zeal for his character, and indicating no unwillingness to depress that of his great republican rival: but, in the main, a diligent consultation of the authorities cited by

by Mr. Mitford enables us to pronounce that these observations are correct and well supported.

The fifth volume comprizes the affairs of Greece and Macedonia, from the accession of Alexander the Great to his death; introduced by much preliminary discussion concerning the constitution of Macedon. We could have wished that Mr. Mitford had abstained from the incidental notices which are interspersed through his work respecting the French Revolution, and the controversies which agitated and still agitate Europe on that inexhaustible subject. In the cool and even tenor of a regular and an *antient* history, they form considerable interruptions, without the compensation of affording adequate illustrations in the imperfect analogies which they present to us. The result of Mr. Mitford's inquiry concerning the government of Macedonia is, that it bore a near resemblance to that of the modern European kingdoms in early times; when the civil and military powers were divided among lordships, dukedoms, marches, earldoms, and baronies, mingled with corporate towns which had republican governments; all acknowleging one sovereign, and especially his right to military service. Much more of conjecture and theory appears in this comparison than of sound analogy: but, though our materials of judging are very scanty, and though Aristotle, the great political speculator of the time of Philip and Alexander, has in his treatise on Political Government made scarcely any mention (we believe none) of that of Macedon, it clearly appears to have been a limited rather than an absolute monarchy; and the right of arming was in the people, who deliberated on war and peace, and held the important privilege of judging on life and death. With these correctives it could not degenerate into a despotism, nor could the public freedom have been without important securities. Slavery, the great deformity of the antient republics, did indeed exist, but it was of a less extensive and more mitigated character. (See vol. v. p. 32.) Among other subjects, preliminary to the accession of Alexander, we must refer our readers to the account given by Mr. Mitford of the court of Philip; and we cannot be satisfied with a transient reference to it, because it is essentially connected with the subsequent history.

'Perhaps deriving admonition from the error of his immediate predecessor, his brother Perdiccas, who is said to have devoted himself too exclusively to philosophy and the society of speculative men, Philip, not neglecting these, directed his attention diligently to what a kingdom in the circumstances of Macedonia farther urgently required. That the Macedonians, even of rank

and large property, were unlettered, and many of them little practised in that communication among men which produces advantageous manners, is strongly indicated by the observation imputed to Alexander, if it may be trusted, that among the republican Greeks in his court, formed in the schools of philosophy, they appeared like wild beasts among men. It is however obvious that the purport and force of such speeches depend much upon occasion and circumstances; and it must always be doubtful whether the words, on which the force rests, are very exactly reported. Nevertheless it appears probable that the best manners of the Macedonians differed from those of the republican philosophers; possibly better in some respects, worse in others; resembling rather those of our forefathers in the feudal ages, whose time was divided between feats of arms, field-sports, and revelling. Some establishments calculated to improve those manners, and to form men for political business and extensive communication with mankind, were either instituted, or extended and improved by Philip. Advantage for this purpose had been prepared for him by his brother's conduct, tho accused of extravagance. Many republican Greeks, eminent for acquirements in the most eminent schools, and recommended by manners formed in various communication among men of business and men of leisure in the republics, especially Athens, frequented Philip's court; and with some, in absence, he communicated by letter. A chosen number, together with some principal Macedonians, were associated under the title of the King's Companions, or the King's Friends. The Athenian orator Æschines we have formerly observed among those admitted to this honor. Accounts remaining are very defective, but it seems rather indicated that, originally one, this body was afterward divided: the title of the king's friends being limited to those admitted to his society and table, while the companions became considerable military bodies of horse and foot; analogous to the royal guards of modern kingdoms. Republican Greeks appear to have been numerous in both.

'Whether then anything of the kind before existed in the Macedonian court, or the idea was borrowed from Asia, or originated with himself, a small number of Philip's most confidential friends formed a body, whose office more nearly resembled that of lords of the bedchamber than of any other with us. Their title was somatophylakes, literally body-wardens; or, for a more modern courtly phrase, it might perhaps be rendered lords of the body-guard. Arrian has given us the names and descriptions of seven at one time composing this body; which seems to have been their limited number, till, on a particular occasion, Alexander added an eighth. To this highly-confidential office only Macedonians, and of the highest rank, were admitted. But among Macedonians, it is observable in Arrian's account, there was no distinction for those of the original kingdom and those of the afterward acquired provinces; all appear to have been esteemed equally competent for this, or indeed for any high office. A prince even of a people esteemed barbarian, tho their territory was reckoned within

within Macedonia, was among those, as occasion will occur hereafter more particularly to observe, most honored in Philip's court, and most attached in mutual friendship to his successor. Possibly indeed this prince may have been acknowledged of Grecian race, tho his people were not; but in the sequel we shall find his people also distinguished by their soverein's attention and esteem.

'Philip's care of his son's education has been eulogised by antient writers. His attention to extend to the rising generation of Macedonian nobility advantages of litterature and science, not otherwise easily open to them, tho it has not equally met deserved praise, remains yet satisfactorily attested. It is well known that in our own, and other modern European kingdoms, formerly it was customary, and esteemed advantageous, for boys of good birth and liberal fortune to attend, not only princes, but great subjects, especially those in high civil employments, as pages. Philip formed a large establishment of pages, sons of the first men of his kingdom, and to these he afforded the utmost opportunity for litterary instruction, under the philosophers who attended his court. But, in giving them the benefits of Grecian scholarship, he desired to obviate the illiberality and coarse insolence, which he had often had occasion to observe in democratical manners, by introducing, as a corrective, something of the polish of Asiatic courts. Constantly therefore they were by turns about his person, keeping guard, at night, in his antechamber. When he rode, one of them was to take his horse from the groom, Arrian says after the Persian custom, and hold it while he mounted. When he hunted, in attendance on him, they partook of the sport. When he was employed with his ministers, they studied under philosophers; of whom some, together with the boys, followed him even on military expeditions. Thus military education and civil proceeded together. Nor does it appear that Philip's purpose of improving the polish of the Macedonian court was at all threatening to the freedom of the constitution; balanced as it was by the free allowance, and even large incouragement, for the resort of republican Greeks. Tho Aristotle's principles of policy could not be approved, yet no restraint upon discussion of political topics has been noticed by historians: on the contrary, even Arrian's cautious accounts of conversations show that great freedom on such subjects was usual, even at the king's table and in his presence. Whatever Philip's desire of power may have been, it is evident that he found it greater through his talent for cultivating popularity than it could have been by his military force. How small this really was, and how unequal his revenue to either the maintenance of a large standing army, or to the political corruption which interested malignity imputed to him, becomes, in all accounts of his son's reign, abundantly manifest.'

It were much to be wished that, by another principle of arrangement, this ingenious historian had thrown his disquisitions concerning the authorities, on which he relies, out of the way of his regular narration. Hume and Robertson have

generally placed them in an appendix. When they so frequently occur in the body of the work as in Mr. M.'s volumes, they not only impede our progress, but call off our attention to points of criticism which, though highly important, ought to have their appropriate place. With regard to the age of Alexander, would it not have been sufficient to have stated the result of his inquiries; namely, that, for the more public and the more important matters, no part of antient history has been transmitted to us in a more authenticated shape; to have referred to his authorities by marginal notes; and to have assigned another station for that weighing and balancing of testimony which led him to the conclusion?

Of Alexander's early life, the anecdotes are for the most part unsupported by contemporary evidence. Arrian has not noticed them. One of them, however, is fully warranted, that he had the advantage of education under Aristotle, a man of the most acute and capacious mind of all the Greek philosophers. His military, and probably to a great extent his civil, education was superintended by Philip himself. He retained his father's friends and counsellors: or, as we are told by Mr. Mitford with a quaintness and pedantic stiffness which, scarcely perceptible in the early volumes, have gradually been growing on his diction as he advances, 'the king's assistants, Philip reigning, remained, the king's confidential assistants, Alexander reigning.' (Vol. v. p. 51.)

Parties at Athens were yet in their former state. On one side, Demosthenes, the most consummate politician as well as orator, was still enabled (so moderate had been the policy of Philip after the battle of Chæronea) to make considerable efforts to recover his prevalence. On the other, the party of Phocion (for Isocrates was no more), in conformity to their principles, were bound to counteract that prevalence. The young monarch, who had in view his election to the high office of autocrator and military chief of the Greek republics, proceeded to the Amphyctionic council and took his hereditary seat. To frustrate the ulterior object of his ambition, all the art and talents of Demosthenes were set in motion: but the prince carried his purpose, being elected by a great majority, and even Athens having sent him a friendly embassy on the occasion. Mr. Mitford contends, in opposition to many writers, for the freedom of Alexander's election, and rejects the supposition that the assembly was overawed by a Macedonian army: but this is an hypothesis evidently unfair and improbable. Freedom of discussion and voting could not have been allowed if Alexander had attended the congress, determined to carry his point by force: whereas, Lacedæmon not only

only declared its dissent to his appointment, but asserted its own right to take the lead in the common affairs of Greece; and that state afterward went so far as to refuse obedience to the decision of the congress, by denying her contingent of troops in the common cause. Yet Alexander refrained from all measures against Lacedæmon for her contumacy; a forbearance, Mr. Mitford hints, seldom displayed by the Grecian republics on similar occasions. War with Persia was now the object of general attention; and that war was to be conducted by a youth only twenty years of age.

Alexander had scarcely dissipated, by feats of romantic prowess, the dangers that threatened Macedon on its western and northern borders from Illyria and Thrace, when his attention was aroused to the political movements of Greece. Demosthenes held a decided superiority in the Athenian assembly, and in his connection with the court of Persia and its treasury. Thebes, also, was incited to revolt against the confederacy; of which the intelligence reached Alexander at his camp in Illyria. By a rapid march through a mountainous and rugged territory, he arrived on the seventh day at Onchestus in Bœotia, to the surprize and consternation of the Thebans. The hopes of the Athenian leaders instantly fell: but, though Alexander seems scrupulously to have avoided all offensive measures, the democratic party in Thebes overruled all propositions for peace. Urged, however, by repeated provocations, of which the partial success inflamed the inconsiderate hopes of the Thebans, the army of Alexander was no longer under restraint, and broke into the city with a fury which no discipline could controul. The melancholy fate of Thebes is well known. A general congress passed the final decree against that devoted city. The singular transaction that followed has been placed in a clear light by Mr. Mitford: we mean the demand by Alexander of the ten Athenians who had fomented these sanguinary troubles; and of whom only the most celebrated, Demosthenes, Chares, and Charidemus, require to be mentioned. It is uncertain whether the conqueror adopted this severity at his own suggestion, or at the requisition of the general confederacy: but the occurrence is too curious to be passed over lightly. We extract the following passage:

"This demand was communicated, as we have seen was the custom of the age, in a letter from Alexander to the Athenian people. An assembly was summoned, to consider it. Those demanded, and their friends, were in extreme alarm; and, even among those not of their party, many desired that the humiliation to the republic, and perhaps also the severity expected toward the

individuals, might be avoided. But the austere principles of Phocion led him, it is said, to insist that, for the common good, those individuals ought to be surrendered, and even to be forward to surrender themselves. Where party was so violent, as at this time at Athens, and such pressing interests were afloat, reports on light and mistaken grounds would gain currency, and calumnies against eminent men would abound. The fame of Phocion, like that of Isocrates before him, has extraordinarily escaped the spirit of calumny. But imputation went against the two great orators on this occasion. Demosthenes, it was said, and his principal friends, had the meanness to solicit favour from their opponent, Demades, and he had the meanness to sell it; pledging himself, for five talents, about a thousand pounds sterling, to use his utmost interest and diligence to obtain from Alexander, and his allies, a remission of the demand for the surrender of the ten orators. The currency of such a report tends at least to mark the character of the times at Athens. The character of Demades has not been transmitted pure, yet, considering the common conduct of his party, as well as what a just attention to the dignity of the commonwealth, and perhaps the best interest of his party, would require, it may be believed that a bribe would not be necessary to lead him to the line of conduct he took. In pursuance however of a decree, prepared, it is said, by him, another embassy was sent to Alexander, soliciting that favor for the republic, disposed as it was to concur in every-thing for the common good of the nation, that its obnoxious citizens might be left to the judgement of its own tribunals. The petition or remonstrance, said to have been very ably drawn, produced its effect; incompletely only so far as it was insisted still that Charidemus should be banished from the territories of the confederacy. Charidemus was that friend of Demosthenes who served him as a spy at the Macedonian court, where he was hospitably entertained at the time of Philip's death, of which he so diligently and dexterously forwarded the intelligence.'

We cannot follow the author through the progress of the Persian affairs, to their connection with those of Greece: a retrospect which, though necessary to a complete understanding of the Macedonian and Persian relations, goes so far backwards as to give a disjointed character to the work, and disposes us most reluctantly to lament the absence of luminous order in this valuable and elaborate history.

It was by the advice of Isocrates, who was deeply versed in the complicated politics of Greece, that Philip undertook the enterprize of delivering the Greeks of Asia from the Persian dominion. Death intercepted the project, as we have already seen; but Alexander, having composed the affairs of Greece, found himself at last prepared to carry it into execution. His passage of the Hellespont is faithfully copied by Mr. Mitford from Arrian; and his visit to Troy is highly interesting.

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'Those who have experienced the emotions, natural to all who have had the advantage of a classical education, on first approaching Athens, on first approaching Rome, on first even seeing the Mediterranean or the Adriatic, or any scene interesting to the imagination through acquaintance with the admirable authors of classical antiquity and the persons and events they have celebrated, will conceive what might be those of Alexander on this occasion; a youth of twenty-two, bred under Aristotle, approaching the ground described by Homer, in that poem which had been from childhood his delight, as to this day it has remained of all ingenuous minds fortunate enough to be acquainted with it, and must continue to be while letters exist: but to estimate the keenness of his feeling the further consideration is necessary, of his own reputed consanguinity with the principal heroes of that exquisite poem, of his father's glory, worthy of such an ancestry, and of what he had himself already, at his early age, acquired. With his mind thus stimulated, before quitting Europe, he would visit the tomb or barrow of Protesilaus, near Eleüs, about twelve miles from Sestus. Protesilaus, leading the landing of Agamemnon's army on the Asiatic shore, is said to have found it so otherwise guarded than on Alexander's arrival that he was presently killed by Hector. In honor of the hero so falling, and to intercede with the gods for better fortune for himself, Alexander had sacrifice performed in his presence on the barrow. Earnest then to explore the site and territory of Troy, he imbarked at Eleüs, and crossed to the place on the opposite shore, reputed the station of Agamemnon's fleet; whence it derived the name, retained to Alexander's age, of the Achaian port. It was his fancy, it is said, to take the tiller from Menœtius, the master of the trireme, and be himself the steersman during the passage. Midway he lay on his oars, while, on the deck, a bull was sacrificed to Neptune and the Nereïds, and from a golden ewer, he poured libations upon the waves. It was further his fancy for himself, full-armed, to be the first to land. As thanksgiving offerings then for his quiet passage, he directed altars to be raised where he imbarked and where he landed, to Jupiter Apobaterius, the protector of debarkation, and to Minerva, and Hercules. After these pious offices he proceeded to the place where Troy had stood.

'At this time Chares, the first great patron of Demosthenes in his political career, afterward his associate in the administration of Athens, was residing in the neighbourhood, at the seaport town of Sigeium. Eminent men of Athens, we have seen formerly, taught by the experience of ages, the danger of political eminence there, commonly sought establishment in some state beyond the ready reach of an arbitrary vote of the Athenian many, where, in case of need, they might find security, and Sigeium was the retreat of Chares. How far he remained yet in favor with any party, or in what degree he was obnoxious at Athens, we have no information; but that his politics were little founded on any principle beyond that of his own advantage, is indicated in all accounts. He hastened now to compliment Alexander on his arrival in Asia. Others,

Greeks and Asiatics, Arrian assures us, did the same, but Chares alone was of eminence for the historian to distinguish by name.

'On the site of antient Troy was, at this time, only a village; still however retaining the venerable name of Ilion, and farther supporting respect by temples, revered, among other reasons, for the relics they contained. In a temple of Minerva were consecrated suits of armour, said to have been preserved from the time of the Trojan war. Alexander performed sacrifice there, on an altar dedicated to Jupiter with the title of Hercius, the protector of boundaries; and, together with that chief of the greater Grecian deities, he addressed vows to Priam as a hero or demigod; with the purpose, Arrian says was reported, of averting the anger of the everliving spirit of the king of antient Troy from the progeny of Achilles, of whom, through his mother, he was reckoned to be. Dedicating then, in the temple of Minerva, the armour he bore, he took away, as in exchange, one of the antient panoplies, to be carried before him in future, on solemn occasions, and especially on going into battle. Having gratified his curiosity, and, whether more to satisfy his own mind, or to gain credit for assurance of divine favor to his purposes, having fulfilled offices of piety in his day reckoned becoming, he hastened to rejoin his army, which had completed the passage of the strait, and was already assembled in camp near Arisbē.'

The five Persian campaigns of Alexander are admirably traced by Mr. Mitford, who follows his military guide (Arrian) with judgment and fidelity to the completion of the conquest of that proud and lordly empire; an interval, to use the words of the philosophic historian of Rome, *opimum caribus, atrox prœliis;* and marked with those eventful vicissitudes of human affairs, and those affecting humiliations of human grandeur, which, in the solemn but instructive shadows that they cast over the history of man, teach him the soberest and most impressive lessons. To give a complete analysis of Mr. Mitford's labours on this part of his subject, or to follow him into the wars prosecuted by Alexander beyond the boundaries of the Persian empire, in his return from India, or in his march through Media to Babylon, would be a task impossible to achieve within our widest limits. To those, however, who wish to attend the progress of that extraordinary captain through those remote and (till his time) inaccessible regions, and who are desirous of obtaining all the information which can be collected from the most authentic sources, — that information also abounding with the most judicious commentaries on his authorities, and the most profound reasonings on the great events which they commemorate, — we recommend Mr. Mitford's fifth volume. Though it occupies, perhaps, too large a proportion of the work in relation to the time which it embraces, to give it the form of succinctness which

which ought to characterize an historical production, that volume is still one of the most valuable accessions made in our days to this species of literature. We have confined ourselves to a notice of the most interesting subjects which are treated, and our extracts have been given to shew the spirit of the writer; once or twice hazarding observations of our own, with regard to what appeared to us a defective arrangement of his materials, or an unseasonable interposition of irrelevant comment. The rest of the volume is obviously not susceptible of abridgment; and the death of Alexander is a curious and entertaining portion of it.

We have thus cursorily gone over this delightful region of learning; occasionally pausing, like travellers enchanted with the beauteous and magnificent prospects unfolded by the journey. The learned writer has explored with diligence and compared with accuracy all the authorities of his text; and his own remarks are for the most part such as arise necessarily from the transactions described, and are dictated by that spirit of philosophic inquiry, without which history would be a dry and barren register.—Yet we confess that we feel a reluctance in parting from some of the historical prepossessions, which Mr. Mitford has laboured perhaps with too unseemly a warmth to remove from our bosoms. Demosthenes, struggling amid the vices and corruptions of the Grecian commonwealths, and the fickleness and inconstancy of his own democracy, to awaken a spirit of common resistance for the liberties of Greece, we have been accustomed to contemplate as one of the grandest spectacles in the whole story of the world. Our faith, however, must not be at variance with our reason. Nothing is wanting to the grandeur of the picture, as long as our admiration of the impetuous torrent of argument and eloquence which fell from that accomplished statesman,

> "*quem mirabantur Athenæ*
> *Torrentem et pleni moderantem frena theatri,*"

is supported by the calmer conviction that his great powers were directed to just and patriotic aims. With such a conviction, they who retain their relish for moral beauty must surrender themselves to the enthusiasm, which of all earthly orators he best knew how to communicate;—an enthusiasm worked by that genuine eloquence which borrows no aid from fancy, and contemns the puerilities of illustration and figure; which, at once harmonious and strong, chaste and vehement, rushes forwards to its object, and throws off in its athletic course, as so many idle incumbrances, the dress and trappings of vulgar rhetoric.

It

It is this enthusiasm, however, which has bribed the integrity of our judgment; and the consummate orator has blinded us to the wily and intriguing statesman. Traditionary resentments, and historical prejudices, have converted into a crafty and overbearing tyrant a monarch whom the voice of antiquity, almost without dissent, held up to us as an example of moderation and virtue rarely to be found in that condition of fortune. We owe usurious amends to Philip for the part which, from our early days, we have taken against him. They who still retain their opinions on this subject, and think that he who "wielded the fierce democracy" of Athens, and counselled and urged that "complex Nero," * — that it was he who in those eventful contests monopolized the public virtue and patriotism of the time, — would do well to recollect that the stern and immoveable justice of Phocion was uniformly ranged against him; that Phocion was the steady and inflexible friend of Philip, almost from the earliest part of his public life to his death; and that even the speeches of Demosthenes, when he could thus serve the purpose of pointing a strong contrast or of urging a keen reproach to the Athenians, reminded them of the great qualities of the Macedonian. These and other facts have been placed in their genuine light by Mr. Mitford. He has not, indeed, conducted us to the disgraceful death of the orator; for many of the most equivocal passages of his life are of a later date than the termination of the work: but, as far as we see him in this history, he is untouched by the gold of Harpalus, though for the Persian bribe we have the unanswered accusation of Æschines, and on one occasion his own unblushing avowal. Enough, at least, has been said to admonish us of the importance of distrusting our early impressions concerning the great characters of history, of revising them with the diligence of greater leisure, and of correcting them with the candour of matured experience. We must, however, dissent from the conjecture hazarded by Mr. Mitford, that Demosthenes was privy to the assassination of Philip: *conjecture* has no rightful place in history.

While we record the satisfaction which Mr. Mitford has imparted to us, we must not evade one of the duties of our function. We must again remind him that it is beneath the dignity of an historian of Greece to advert, as he is so frequently disposed to advert, to the transient politics or the temporary controversies of the present day. Why should he borrow images to convey his abhorrence of Athenian turbu-

* Burke's Vindication of Natural Society.

lence

lence from 'the democratical assemblies of England,' as he calls them, the Common-halls of London, the meetings of Palace-Yard, or the elections at Brentford? (Vol. v. p. 43.) These are digressions which Lord Bacon, in the austere but simple language of philosophy, wisely and unanswerably rebukes. "*Quidam politica,*" (he is talking of history,) "*in quibus sibi complacent, ubique inculcent, et diverticula ad ostentationem quærendo, narrationem rerum nimis leviter interrumpant.*" *

We have objections, also, and those not slight, to a great part of Mr. M.'s diction. The exact and appropriate style of history it were now perhaps romantic to expect, and unjust to demand. We may, indeed, amuse ourselves with dreams of purity and correctness, of the union of strength and elegance, and of that sober but graceful modesty of language which imagination rather than experience sketches out to us, when we inquire what ought to be the proper style of a history written in the English language. We may picture to ourselves the balanced correctness of Robertson, corroborated by a more vigorous and idiomatic expression; or wander to that *beau idéal* of narration which the antient critics seem to have realized in Xenophon, — that unaffected ease which no affectation can imitate. "*Scripsit historiam,*" says Cicero of that writer, "*leviore quodam sono usus, et qui illum impetum orationis non habeat. Xenophontis sermo est ille quidem melle dulcior, sed a forensi strepitu remotissimus.*" † Yet, without exacting any thing approximating even to this, we have a right to expect a clear and uninverted diction, with some reverence for the established canons of our language; and we are the more intitled to make such a demand on Mr. Mitford, because the early portions of his work, with the exception of his singular affectation in orthography, are well and vigorously written. Whether it be that, as nature gives us the sad warnings of her declension in the stiffness and debility of the corporeal muscles, so the mind also imparts the same unwelcome memento in the stiffened and enfeebled nerve of the diction which interprets her operations; — whether such be or be not the cause, no doubt can be entertained of the inferiority in this respect between the last two and the first three volumes of this History of Greece. The task were endless to point out instances to prove our remark: but it is our duty to notice them, with regret indeed rather than reprehension; and to protest against them, lest the imitation of these and

* *De Augment. Scient.* l. ii. c. v. † Cic. Orat. l. ii.

similar

similar licences of style should pollute the antient and genuine simplicity of our tongue with unauthorized and barbarous innovations.

We must not abstain from selecting one or two of the singularities to which we object. Besides the conjectural tone of the following sentence, it seems to have a most enigmatical construction: 'Tho not remaining directly said, it seems largely indicated that Demosthenes was the politician who brought about the northern confederacy, and that the traders were his agents among the barbarous nations.' (Vol. v. p. 59.) The definite article is dismissed without any ceremony, and most discourteously thrust out from almost every sentence: as, 'they addressed supplication to the Athenian people.' The poor relative pronoun is also severed from its verb by a most pitiless divorce: 'Greece was represented in danger of subjugation from the arms of Philip, if Athens did not prevent.' (Vol. iv. p. 439.) The indefinite article meets with the same fate: 'This was most important for the purposes of the war-party, but little inviting to the Many, as revenue to arise from this new dominion could not be pretended.' (*Ib.*) 'The energy of Demosthenes had provided that a body of troops *was* at Thebes or in the neighbourhood.' (*Ib.*)

With regard to orthographical excentricities, we shall say but little, being impatient to leave this ungracious part of the subject: but what absolution has Mr. Mitford received from observing the fixed and received usages of the language? Custom, the great legislator of speech, has long assigned certain determinate orthographies to English words. Dr. Middleton attempted to break loose from her laws, but in vain; and Ritson has been ridiculed and forgotten. We must remind our readers of some of Mr. Mitford's peculiarities. *Dëity, rëal,* and *idëa,* are thus dotted; and *endevor, theater, forein, soverein, hainous, steddy,* are *items* out of a large catalogue. Lastly, we fear that his attempts, though we wish him success in this respect, to reform those transmutations of Greek and Roman names with which the French have made such dreadful havoc, will be equally unavailing.

ART. V. *Translation of an Abridgment of the Vedant*, or, Resolution of all the Veds; the most celebrated and revered Work of Brahminical Theology: likewise a Translation of the Cena Upanishad, One of the Chapters of the Sama Veda; according to the Gloss of the celebrated Shancaracharya, establishing the Unity and the sole Omnipotence of the Supreme Being: and that he alone is the Object of Worship. By Rammohun Roy. 4to. pp. 36. 3s. 6d. Hoitt, Upper Berkeley Street.

THIS curious publication deserves in two distinct points of view the attention of the literary world: 1st. As an important accession to the translated stock of oriental literature; and secondly, as a remarkable document of the state of living opinion in Hindustan. The author, Rammohun Roy, is by birth a Bramin, and a native of the province of Bengal, where he was born in 1774. At the age of twenty-two he commenced the study of the English language, and, having been employed as dewan, or collector of the revenue, in the service of the East-India Company, he progressively made acquaintance with many English gentlemen, acquired the power of conversing in their tongue, became a regular reader of the English news-papers, and (oddly enough) derived from them an enthusiastic admiration for Bonaparte. His curiosity extended to the perusal of many philosophical books; and he thus gives an account of the state of his faith, in the fortieth year of his age, to his English friend and correspondent, the editor of the publication before us.

' " The consequence of my long and uninterrupted researches into religious truth has been, that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any others which have come to my knowledge; and have also found Hindoos in general more superstitious and miserable, both in performance of their religious rites, and in their domestic concerns, than the rest of the known nations on the earth: I therefore, with a view of making them happy and comfortable both here and hereafter, not only employed verbal arguments against the absurdities of the idolatry practised by them, but also translated their most revered theological work, namely Vedant, into Bengallee and Hindoostanee, and also several chapters of the Ved, in order to convince them, that the unity of God, and absurdity of idolatry, are evidently pointed out by their own scriptures. I however, in the beginning of my pursuits, met with the greatest opposition from their self-interested leaders, the Brahmins, and was deserted by my nearest relations; I consequently felt extremely melancholy; in that critical situation, the only comfort that I had, was the consoling and rational conversation of my European friends, especially those of Scotland and England.

' " I now

" " I now with the greatest pleasure inform you, that several of my countrymen have risen superior to their prejudices; many are inclined to seek for the truth; and a great number of those who dissented from me, have now coincided with me in opinion. This engagement has prevented me from proceeding to Europe as soon as I could wish." '

This extract, the editor observes, is given without alteration, and shews how well Rammohun Roy has overcome the difficulties of our language. In this work, he presents to our country an English translation of that Vedant which he had previously translated into Bengallee, and also a translation of the Cena Upanishad, a remarkable chapter of one of the four Veds of which the Vedant is a summary. The object of the author is to discriminate those parts of the Veds which are to be interpreted allegorically, and consequently to correct those exceptionable practices which not only deprive Hindus in general of the common comforts of society, but also lead them too frequently to self-destruction, or to the sacrifice of the lives of their friends and relations. It will be evident to the philosophic reader, that the plan of Rammohun Roy for reforming the religion of Hindustan bears a close resemblance to that which Philo imagined for the reformation of the Jewish religion. The system of both writers consists in adopting unitarianism, or pantheism, for their radical theology; they both inculcate the natural immortality of the human soul, and its ultimate absorption into divine beatitude; and they both resolve into allegory, emblem, and mysterious significance, all the ceremonial law and material ritual that are enjoined by the established code of their countrymen. The eventually extensive success of Philo was greatly favoured by the patronage which his opinions experienced in the Christian sect: (the author of the epistle to the Hebrews has especially contributed to the ecclesiastical circulation of them;) and it is probable that the Christian missionaries, who may hereafter visit Hindustan, will find a marked local convenience in somewhat allying themselves with the principles of Rammohun Roy. These principles, however, are more analogous to those of the unitarian than to those of the trinitarian Christians of Europe; and they approach far nearer to the tenets of Servetus than of Socinus. We have spoken on this topic in our lxxxvith volume, p. 9. A sort of allegorical trinitarianism, indeed, may be detected in certain passages of the writings expounded by Rammohun Roy: but it every where refers to the three capacities of the pantheists, not the three persons of the Latin church. Thus he affirms: " One unknown true Being is the Creator, Preserver, and Destroyer of the

the universe." The summary or catechism of doctrine here taught is couched in the following thirteen articles:

'1st. Who is he [asks a pupil of his spiritual father] under whose sole will the intellectual power makes its approach to different objects? Who is he, under whose authority, Breath, the primitive power in the body, makes its operation? Who is he, by whose direction language is regularly pronounced? And who is that immaterial being, that applies vision and hearing to their respective objects?

'2d. He [answers the spiritual parent] who is the sense of the sense of hearing; the intellect of the intellect; the essential cause of language; the breath of breath; the sense of the sense of vision;—this is the Being, concerning whom you would enquire:—learned men having relinquished the notion of self-independence, and self-consideration, from knowing the supreme understanding to be the sole source of sense, enjoy everlasting beatitude, after their departure from this world.

'3d. Hence no vision can approach him; no language can describe him; no intellectual power can compass or determine him. We know nothing of how the Supreme Being should be explained: he is beyond all that is within the reach of comprehension, and also beyond nature, which is above conception. Our ancient spiritual parents have thus explained him to us.

'4th. He alone, who has never been described by language, and who directs language to its meaning, is the Supreme Being; and not any specified thing which men worship: know thou this

'5th. He alone, whom understanding cannot comprehend, and who, as said by learned men, knows the real nature of understanding, is the Supreme Being; and not any specified thing which men worship: know thou this

'6th. He alone, whom no one can conceive by vision, and by whose superintendance every one perceives the objects of vision, is the Supreme Being; and not any specified thing which men worship: know thou this

'7th. He alone, whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing, is the Supreme Being; and not any specified thing which men worship: know thou this

'8th. He alone, whom no one can perceive through the sense of smelling, and who applies the sense of smelling to its objects, is the Supreme Being; and not any specified thing which men worship: know thou this

'9th. If you, [continues the spiritual parent,] from what I have stated, suppose and say, that "I know the Supreme Being thoroughly," you, in truth, know very little of the Omnipresent Being; and any conception of that Being, which you limit to your powers of sense, is not only deficient, but also his description, which you extend to the bodies of the celestial gods, is also imperfect; you, consequently, should enquire into the true knowledge of the Supreme Being. To this the pupil replies: "I perceive that at this moment I begin to know God."

'10th,

'10th. "Not that I suppose," continues he, "that I know God thoroughly, nor do I suppose that I do not know him at all; as among us he, who knows the meaning of the above stated assertion, is possessed of the knowledge respecting God;" viz. "that I neither know him thoroughly, nor am entirely ignorant of him."

'11th. [The spiritual father again resumes:] He, who believes that he cannot comprehend God, does know him; and he who believes that he can comprehend God, does not know him; as men of perfect understanding acknowledge him to be beyond comprehension; and men of imperfect understanding suppose him to be within the reach of their simplest perception.

'12th. The notion of the sensibility of bodily organs, which are composed of insensible particles, leads to the notion of God; which notion alone is accurate, and tends to everlasting happiness; man gains, by self-exertion, the power of acquiring knowledge respecting God, and through the same acquisition, he acquires eternal beatitude.

'13th. Whatever person has, according to the above stated doctrine, known God, is really happy; and whoever has not known him, is subjected to great misery: learned men, having reflected on the Spirit of God extending over all moveable as well as immoveable creatures, after their departure from this world, are absorbed into the Supreme Being.'

The study of this work may be a matter of curiosity in our own country, although it may not assist in modifying the creed of some of our philosophizing theologians. In the evangelic German church, pantheism is already becoming the favourite theology, and is believed to be that of the Christian Scriptures by very eminent and very learned commentators. Among the Protestants, Servetus, Bishop Berkeley, and Professor Paulus, have severally acceded to this theology; and it seems likely to recover some of the ascendancy which it so long possessed at Alexandria.

Rammohun Roy is mentioned with great warmth of admiration by Lieutenant-Colonel Fitzclarence, in his Travels through India, which we lately noticed, and we will quote this splendid testimonial.

"There has never been to my knowlege an instance of any Hindoo of condition, or caste, being converted to our faith. The only conversion, if it can be called so, that has come within my observation, was that of a high-caste Bramin of one of the first families in the country, who is not only perfectly master of the Sanskrit, but has gained a thorough acquaintance with the English language and literature, and has openly declared that the Braminical religion is in its purity a simple deism, and not the gross polytheism into which it has degenerated. I became well acquainted with him, and admire his talents and acquirements. His

His eloquence in our language is very great; and I am told he is still more admirable in Arabic and Persian. It is remarkable that he has studied and thoroughly understands the politics of Europe, but more particularly those of England; and the last time I was in his company, he argued forcibly against a standing army in a free country, and quoted all the arguments brought forward by the members of Opposition. I think he is in many respects a most extraordinary person. In the first place he is a religious reformer, who has, among a people more bigoted than those of Europe in the middle ages, dared to think for himself. His learning is most extensive, as he is not only generally conversant with the best books in English, Arabic, Persian, Sanskrit, Bengallee, and Hindoostanee, but has studied rhetoric in Arabic and in English, and quotes Locke and Bacon on all occasions.

"From the view he has thus taken of the religious manners and customs of so many nations, and from his having observed the number of different modes of addressing and worshipping the Supreme Being, he naturally turned to his own faith with an unprejudiced mind, found it perverted from the religion of the Vedes to a gross idolatry, and was not afraid, though aware of the consequences, to publish to the world in Bengallee, and English, his feelings and opinions on the subject. Of course he was fully prepared to meet the host of interested enemies, who from sordid motives wish to keep the lower classes in a state of the darkest ignorance.

"I have understood that his family have quitted him; that he has been declared to have lost caste, and is for the present, as all religious reformers must be for a time, a mark to be scoffed at. To a man of his sentiments and rank, this loss of caste must be peculiarly painful; but at Calcutta he associates with the English. He is however cut off from all familiar and domestic intercourse; indeed from all communication of any kind with his relations and former friends. His name is Ram Mohun Roy: he is particularly handsome, not of a very dark complexion, of a fine person, and most courtly manners. He professes to have no objection to eat and live as we do, but refrains from it in order not to expose himself to the imputation of having changed his religion for the good things of this world. He will sit at table with us while the meat is on it, which no other Bramin will do. He continues his native dress, but keeps a carriage, being a man of some property. He is very desirous to visit England, and enter one of our universities. I shall be most anxious to see him, and to learn his ideas of the manners, customs, literature, arts, and monuments of our country."

ART. VI. *A New Translation of the Nichomachean Ethics of Aristotle.* 8vo. pp. 272. 8s. Boards. Longman and Co. 1819.

IT is probably a well-known fact to a majority of our readers, that the academical distinctions in the University of Oxford are awarded to those who signalize themselves in either

either of two specified modes of examination; viz. mathematical honours, with certain gradations according to merit; and also classical honours, marked with similar lines of discrimination. The mathematical sciences have usually been supposed to flourish with greater vigour in the soil of the sister University; and whether from such a conviction, or from what other cause we know not, the Oxford candidates for the classical honours have usually out-numbered those who aspire to the mathematical, in a considerable degree. Both distinctions may be, and both not unfrequently are, obtained by the same individual: but the feeling of the junior part of the University evidently preponderates in favour of the "*literæ humaniores.*"

To attain these latter distinctions, it is considered as requisite for the candidate, according to the grade of honour to which he aspires, to offer himself to be examined in one or more of the treatises of Aristotle, at the time when his proficiency in the Greek and Latin historians and poets is ascertained. The treatises of Aristotle most frequently studied for this purpose are the Nichomachean Ethics, the Rhetoric, and the Poetics; the two former by almost every aspirant; the latter, we apprehend, not altogether so frequently, though its brevity might offer some inducement to the less industrious candidate. It seems probable, therefore, that at no one period have these treatises been so perfectly understood in all their bearings, as they are at this day in that University; for, although many junior members may have only a confused or superficial knowlege of them, this cannot be the case with those who undertake the office of examiners or instructors: since they are obliged, by the number of candidates that come before them with the same treatises, to vary their mode of examination in every possible way, lest some habitual method of procuring the analysis of them from the examined should render the study comparatively trifling in the labour bestowed, and the requisite proficiency easy to be obtained by reducing it to little else than a set of conventional answers to a series of conventional questions.

When a certain line of studies is uniformly pursued at a great place of education, it will naturally follow that various persons will attempt to facilitate it by translations of authors, explanatory commentaries, and all other approved means. To such a motive as this we apparently owe the present translation of the Nichomachean Ethics; which is un-pretending in its general appearance, and openly acknowleges, by the method pursued in it, the more especial purposes for which it was designed. With this view of the intention, it is scarcely necessary

necessary to observe that the translation has been made as literal as the circumstances of the two languages would allow; and, although it must be confessed that elegance of English style is materially sacrificed by this endeavour, we cannot often complain of want of perspicuity resulting from it. Nor can we deny that we approach the nearer to the true meaning of an author, when a translation is conducted on these principles, in every detached passage which our occasions require us to examine; although it may be doubted whether the person who rises from a perusal of the whole treatise, without reference to the original, will have obtained as good a general view of it, as he might possibly have derived from a version less servile, and which rendered the subject-matter more familiar to him by a greater approximation to the usual flow and style of his own language.

A literal translator undergoes an ordeal, to which it is difficult to bring the more polished writer of a popular version: his inaccuracies, misconceptions, and ignorance, have no cloke to conceal them; or, at most, he can very rarely indeed venture to wrap himself up in such a disguise, which even the *semidocti* may easily pull aside to expose him. With the writer of a free version the case is altogether different; an advantage of which some of that class seem at all times to have been well aware. Indeed, no person can have been much in the habits of studying classical or philosophical authors in the dead languages, occasionally referring to translations to solve his difficulties, without sometimes finding it more difficult to grapple with his ally than with his enemy; and, as such sins are usually committed by the translator with the most undisturbed tranquillity, the greater provocation still remains to assail him; because it is with difficulty that he can decide, whether his own stupidity be in fault in not comprehending the directions of his guide, or whether that guide be himself altogether ignorant of the way.

The present translation of the Ethics professes to rescue its followers from such dilemmas as these, which, if painful to the grown scholar, are most disheartening to a tiro; and he promises that, where difficulties do occur, he will meet them with open and fair contention. In attempting to ascertain how far this promise has been redeemed, we have compared the translation with the original in a considerable number of passages, and have had no reason to complain that good faith has not been kept with us. The translators (for the advertisement gives us to understand that there are two) are evidently very familiar with their author, and perhaps professionally engaged in explaining him to junior members of

the University. The notes, which are not very numerous, and are usually concise, are almost entirely explanatory; affording frequently enlarged definitions of terms used by the philosopher in his treatise, when, from apparent similarity in any two expressions applied to faculties or operations, a nicer line of distinction is required than can be collected from the text by a moderate proficient in the author's manner. On other occasions, they have been inserted where the translator apparently feels a doubt whether his expression in our own language may not fail to convey the precise idea of the original. Some brief recapitulations of parts of the argument are also at times introduced in the form of commentary, when the thread, from a long intervention of other matter, is in danger of being disregarded. So careful, indeed, does the translator appear to be that he may not mislead where he cannot inform, that in one or two places he specifically states that he has translated a passage literally, without professing to understand the meaning of the author.

Having given this favourable testimony to the present version, especially with reference to its immediate purpose, which we consider rather as that of education than as meaning to naturalize the Stagyrite in English, we may observe that, to some of the translator's remarks, though rare and not material, we have not altogether subscribed. These few discrepancies of opinion have related to some verbal criticisms which struck us as inaccurate. We will merely instance two or three, and about double that number would probably comprize them all.

Εἰ δε ὁυ̃λως ἄϑλιος μὲν ὁυδέποτε γένοιτ' ἀν ὁ εὐδαιμων· ὁ μὴν μακάριός γε, ἂν περιαμικᾶις τύχαις περιπέσῃ· ὁὐδὲ δὴ ποικιλος γε, καὶ εὐμεταβολος· εὔτε γὰρ ἐκ της εὐδαιμονίας κινηϑήσεται ῥαδιως, ὔϑ' ὑπο τῶν τυχόντων ἀποχημάτων, ἀλλ' ὑπο μεγαλων καὶ πολλῶν· ἔκ τε τῶν τοιούτων ὄκ ἀν γένοιτο παλιν εὐδαίμων ἐν ὁλίγῳ χρόνῳ· ἀλλ' εἰπερ, ἐν πολλῳ τινι καὶ τελείῳ, μεγάλων και καλων ἐν αυ̃τῳ γενομενος ἐπήβολός. Lib. i. c. 11.

'But, if so, the happy man can never become miserable; nor yet will he be prosperous, if he should fall into the calamities of Priam; but he will not therefore be variable and easily changed, for he will not be removed from happiness either easily or by common misfortunes, but by great and many; and out of these he cannot become again happy in a short time; but if at all, in some long and perfect time, having *in the interval* become possessed of great and noble goods.' (P. 23.)

Even this passage, short and irrelevant as it is for all other purposes, will sufficiently point out the general method of trans-

translation; with its defects, inherent in servility, and its merits, consisting in fidelity.

On the words ἐν αὐλῷ, translated '*in the interval*,' the author observes in a note, 'or it may mean within himself.' —We feel some difficulty in assenting to this conjecture; independently of the circumstance that Aristotle would have been more likely to have used the reciprocal pronoun in the dative case, had he intended the word to be applied to the person and not the time. We conceive that not only *his* style but that of other Greek writers would have led us to expect the nominative αὐλος, had the application of the word been to the individual.

Οὕτω δὴ καὶ τῷ πατρὸς, καὶ τῶν φίλων φαμὲν ἔχειν λόγον, καὶ οὐκ ὥσπερ τῶν μαθημαϊκῶν. Lib. i. c. 13.

'Thus too we say that a man pays regard to his father and friends, and not as he pays regard to the mathematical sciences.' P. 28.

In the former of these cases, observes the translator, the words λόγον ἔχειν may be taken literally, and a man may be said λόγον ἔχειν τῷ παῖρὸς, to 'employ the reason of his father.' —No explanation of the phrase, parallel to this latter, occurs to our recollection; and the former is the commonest interpretation.

Ἕκαστος δὲ ἑαυτῷ βούλεται τἀγαθά. Γένομενος δε ἄλλος, ἑδεις αἱροιτ' ἂν πάντ' ἔχειν ἐκεινο τὸ γένομενον. Lib. ix. c. 4. Thus rendered in the version of Lambinus: "*Sibi autem quisque bene vult evenire; sed nullus est, qui si alius, quam qui prius erat, effectus fuerit, optet id, in quod commutatus sit, bonis omnibus abundare.*" This is explained by one of the commentators to signify that, if this man were changed into some inferior animal, he would not then wish for all those things which as a man he esteemed desirable, but only for those which were suitable to his new condition. The present translators give us entirely the converse meaning, which they deem most adapted both to the language of Aristotle and to the context. 'No one, were he to become another person, would wish that which he was before, to possess every thing.' P. 224. We confess that we are not satisfied with either of these interpretations, and are rather inclined to think that the commentator, whom we have cited, has given the general sense, though not directly deducible, as the words now stand, from the text. If we merely suppose that some particle, the word ἀλλα for instance, has been lost before the word ἐκεινο, the passage immediately becomes very easy of solution: 'No man in his state of metamorphosis wishes to have all kinds of

excellence, (such as he desired in his state as a rational creature,) ἀλλ' ἐκεινο τὸ γενόμενον, — but that which belongs to this new condition;

"Καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον διωρίσθω."

ART. VII. *Historical Memoirs of My Own Time*, from 1772 to March 1784. By Sir Nathaniel William Wraxall, Bart. Third Edition, revised and corrected. 8vo. 3 Vols. 21. 2s. Boards. Cadell.

"FARCE, Tragedy, and Comedy, united against one poor parson, are fearful odds," said Horne Tooke to Junius; and with such odds, even against the bold heart of a baronet, and a veteran in political and literary warfare, it might not savour much of courage to join an alliance already too powerful in hostility to him. While Count Woronzow's prosecution for a libel hung over Sir N. Wraxall's head, we abstained from noticing this work; fearing that any animadversion calculated to expose its frequent disregard to the character, feelings, and memory of public men, although not bearing immediate reference to the actual case *sub judice*, might nevertheless have an undue tendency to influence the public mind at a very critical juncture. The law has had its course, and Sir Nathaniel has suffered the penalties arising from his offence: but the consequence to us of having postponed the notice of his memoirs is that we now find ourselves anticipated in many of the reflections, which we should have deemed it necessary to make on them. Enough, however, yet remains for animadversion: but it is rather with the view of announcing the author's statement, that 'by very attentively revising and correcting the present edition of his Memoirs, he has endeavoured to avoid the errors of his first,' than of entering into a detailed and minute examination of the book itself, that we now make it the subject of an article.

Prefixed to this edition are 'Three Letters to the Reviewers.'

"Tender-handed touch a nettle,
It will sting you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains."

Sir Nathaniel has had the courage to act on the old poet's advice, but has nevertheless been woefully stung. It must be acknowleged, indeed, that he is singularly unfortunate; for he has not escaped either Scylla or Charybdis, but, while struggling with bruises and lacerations from the rocks on one side,

side, has been engulphed in the boiling vortex on the other. We shall not, however, break through our settled rule of never interfering with brother-critics, and shall endeavour only to fulfil our own duty with regard to the publication before us, sincerely wishing that the discharge of it were in this instance more pleasant than it is likely to turn out. The Baronet attributes the castigation which he has received from all parties, to his not being a party-man: 'I well know that I have neither conciliated the followers of Pitt, of Fox, or of Lord North; of course, in the spirit of party I can hope for no asylum.' Again; speaking of the character which he has drawn of Mr. Fox, he says, 'I have nothing to retract or to alter in that character; it is impartial, just, candid, neither dictated by flattery nor tinctured in any feature by enmity. I respect myself too much to lend my pen to the base degradation of party, or to the vile arts of misrepresentation. The only recommendation of my work is its truth.' We cannot but be surprized to find this self-soothing paragraph in the very identical page in which Mr. Fox is broadly and unjustly charged with having 'taken under his protection, during the French Revolution, insurrection, jacobinism, regicide, and anarchy!' Is this the calm and sober language of an historian?

Sir N. Wraxall has been blamed for the impurity of many of his anecdotes, and he is now to be censured for defending it. 'If it is meant to insinuate,' says he, 'that *I convey improper information to the other sex*, then, the works of Shakspeare, Otway, and Congreve, must be interdicted, and still more the productions of Pope, and of Swift, and of Prior.' Without the aid of immodest words, we find scattered through these pages the most immodest allusions; and it would have given us much greater pleasure to have seen Sir Nathaniel endeavouring to repress his propensity for chamber-maid disclosures and brothel-anecdotes, than trying to protect himself under so poor an excuse for indelicacy as that which we have just transcribed. Can he be unaware that the moral refinement of modern times has rendered necessary an excision of the impurities of Shakspeare, Ben Jonson, and other dramatists of a former age, before their plays are suffered to be exhibited at the theatre? Or does he really think that the indecencies of Swift and Prior, Smollett and Fielding, are to be ranked among the beauties rather than the blemishes of their works; or that they constitute for him a justification of similar outrages on propriety and decorum? We may be told that this is too sweeping and vague a charge, that we ought to be explicit, and indicate the particular anecdotes of which

we complain: but, rather than point to the numerous indelicacies which still taint these pages, we will submit to any imputation of unfairness.

These Memoirs begin at the year 1772, when Sir Nathaniel went to Portugal, and passed a considerable time in the capital of that kingdom, or in its vicinity. Joseph then sat on the throne, the Marquis de Pombal being his minister; and the author's account of the royal family, the amusements, manners, and characters of the court, is sufficiently entertaining. Although Joseph was at this time fifty-eight years old, and his queen, Marianna Victoria, equally advanced, the latter watched every movement of her husband with all the jealous anxiety of a young woman. The maids of honour were apparently selected for their want of personal attractions, in order that his Majesty might not be exposed to any temptation within the walls of his own palace; and

'The Queen displayed similar apprehensions against any rival or intruder in the King's affections, whenever he went out to the chace. Whether the diversion was hunting, or shooting, or falconing, she was constantly at his side. No woman in Europe indeed rode bolder, or with more skill. Her figure almost defied the powers of description, on these occasions. She sat astride, as was the universal custom in Portugal, and wore English leather breeches; frequently black; over which she threw a petticoat which did not always conceal her legs. A jacket of cloth, or of stuff, and a cocked hat, sometimes laced, at other times without ornament, compleated the masculine singularity of her appearance. When, after having let loose the falcon, she followed him with her eye in his flight, she always threw the reins on her horse's neck; allowing him to carry her wherever he pleased, fearless of accidents. She was admitted to be an excellent shot, seldom missing the bird at which she fired, even when flying; but this diversion had nearly produced a most tragical result; as, a few years before I visited Portugal, she very narrowly missed killing the King with a ball, which actually grazed his temple.'

If the natural disposition of Joseph might give occasion to the Queen's jealousy, that feeling was possibly heightened by a consciousness of the inferior order of her own charms.

'Marianna Victoria was said to have been very agreeable in her person, when young; but in 1772 no traces remained of that beauty. Her figure was short and thick, her face red; her nose large, and her manner destitute of softness or elegance. There was, indeed, nothing feminine in her appearance or demeanour. Nevertheless, her eyes, which were dark, lively, and piercing, retained their original lustre. She wore a profusion of rouge; her neck and shoulders, whether at church, at the opera, or at a bull-feast, being always bare; and she seemed to be not only in possession

session of health, but capable of supporting the roughest exercise, or most severe fatigue. Her arms were brown and sun-burnt, from her perpetually following the chace.'

Sir Nathaniel thinks that it is unfortunate for the *fame* of Louis the Fifteenth, that 'he has been principally tried and estimated by that inglorious portion of his life,' the last four years of it; 'which were passed in a manner worthy of Sardanapalus; oblivious of his public duties, insensible to national glory, and lost to every sentiment of private virtue or even decorum; an object of contempt and opprobrium to his own subjects.' It is, however, always thus: we estimate a man's character rather by the latter than the early period of his life. The follies, the errors, the vices even to a certain extent of a young man, and particularly of a young monarch nursed in the lap of luxury, are regarded with a venial eye by the indulgence of the public; for they fondly hope to see them redeemed by some exemplary and lofty virtues, when the effervescence of youth has subsided, and the judgment of maturer years has impressed on his mind the dignity, the high functions, and the responsibility of his situation: but mankind has no indulgence for a hoary satyr; and age, if we may be allowed to quote a splendid passage from the first Lord Chatham, becomes justly contemptible, if the opportunities which it brings have passed away without improvement, and vice prevails when the passions have subsided. Much more is he to be abhorred who, as he has advanced in age, has receded from virtue, and become more wicked with less temptation; who prostitutes himself for that which he cannot enjoy, and spends the remains of his life in the ruin of his country. Such was Louis XV.; whose death, though acknowleged by the author to have been hailed by the French as the æra of their liberation from a yoke equally disgraceful and severe, seems nevertheless to excite his regret:

'We may safely assume,' says he, 'that Louis the Fifteenth, who had refused to join Charles the Third of Spain in 1770, when every circumstance invited him to a rupture with England; and who was known to have taken an unalterable determination of terminating his life in peace; — we may be assured that such a Prince, at sixty-eight or seventy, would not have sent La Fayette and Rochambeau across the Atlantic, there to imbibe the principles of rebellion and republicanism, with which they returned to inoculate France, and to subvert the throne. Louis the Sixteenth, only four years after his accession, in 1778, embraced, though against his own judgment, this pernicious and improvident measure, from which, in an eminent degree, flowed the destruction of his house.'

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The author, however, may console himself in the assurance that, even if France had not been *inoculated* by America, she would certainly have caught the revolutionary fever in the natural way. The reason of his partiality to the earlier character of Louis XV. may not be found, we hope, in the constant hostility which that prince entertained against the liberties of his people; an hostility which he exhibited in his repeated contests with the parliaments of Paris, and of the other departments of the kingdom. Yet the Baronet contrasts, in a tone of obvious complacency, the 'proofs of vigour,' as he calls them, exhibited by Louis XV. in his treatment of the parliaments whom '*he controlled* and banished,' with the tameness and pusillanimity of his 'yielding successor, who suffered himself to be overwhelmed under the progressive effects of popular innovation.'

To attribute the French Revolution to the successful revolt of the British colonies in America, or to any other single cause, we hold to be absurd; and with such different eyes do we view the 'vigorous measures' pursued by Louis XV., that we imagine many of the seeds of that event to have been actually sown by the hand of this profligate, arbitrary, and contemptible monarch. During the greater part of his reign, the most violent contests existed between the civil and ecclesiastical authorities of the state, the monarch almost invariably siding with the latter; and he not only banished the parliament of Paris, but, like Elizabeth of England, imprisoned some of the members most obnoxious to his views: instituting, by letters patent, a Royal Chamber for carrying on the necessary purposes of civil and criminal justice during its dispersion. What was the consequence? Not that the parliament was 'controlled,' although it was banished. An honest bar defeated his views, for the counsellors refused to plead before this new tribunal; and, in order to avoid the revolutionary storm which was then gathering, Louis was compelled to recall his banished parliament, and the members re-entered Paris triumphantly amid the acclamations of the people. It was by the spirit of these parliaments that the expulsion of the Jesuits was effected in his reign; and, in the numerous struggles which took place between these bodies and the king, the former acquired a consciousness of their strength which was treasured up to be employed in the reign of his ill-fated successor, whose very virtues are by this writer made the subjects of reproach. His horror at the thought of seeing his people exposed to the fire of a soldiery, and of shedding the blood of each other, exposes him to the contumely of Sir Nathaniel; who designates under the degrading terms of weak-

weakness, pusillanimity, tameness, &c. that tenderness which Louis XVI. displayed towards the lives and liberties of his subjects.

Although the alliance of France with America is considered as the leading source of all the revolutionary calamities which desolated the former kingdom, it is admitted that a *spirit of disquisition*, discontent, complaint, and reform had pervaded the mass of the French population before the American war, and had infected the army, the navy, and even the church itself.

Many anecdotes of various interest are related concerning the northern courts, and certainly the secret history of that of Russia in particular furnishes an exhaustless source. For our part, we are not very anxious to inquire how far Catherine was implicated in the death of the Princess Tarrakanoff, of the first Grand Duchess of Russia, or even of the first Princess of Wirtemberg; because her character would not be very materially altered in our estimation, whether these suspected murders, superadded to those which she is known to have instigated, be brought home to her or not. The death of the Princess of Wirtemberg, however, becomes an object of interest, inasmuch as it involved the character of the late King her husband, who in the year 1797 married the Princess Royal of England. The following account of this mysterious transaction is given by Sir N. Wraxall, on the authority of 'a gentleman' *whose name is not mentioned*, but who assured him that he had perused all the documents relative to her imprisonment and decease, which had been transmitted to George III. After a full inspection of them, his Majesty became perfectly satisfied that the Prince himself had not the most distant or indirect concern in that transaction; and, indeed, his actual alliance with the Princess Royal must be regarded as a satisfactory proof of his entire exculpation.

' "At the time that the Prince of Wirtemberg entered the Russian service, he carried the Princess his wife with him to Petersburgh, as well as the two sons and daughter which she had brought him. Being in the flower of her youth, endowed with many amiable qualities of mind and deportment, she soon became a favorite of Catherine; in whose society and intimate confidence she occupied a distinguished place. It can hardly however excite astonishment, that such an intercourse should have been calculated to corrupt her morals. The court and palace of the Empress were scenes of dissipation and licentiousness. Yet, when the Prince went to serve against the Turks, he, of necessity, left his wife exposed to all these temptations. In effect, during his absence, she conducted herself so imprudently, that when he returned,

turned, after the conclusion of the campaign, to Petersburgh, he found himself compelled to adopt some strong measures respecting her. Being placed in this painful situation, he wrote to her father, the Duke of Brunswic, informing him of his daughter's misconduct, and consulting him on the mode of action proper to be pursued under those circumstances. It was agreed between them, that, as a preliminary step, she should be removed out of Russia; and the Prince accordingly demanded Catherine's permission to quit her dominions, together with his wife and his family. The Empress allowed him to retire, and to take with him his children; but she peremptorily refused to permit him to carry his consort back to Germany. All remonstrance proving vain, the Princess therefore remained behind, and he quitted Petersburgh, with his sons and daughter, to return to Wirtemberg.

'"About a fortnight after his departure, the Princess, without any reason assigned, was sent, by order of Catherine, to the Castle of Lhode, about two hundred miles from Petersburgh; but, in what part or province of that vast empire, I am unable to assert. There, it seems, under close confinement, she remained about eighteen months: but, all her German attendants, male and female, were withdrawn from her. At the end of that time, the Prince received letters from the Empress, informing him that his wife was dead of a hemorrhage. Similar information was conveyed by Catherine to the Duke of Brunswic, the unfortunate Princess's father. No particulars were stated; nor, as far as appears, were any other circumstances ever known respecting her. Thus situated, the Duke of Brunswic, conscious that he could neither bring his daughter to life, nor call the Empress to account, acquiesced patiently in the calamity: but, during some years, he did not communicate to the Duchess his wife the intelligence of her daughter's death. She therefore remaining in ignorance of the catastrophe, continued to believe that the Princess was still confined at Lhode, or existing somewhere in the deserts of Russia. The Duchess used even to speak of her, as being alive in Siberia; and this fact will account for the universality of the report." —

'It is natural to ask, why did Catherine cause the Princess to be imprisoned? Her gallantries, however culpable or notorious they might be, yet constituted no crime against the Empress of Russia; who exhibited in her own conduct an example of emancipation from all restraint and decorum on the article of female irregularities of deportment. It was the Prince her husband, whom she had dishonoured and incensed. What proof is adduced, except assertion, that he did not know of the intentions of Catherine to confine and banish her? In the case of the two Emperors, Peter the Third, and Ivan, as well as in the instance of the pretended Princess Tarrakanoff, the motives which might impel her to deprive them of life are obvious. But, none such appear in the instance before us. There are, moreover, other particulars which may lead us to hesitate in forming a decisive opinion on the subject. The death of the Princess of Wirtemberg

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at Lhode was announced and stated in all the German almanacks, printed by authority, to have taken place on "the 27th September, 1788." Her husband remained a widower near eight years after that event, before he aspired to the hand of the Princess Royal of Great Britain. During so long a period of time he seems to have adopted no measures for repelling the calumnious reports circulated all over Europe; reports which, however false, (and such I esteem them to have been,) yet had made the most unfavourable impression, even in England. George the Third became indeed perfectly convinced of his innocence, before he consented to the union of the Prince with his eldest daughter. But, though the King yielded to the undeniable proofs brought upon this point, yet, from paternal fondness or solicitude, he did it with reluctance. So far, indeed, was he from pushing forward the alliance, that I know from good authority, he offered the Princess, after all the preliminaries were adjusted, and the marriage was fixed, to break it off, if she chose to decline it; taking on himself personally the whole responsibility of its failure. Over the precise nature of the first Princess of Wirtemberg's illness and death, a deep or impenetrable veil is drawn. We must leave it to time to unfold, if it does not rather remain, as is more probable, for ever problematical.'

Sir Nathaniel says that one of the most interesting portions of his life was the summer of 1779, which he passed at Naples: but we regret to find that it gave him the opportunity of picking up a number of anecdotes peculiarly distinguished by indelicacy, insignificance, or romance. The kindly feeling with which our English envoy, Sir William Hamilton, had inspired his Sicilian Majesty, is strikingly illustrated by a circumstance which took place when Sir Nathaniel was at Naples, and it has the advantage of being related on the authority of Sir William himself. The King of Spain had written confidentially to his son Ferdinand, that he should probably be soon induced to take part with Louis XVI. in a war against Great Britain. The King of Naples, though enjoined by his father to secrecy, communicated the letter to Sir William; accompanying the disclosure with an expression of regret at the circumstance, and of his own determination not to enter into any hostile combination against England, though he himself was a prince of the house of Bourbon, and included by name in "the Family-Compact." Sir William, of course, transmitted the communication, and the pacific assurance with which it was accompanied, to his own court.

At Florence, in the year 1779, Sir Nathaniel contrived by a *ruse de guerre* to catch a glimpse of the Chevalier de St. George, who was at that time exhibiting in his own person a most humiliating spectacle. Alike enervated in mind and body,

body, he was conducted almost every evening to the theatre by his domestics, who laid him on a kind of sofa in the back part of his box; while his consort, the Countess of Albany, was attended by her *cavaliero servante*, the Count Alfieri. — The Chevalier is represented as having at this time become irritable and morose in his family, intractable, and degraded by a propensity for wine, which he indulged to such excess as frequently to expose himself in public. We have brought his name forwards for the sake of introducing a curious anecdote concerning him.

'I know from high authority, that as late as the year 1770, the Duke de Choiseul, then first minister of France, not deterred by the ill success of the attempts made in 1715, and 1745, meditated to undertake a third effort for restoring the house of Stuart. His enterprizing spirit led him to profit of the dispute which arose between the English and Spanish crowns, respecting the possession of Falkland Islands, in order to accomplish the object. As the first step necessary towards it, he dispatched a private emissary to Rome, who signified to Charles Edward the Duke's desire of seeing him immediately at Paris. He complied, and arrived in that city with the utmost privacy. Having announced it to Choiseul, the minister fixed the same night, at twelve o'clock, when he and the Marshal de Broglio would be ready to receive the Pretender, and to lay before him their plan for an invasion of England. The Hotel de Choiseul was named for the interview, to which place he was enjoined to repair in a hackney coach, disguised, and without any attendant. At the appointed time, the Duke and the Marshal, furnished with the requisite papers and instructions drawn up for his conduct on the expedition, were ready: but, after waiting a full hour, expecting his appearance every instant, when the clock struck one, they concluded that some unforeseen accident must have intervened to prevent his arrival. Under this impression they were preparing to separate, when the noise of wheels was heard in the court-yard; and a few moments afterwards, the Pretender entered the room, in a state of such intoxication, as to be utterly incapable even of ordinary conversation. Disgusted, as well as indignant, at this disgraceful conduct, and well convinced that no expedition undertaken for the restoration of a man so lost to every sense of decency or self-interest, could be crowned with success, Choiseul, without hesitation, sent him, next morning, a peremptory order to quit the French dominions. The Pretender returned to Italy; and the nobleman who related to me these particulars, being in company with the late Duke of Glocester, in 1770, while walking together in the streets of Genoa, met the Chevalier de St. George, then on his way back from France to Rome. The Duke de Choiseul was soon afterwards dismissed by Louis the Fifteenth, and new principles of policy were adopted in the cabinet of Versailles. The contest respecting the Falkland Islands being accommodated, peace continued to subsist between the courts of France and England:

England: while Charles Edward, driven by the mortifications which he experienced at Rome to abandon that city, sought refuge at Florence; where he finished, in January, 1788, his inglorious career, as James the Second had done in 1701, at the palace of St. Germain, in the vicinity of Paris.'

For obvious reasons, we wish to abstain from touching on those points of narrative for which Sir N. Wraxall has already been blamed by our brother-journalists; and, as he has stated in his preface that he endeavoured to correct the errors of the first edition by a careful revision of his work for the present, we hoped to have found no necessity for renewing old griefs: but really the Baronet's chief care seems to have been to keep clear of the Court of King's Bench. Where a political character obnoxious to him can be attacked with impunity, he perseveres in the task. The generous disposition and placability of Mr. Fox, his powerful eloquence, gigantic talents, and various acquirements, are qualities kindly conceded: but to depict him in his private and political character, Sir Nathaniel can find no colours sufficiently dark for the pencil. He is the favourite object of detraction and misrepresentation. A comparison is attempted to be drawn between the eloquence of Mr. Fox and Mr. Pitt, when they were politically united:

'1781. December.—Though Fox and Pitt seemed at this time to act in perfect political union, yet no man who attentively considered the different spirit which animated their speeches, whenever the sovereign became indirectly the subject of their animadversion, could fail to remark their widely dissimilar line of conduct. Fox, whether he was impelled by his consciousness that the King's moral repugnance to many parts of his private character, and to the irregularities of his life, imposed insurmountable obstacles to his ever attaining the royal favour; or whether, having already offended in his political capacity, beyond the hope of pardon, he relied solely on his own talents, aided by party, to force his way into the cabinet, and to maintain himself in that situation;—which ever of these motives principally actuated him, it is indisputable that in all his allusions to the King, although he might affect to shelter himself under the forms of parliamentary language, yet Fox always chose to consider him as animated by passions and sentiments unbecoming his station, as well as incompatible with the benignity which constitutes the most enviable attribute of royalty. Fox designated or characterized him, in fact, as under the dominion of resentment; unfeeling, implacable, and only satiated by the continuance of war against his former subjects. In a word, like James the Second, rather than William the Third, more as a tyrant and an oppressor, than as the head of a free country, the guardian of a limited constitution.

'On the first day of the session, when an address to the crown was proposed by the Honorable Mr. Charles George Perceval,

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now Lord Arden; "Those," said Fox, "who are ignorant of the character of the Prince whose speech we have just heard, might be induced to consider him as an unfeeling despot, exulting in the horrid sacrifice of the liberty and the lives of his people. The speech itself, divested of the disguise of royal forms, can only mean, 'Our losses in America have been most calamitous. The blood of my subjects has flowed in copious streams, throughout every part of that continent. The treasures of Great Britain have been wantonly lavished; while the load of taxes imposed on an overburthened country is become intolerable. Yet will I continue to tax you to the last shilling. When, by Lord Cornwallis's surrender, all hopes of victory are for ever extinct, and a further continuance of hostilities can only accelerate the ruin of the British empire, I prohibit you from thinking of peace. My rage for conquest is unquenched, and my revenge unsated: nor can any thing except the total subjugation of my revolted American subjects allay my animosity.'" When we consider the severity and acrimony of these personal imputations, we cannot wonder that they excited corresponding sensations of resentment in the royal bosom. What accusations more wounding could we frame, what motives of action more atrocious could we suppose, and what language more abhorrent to our feelings, could we have attributed to that monster, whose crimes so long desolated France and Europe, than are here supposed to animate George the Third!'

In the next page, the author says, Mr. Pitt, on the contrary, with whatever indignation animated against the measures or the ministers, always *personally spared the sovereign*, and 'with consummate ability' separated the King from his weak or evil counsellors; thus implying or insinuating that Mr. Fox did not personally spare his sovereign. The 'consummate ability' of separating the King from his counsellors is so commonly displayed by all opposition-speakers on similar occasions, that it is rather extraordinary to see the author insinuating, by the contrasted portraits here drawn, that Mr. Fox in the speech in question did personally attack the sovereign whose character was, in mercy, spared by Mr. Pitt. Sir Nathaniel is at liberty to enjoy and to promulgate his own opinion of Mr. Fox, but let him not attempt to support it by culling partial extracts from his speeches, unaccompanied by the context. This splendid specimen of oratory will be found in the first volume of Lord Erskine's edition of Mr. Fox's speeches, p. 421.; and, to shew the misrepresentation which the memorialist has given of this speech, we shall copy one or two sentences from its exordium.

"There never was any moment when it was so necessary for him to take notice that the speech from the throne was *not to be considered as the speech of the King but of his ministers.* He must pause on the audacity *of them*, for he could give it no gentler term,

terra, in putting such language into the mouth of the sovereign. If men were unacquainted with the nature of our constitution, and knew not that the speech was contrived by a cabinet-council, what would they pronounce the present speech from the throne to be! What, but that it was the speech of some arbitrary, despotic, hard-hearted, and unfeeling monarch, who having involved the slaves, his subjects, in a ruinous and unnatural war, to glut his enmity, or to satiate his revenge, was determined to persevere in spite of calamity and even of fate." — "It spoke exactly this language, 'Much has been lost, much blood, much treasure squandered, the burdens of my people are intolerable, but my passions are yet ungratified, my object of subjugation and of revenge yet unfulfilled, and therefore I am determined to persevere.' This was the language, and *for this language ministers were answerable;* men who had brought us," &c. &c.

By garbling this paragraph, and leaving out the hypothetical part, Sir Nathaniel has certainly exhibited *some* if not '*consummate* ability' in the art of misrepresentation.

Another instance occurs a few pages farther on. Mr. Fox, in his reply to Mr. Welbore Ellis, who, just at the close of the American war, had accepted the office of Secretary of State when vacated by Lord Sackville, observed that he "had at length ascertained who was that evil spirit which produced all our calamities: it was a person higher than the noble lord in the blue ribbon, who was only his puppet, and acted as he was told. The right honourable gentleman (Mr. Ellis) had spoken out, and he would take the word of *a principal:* the other persons on the same bench, though ostensible ministers, were only a secondary kind of beings compared to him. That infernal spirit that really ruled and had so nearly ruined the country, which was much greater though not so visible as ministers, had spoken through the right honourable gentleman's mouth," &c. &c. Sir Nathaniel fills up all these inuendoes, and asserts that Mr. Fox was obviously shadowing out the person of his sovereign: — but let Mr. Fox be his own interpreter. The address was carried, and, when the Speaker brought down to the House his Majesty's reply, Mr. Fox said; "His Majesty, he sincerely believed, wished to conclude peace with America, but his ministers undoubtedly meant no such thing, for their language was different." — "He was careful to distinguish between the obligation that was due to his Majesty *personally* for the grace of his answer, (*and he sincerely believed that his Majesty was, in his royal mind, most graciously disposed to restore the blessings of peace to his unhappy people,*) and those ministers who wished to make the crown follow a plan of conduct directly opposite to the advice of his faithful Commons." Mr. Fox then alluded to the disclosure made by the new

Secretary, Mr. Ellis, in the former debate, which indicated the existence of the *secret influence* that was the infernal spirit which he had so indignantly reprobated. — If another commentary be wanted to explain Mr. Fox's expression, and to shew that it was the secret influence which he denominated "the infernal spirit" that had ruined the country, and not the sovereign himself, as Sir Nathaniel asserts, it may be found in other speeches of the time. On the very night of Lord North's resignation, Mr. Powis said; "If, by Monday next, every atom of the present administration, *those ministers who are behind the curtain* as well as the ostensible men, the invisible as well as the visible agents who have so long governed and precipitated to the verge of destruction this country, are not swept away, then I shall," &c. On Mr. Burke's celebrated bill for retrenchment, both he and Mr. Powis, who seconded the motion, deprecrated the existence of a *secret influence*, as the infernal spirit which had so long alienated the people from their sovereign; and Mr. Burke congratulated the House and the country, "that the auspicious moment had at length arrived, when his Majesty, *liberated from the secret and pernicious counsel which interposed between him and his subjects*, now addressed them in the pure and rich benevolence of his own heart."

Sir N. Wraxall has, we think, correctly enumerated many of the most efficient causes of the unpopularity of the late reign, during the first five-and-twenty years. The confined plan of the King's education, and the almost cloistered seclusion from that intercourse with his future subjects which, by calling his talents into action and displaying his virtues, would have endeared him to their affections, not only threw a cold and gloomy reserve over his carriage and deportment, but gave an entire ascendancy to the few individuals who formed the narrow circle within which he moved; and from which a long time passed before, and even then with reluctance, he was ever emancipated. The selection of Lord Bute as his principal adviser and minister, to the exclusion of Mr. Pitt, was likewise as singularly hostile to his popularity as it was injurious to the national interest. Perhaps no minister or favourite of the Crown ever exercised his authority with more pride, insolence, and insincerity than Lord Bute; nor was he by any means exempt from the suspicion of having made his situation subservient to the purposes of private emolument. Sir N. Wraxall has been "called to order" for his opinion that this minister received money from the French court for aiding to effect the peace of 1763. Yet we think that he is justified in this opinion; and, since he has not stated his case so strongly as he might have

done, we shall subjoin the ground on which our own judgment has been formed. To say nothing of the enormous wealth which Lord Bute displayed, or of the general but vague insinuations which were urged against him during his administration *, it was concerning this peace that Lord Chatham asserted in the House of Lords, seven years afterward, that "the court of Turin *sold* England to France." The papers presented at the bar of the House of Commons by Dr. Musgrave, being the information laid before Lord Halifax for the purpose of instituting an inquiry, together with the Doctor's subsequent examination, although voted "frivolous," are likewise well known to have left an indelible impression on the public mind. Lord Bute's ministry terminated with the peace of 1763: a negotiation having been opened in the year before with the court of Turin, soliciting its interest with the house of Bourbon to induce it to repose the utmost confidence in the pacific disposition of the British cabinet; and at the same time requesting his Sardinian Majesty to become the mediator and umpire in all points of dispute between the parties. The ministers of the court of Turin received favours, that is to say, were bribed, on both sides, for their good services; and the British court gratified the Sardinian ambassador, the Count de Viry, with an annual pension of a thousand pounds on Ireland for thirty-one years, under the fictitious name of George Charles, Esq.; a fact which was first disclosed in the Irish House by Mr. Sexton Pery in 1763. To negotiate this peace, the Duke of Bedford set out for Paris on the 5th of September, 1762, with full powers: but, a few hours after his arrival at Calais, he received dispatches by a messenger limiting those powers. On the 29th, news arrived in England of the capture of the Havannah; the negotiation was now nearly concluded, and the preliminaries would have been signed in a few days: but such extraordinary anxiety did Lord Bute evince lest any thing should embarrass or postpone the negotiation, that he had the indiscretion to propose that the peace should be concluded on the same terms which had been settled before the news of this event arrived, without any other mention of the Havannah than as one of the places to be restored! Mr. Grenville insisted on demanding, as an equivalent, either the entire property of Jutacan and Florida, or the islands of St. Lucia and Porto Rico: but Lord Bute still adhered to his first proposition; and Mr. Grenville, ashamed of the trans-

* Particularly by a political writer who signed himself *Anti-Sejanus*, and was supposed to be Mr. Scott of Trinity College, Cambridge, writing under the patronage of Lord Sandwich.

action, immediately resigned his place as Secretary of State. Lord Egremont strongly remonstrated for an equivalent, and the minister was at length compelled to send instructions to the British ambassador to demand Florida: the Duke of Bedford, who knew of the division in the cabinet, and was entirely of Mr. Grenville's opinion, added Porto Rico to his demand; while Lord Bute and the Sardinian minister in London settled it for Florida *only*. The cession of Florida was made without the least hesitation by the French court: but some objection being urged against that of Porto Rico, it was agreed to send a messenger to Madrid, and fourteen days were allowed for his return. *Before these fourteen days had expired*, however, the Duke of Bedford received positive instructions to sign the preliminaries; and, *two days after they were signed*, the messenger returned. It might well be suspected, then, that Spain *purchased* the retention of this island; and it was believed that the sudden resignation of Lord Bute in April, 1763, was occasioned by the junction of Mr. Grenville and the Duke of Bedford, and by the menaces which they held out against him respecting this negotiation. It was, moreover, thought that he compounded for his impunity by an abandonment of office to the Duke and his friends. *

We may feel some curiosity to know how such a peace as that of Fontainebleau could ever obtain the sanction and fiat of parliament: it is a natural curiosity; and the gratification of it discloses a secret worth knowing.

'John Ross Mackay, who had been private secretary to the Earl of Bute, and afterwards, during seventeen years, was treasurer of the Ordnance, a man with whom I was personally acquainted, frequently avowed the fact. He lived to a very advanced age, sat in several parliaments, and only died, I believe, in 1796. A gentleman of high professional rank, and of unimpeached veracity, who is still alive, told me, that dining at the late Earl of Besborough's, in Cavendish Square, in the year 1790, where only four persons were present, including himself; Ross Mackay, who was one of the number, gave them the most ample information upon this subject. Lord Besborough having called, after dinner, for a bottle of excellent Champagne, a wine to which Mackay was partial, and the conversation accidentally turning on the means of governing the House of Commons, Mackay said, that "money formed, after all, the only effectual and certain method." "The peace of 1763," continued he, "was carried through and approved by a pecuniary distribution. Nothing else could have surmounted the difficulty. I was, myself, the channel through which the money passed. With my own hand I secured above one hundred and twenty votes on that most important question to ministers.

* See Almon's Life of Lord Chatham, vol. ii.

Eighty

Eighty thousand pounds were set apart for the purpose. Forty members of the House of Commons received from me a thousand pounds each. To eighty others, I paid five hundred pounds apiece." Mackay afterwards confirmed more than once this fact, to the gentleman above mentioned, who related it to me. He added that Lord Besborough appeared, himself, so sensible of the imprudence, as well as impropriety of the avowal made by Mackay, at his table, that his Lordship sent to him, and to the fourth person who had been present on the occasion, (the late Reverend Mr. Dutens,) next morning, to entreat of them, on no account to divulge it during Mackay's life. What attestation so strong of the truth of this annecdote can be produced, as the testimony of the late Bishop of Llandaff! He expressly informs us, in the "Anecdotes" of his life, just published, that the Earl of Shelburne, then first minister, assured him on the 17th of February, 1783, that "he," Lord Shelburne, "well knew, above sixty thousand pounds had been expended, (among the members of the House of Commons,) in procuring an approbation of the peace of 1763.'

Certain anecdotes are on record, which must have destroyed all confidence in the political declarations of Lord Bute. In the year 1761, Mr. Pitt, who was at that time in administration with him, discovered that a treaty had been commenced between the courts of France and Spain, which was completed in what is commonly called "the Family-Compact." Mr. Pitt had obtained a copy of this treaty of alliance, and communicated to the cabinet his intention of recalling Lord Bristol, the British ambassador at Madrid, and of attacking Spain; grounding his resolution, not on what that court had said or might say, but on what it had actually done. Lord Bute opposed this measure, and the majority of the cabinet agreed with him: but Mr. Pitt and Lord Temple transmitted a written statement of the affair to his Majesty; he rejected their written advice; and they accordingly resigned. On the 6th of November following, Lord Temple stated in the House of Lords that "the advice which they had given to his Majesty was not founded upon suspicion only, but upon positive and authentic information of a treaty of alliance being signed between France and Spain:" — when Lord Bute rose, and pronounced these remarkable words: "My Lords, I affirm, *upon my honour*, that there was no intelligence of such a fact, so constituted, at such a time." This brought up Lord Temple again, who affirmed also, *upon his honour*, that there *was* intelligence of the highest moment; that he was not at liberty to publish that intelligence in the House, but would refresh his Lordship's memory in private;" — at the same time beckoning Lord Bute out of the House, when, *on his*

memory being refreshed, he found himself under the necessity of acknowleging that he recollected the circumstance. Another instance occurred, on the proposed extension of the Excise Laws to cyder and perry in 1763. The city of London having resolved to petition the King against the bill, Lord Bute sent his confidential secretary, Mr. Jenkinson, to Sir James Hodges, who was town-clerk, desiring to see him the next morning on very particular business. The Minister requested Sir James in the most pressing manner to acquaint the gentlemen of the city-committee, that, if they would not persist in presenting this intended petition to the King, he would engage to obtain a repeal of the act in the next session. The committee treated his assurance with contempt, and presented their petition. Lord Temple likewise presented from them another petition to the House of Lords, and very naturally, in the course of his speech, adverted to the circumstance of Lord Bute's tampering with the city-committee: when Lord Bute rose, and with equal effrontery and coarseness assured the House "*that the whole was a factious lie.*" The Corporation of London immediately assembled to inquire into the conduct of the town-clerk, who narrated every circumstance of the transaction, and concluded by a voluntary offer to verify his narrative on oath; leaving the lie to rest where it might.

Having related these anecdotes in confirmation of Sir N. Wraxall's character of Lord Bute, it is with pleasure we are enabled to add that, whatever might be the political delinquencies of that nobleman, he employed the long period of his retirement in the exercise of private virtues, and in literary and scientific pursuits. Monsieur Dutens, in his memoirs, says of him "that he was generous without ostentation, and gave away large sums privately. He employed me to assist industrious artists who might be saved from ruin by a little sum given in the moment of want; and I have been many times employed by him to visit the prisons in order to release insolvent debtors, who never knew their benefactor. I had the assistance of the chaplain to distribute properly the money with which I was charged. Lord Bute required my secrecy, and I never spoke of it till after his death." It is truly gratifying to see recorded, from such authority, these unostentatious and unequivocal traits of humanity and benevolence.

The obstinate and disgraceful persecution of Wilkes, — of whom Junius contemptuously but justly said, "the gentle breath of peace would leave him on the surface, neglected and unremoved, — it is only the tempest that lifts him from his place," — and the arbitrary and unconstitutional exercise of

of general warrants, — added to the discontent which Lord Bute's measures had produced throughout the nation. The fate of Corsica, abandoned to the grasp of France; the non-payment of the Manilla ransom; the insult offered to the British flag by the Spaniards in consequence of our taking possession of the Falkland islands; and, lastly, the perseverance in hostilities against the American colonies, long after all rational hope of conquest had become extinct; these events tended not to lessen the unpopularity of the King, "nor could his virtues e'en prevail" against the general sentiment.

Sir Nathaniel is perpetually aiming his lance at Mr. Fox: whose coalition with Lord North is, of course, a glorious subject for invective against his Lordship also.

'Lord North's junction with the party which had so long opposed him, has always appeared to me to admit of much more palliation in every point of view, than the conduct of Fox and his adherents. The former nobleman, by no means in very affluent circumstances, encumbered with a numerous family, saw himself proscribed and excluded from the cabinet, for having unsuccessfully maintained the prerogative of the crown, and the supremacy of parliament, against the American insurgents. In this situation, unprotected by the sovereign, who was unable to extend any assistance to him, and unpopular with the nation, because he had been unsuccessful, Fox opened his arms, and offered him an alliance. Was he bound to reject it, and thus pass a sentence of political exclusion on himself? But, even if he had so done, worse evils presented themselves in prospect. A union between Fox and Pitt, if it had taken place, would have eventually produced, in all probability, his own impeachment, and that of other members of his cabinet. Nor could he have found any effectual security from such a prosecution, either in the royal authority, in the adherence of the House of Commons, or in the affection of the country. He might have been made the victim and the sacrifice, for the loss of empire; for the disgraces, defeats, capitulations, and ruinous expenditure, of an unfortunate war. Fox and Burke had a hundred times menaced him with the block. Pitt, who, it was evident, entertained similar opinions respecting his administration, did not at all conceal them.'

We had hoped to find this disgraceful passage expunged. Lord North, one of the most disinterested of men, was the last to have been influenced by the mercenary and cowardly motives here assigned to him; and the fact itself of his not being in affluent circumstances is a proof of it. As to his personal apprehension of impeachment, Sir N. Wraxall has wiped off the poison from his own arrow, by an extract from one of Lord North's speeches *when he was out of office.* Had such a defiance been uttered when he was prime

minister, we should have considered it as a mere bravado: but it was part of a reply to Mr. Pitt, then in administration with Lord Shelburne, (who had not yet resigned,) and Sir Nathaniel has obligingly furnished us with the following passage to stultify his own charge:

'"The last speaker," observed he, "whose amazing eloquence has so deeply impressed and affected every person in this audience, does me the honour to select me as the object of his thunder. And it constitutes no slender presumption of my innocence, that I have heard him thunder without experiencing any dismay. I have even listened to his thunder with equal astonishment and delight. But, I call on him, and on every individual who hears me, to attest my declaration, that I have never abandoned in a single instance, my character, my connexions, or my political principles. I have been, and I am ready to meet, without subterfuge or evasion, the most scrupulous enquiry into every action of my life. I am ready, even at this instant, to stand forth, and to bid defiance to every species of investigation. Conscious of my rectitude of intention, I labour under no apprehension, either of incurring censure, or of deserving punishment." Then alluding to his junction with Fox, after having spoken of his abilities, in terms of the warmest panegyric, Lord North added, "It is true that during my administration, when I was vilified and abused, as every unfortunate minister must be, he often ran me hard, and made me the object of his severe animadversion. But, however deficient in capacity may have been my official conduct, I trust it will be admitted that I never wanted zeal to promote the true interests of my country, according to my conception of them. And notwithstanding the asperity with which he frequently treated me, as well as my measures, I do not recollect his ever charging me with the direct want of integrity. I know his temper to be warm; but, he is of a generous nature, open, sincere, and manly. While I admire the vast extent of his mind, I can rely with security on the goodness of his heart. And our principles, which were adverse, being now congenial, we shall unite all our energies in the cause of Great Britain."'

However unpopular was this coalition, it has by many been deemed not only defensible, but necessary for the country at the time. The most objectionable part of Mr. Fox's conduct, and which brought on the coalition itself so much obloquy, was the personal asperity of language which had been used, and the previous exasperation which had existed, between the parties. It is an admirable maxim to behave towards an enemy as if he might one day become your friend. Although in the vehemence of debate, and when the existence of his country was at stake, Mr. Fox did not measure his parliamentary language by this maxim, he was always placable in his enmities, and gave the stamp of immortality only to his friendships.

friendships. The American war formed the great cause of animosity between these statesmen, who possessed in common many of the finest and most engaging qualities of human nature. The war having ceased, they buried their antient hostilities, and raised this coalition as a monument over the grave which inclosed them. To discuss the question in all its bearings would occupy more space and time than we can afford.

Resolved at all events to find fault with every action of Mr. Fox's political life, Sir Nathaniel entangles himself in inconsistencies: he quarrels with Mr. Fox's restless ambition and desire of power, as exemplified in forcing himself into office, and entering the cabinet by storm; and almost in the same breath, he censures him for suffering rivality, party-feelings, and personal aversions to goad him to retire from the sweets of office, and from the gratification of that love of power and ambition which is charged against him; yielding up the cabinet which he had stormed without even the decent formality of a siege! Again, he quarrels with him for his ardour in supporting the popular privileges while in opposition, and seems to feel some surprize and displeasure that he never apostatized when he came into power. Still this is not all: Sir Nathaniel will occasionally assign motives for the conduct of political men, and fancies that he can fathom the deep capacious minds of Mr. Fox and Mr. Pitt! He thinks that Mr. Pitt 'received from nature' a greater mixture of republican spirit than Mr. Fox, but that royal favour and employments softened its asperity; and he is likewise of opinion that the latter, if he had been confirmed in office, and acceptable to the sovereign, would have steadily repressed 'all democratic innovations:' a phrase studiously vague, though not unmeaning, for the insinuation is palpable. Mr. Fox never encouraged, when out of office, any 'democratic innovations' unknown to the constitution, or which had a tendency to destroy the antient and salutary equilibrium of its powers; nor did he, when in office, endeavour to repress any 'democratic innovation' which had a tendency to adjust and restore its interrupted balance. When in the zenith of his power, Mr. Fox supported the motion of Mr. Pitt, *when out of office and in opposition*, for a reform in parliament.

These Memoirs are carried down to the spring of 1783, when the King had 'escaped from the captivity of his ministerial jailors,' to use the expression of this writer;—when Mr. Pitt had triumphed over the Coalition, had seen Mr. Fox's India-bill thrown out, and had introduced his own. Here

Sir

Sir N. he reposes under the shade of the victor's laurel, — "*post tot naufragia, tutus.*"

The Coalition gave a legitimate accession of strength to the representatives of the people, and therefore, perhaps, may be termed by Sir Nathaniel 'a democratic innovation.' The King dismissed his obnoxious ministers, and replaced them with others more plastic to his wishes: but he rejected them while they enjoyed the confidence of the House of Commons, as he retained their successors who did not possess it; for the strength of the Coalition remained unabated, and shewed itself in constant and very formidable majorities, long after its members left his Majesty's service.

We shall excite the astonishment, perhaps, if not the wrath of the worthy Baronet, in adding that, if any single act in Mr. Fox's political life intitled him above all others to the pre-eminent gratitude of his countrymen, it was his *India-bill:* — that bill which, to the disgrace of one part of the British legislature, was thrown out in the House of Lords by one of the most barefaced instances of political tergiversation and profligacy on record. It is well known that, pending the discussion on the bill, his Majesty ordered Lord Temple to attend him in his closet; that he expressed to him his disapprobation of the India-bill, and authorized him to declare the same to such persons as he might chuse; and that a written note was put into his Lordship's hand, in which his Majesty declared, "That he should deem those who should vote for it not only not his friends but his enemies; and that if he (Lord Temple) could put this in stronger words, he had full authority to do so." In consequence of this direct interference of the Crown with the proceedings of parliament, subversive of its privileges, and hostile to the principles of the constitution, the bill was rejected by the Lords, (Dec. 17. 1783,) on a division of 95 to 76. Such was the extent of the influence exerted, that several peers, those particularly in office about the King's person — the bed-chamber janissaries, as Mr. George Grenville called them, on experiencing a similar treachery, — who had not only given the Minister their promises of support, but had absolutely intrusted their proxies to him in the morning, withdrew them on the same day, a few hours before the House met! The object of the bill itself was to dissolve the Company at the expiration of its charter; vesting the patronage of India in commissioners, to be elected by the House of Commons for a term of four years. Mr. Pitt's bill left the charter untouched, and the commercial concerns of this mighty corporation of merchants under the sole management of the proprietors themselves, and the Directors of their choice.

choice. Mr. Fox would have done that, five-and-thirty years ago, which it has since been found necessary to do partially; he would have thrown open the trade, to the incalculable advantage of the mercantile interest of this country; and he would have conferred the patronage on the representatives of the people. Mr. Pitt shut out the mercantile interest from the advantages of an open trade, and, through the Board of Controul, conferred the patronage on the Crown.

It is requisite for us, however, to close this article. They who seek a gossiping book of anecdotes will find abundant gratification in the pages before us: but they who expect to find a calm philosophical review of the transactions recorded, or a dispassionate and impartial appreciation of the political characters introduced, will be disappointed.

ART. VIII. *A Queen's Appeal.* 8vo. pp. 83. 5s. sewed. Stodart. 1820.

"Be thy intents wicked or charitable,
Thou com'st in such a questionable shape
That I will speak to thee."

ALTHOUGH the "intents" of this pamphlet certainly are not "wicked," its "shape" was so "questionable" that we had designed *not* to "speak to it," while we supposed it to be a mere ephemeral catchpenny, neither calculated by its own merits to require our notice, nor adapted to inform us on a subject on which, indeed, in any case it could not become us to *speak out*, especially at the present juncture. A moment's inspection, however, convinced us that this poem was not the production of a common pen, though it could not be supposed to proceed from the source which its title indicates, and published before the return to England of its illustrious object. We have heard it positively asserted that to a celebrated, and now titled, northern poet we are indebted for this composition; and that it was even written under the sanction of another illustrious personage, the last in the kingdom, perhaps, whom the public would suppose to have been in the *privy council* of the author. True it is that considerable management has been exerted, by which, *in parts*, such a circumstance does not appear an improbable conjecture: but *in others*, we think, such an hypothesis still wears that semblance. We have not the opportunity of actually deciding the matter, but shall leave it to the determination of time; while we enable the reader to form some judgment respecting it by the quotation of a few passages.

The

The poem, which supposes the distinguished female in question to speak, traces her fortunes and thoughts from the time at which she was destined to be the bride of the heir-apparent to the throne of England, through the unpropitious circumstances which attended that union; it then becomes a record of her travels on the Continent, introduces the deplorable loss of her daughter, and concludes with alluding to her return to this country.

In speaking of the proposed marriage, the bridegroom is thus laudatorily described:

'Well I remember, to my father's court
As Europe's worth, and rank, and talents came,
Whoe'er of kings and princes made report,
Would England's Prince the pride of all proclaim.
How dear to me then seemed a cousin's name,
Or aught that spoke me of a kindred race,
As I have mark'd the stranger pause to frame
His speech with words, that worthily might trace
That high and generous mind, clear wit, and manly grace!'—

'But my young heart—I will not blush to own
The thoughts that shame not me, if now confest—
Dwelt most with him that might adorn a throne,
Him that imagination long had drest
With all that may embellish nature best:
Lavish'd on whom alone I looked to find,
All that hath given immortal praise to rest
On those, the brightest names of human kind,
For whom her greenest palms the historic muse hath twin'd.'—

'Need I relate how soon was overcast
The sun, whose beam to every joy of mine
Its life and very essence gave?—how pass'd
Those rainbow hues, that make our day so fine,
When youth's fond eyes run o'er the sapphirine,
Peopling with painted clouds Heaven's lofty cope?
How I was forced, reluctant, to resign
Those brilliant ever-changing hues, which Hope
Held to my raptured sight in her kaleidoscope?'—

'If marriage-vows were hateful to that soul,
If all a nation's prayers were poured in vain;
If a fond father's provident controul
Seemed but employed to forge for thee a chain,
Tho' borne, yet only borne in high disdain;
I joined no plot against thy liberty;
But rather of the fortune may complain,
That gave my days a partner, who in me
The instrument or cause of forced restraint will see.'—

'I thought

'I thought, and, looking back, still think it much,
That I, *a heart, which I might justly deem*
Unparagon'd on earth, should hope to touch.
But I was young; and woman loves to dream
Of what is fair, tho' difficult it seem.
And woman's pride forbade me to despair
Of winning from a husband that esteem
Which I must win, or on my forehead bear,
Even in a rightful crown, a sign of deeper care.'—

'All that I heard compelled me to believe'
That every female eye on thine was turned.
What of thy taste was known I would receive:
And best I thought from woman might be learned
What best by woman's eye is aye discerned.
Some questions I proposed; nor in them thought
One woman's heart, save mine, could be concerned;
Nor knew that woman's heart could e'er be fraught
With wickedness like that which all my griefs hath wrought.'

The arts of this female are then delineated, and let our readers judge who it is that thus involuntarily sits for her picture:

'She had — I mean the source of all my woe —
The soft persuasive voice, the manners bland,
The insinuating smile, that those who know,
Tho' false they know them, scarcely can withstand.
Even I, her victim — tho' the withering brand
She lighted first, hath left within my heart
Some fires, to tell me of her treacherous hand —
Even I must own, that more accomplished art,
Or fairer in display, ne'er acted fiendish part.

'Well could she read the human heart, and well
Had studied that, on whose approval hung
The dearest hopes that e'er in mine might dwell.
She knew if bitter thoughts in secret stung
The breast, whose cold consent perchance was wrung
By hard necessity, to bear the yoke,
Against whose weight the indignant spirit sprung:
And hers were all the arts that might provoke
The pride of such a breast, and skill those arts to cloke.

'And all the nicest shades of taste she knew,
Important but to a fastidious mind;
The little *discrepancies,* marked by few,
To which but fewer still have e'er assigned
Their influence on the lot of womankind;
The slight varieties of tone that jar
Most harshly, where the sense is most refined;
Even as a chord's least imperfections war
On ears most delicate, and all their pleasure mar.'

This

This lady, we are told, was of 'high rank,' and is now dead. We are then informed that 'another treacherous woman was misplanted in the way:'

'And her I need not name. Yet did I so,
I should not yield my voice to passion's swell.
No thoughts of her, since what she is I know,
Arise, but such as fitly I can quell.
And yet I need not name her: thou full well,
With all thy realm of England, knowest the name
Of her whose perfect lineaments will dwell
Embalmed in all the odours of her fame,
Where *loathly* chambers line the pyramids of shame.'

This portrait, also, is continued at greater length: but we must refrain, and pass to the continental tour.

The situation of Naples is thus correctly depicted:

'It is a glorious sight on which the eye
Looks from the city down, when o'er the bay
Soft in the azure of the clear blue sky,
Rides in his cloudless path the Orb of day,
And the white sails are glancing in his ray;
While o'er the domes along the shore that sweep
Rises Posilipo for ever gay;
And Capri's cliffs stretch forth, as if to keep
The calm of such a scene, and check the ruder deep.

'And sweetly the delicious atmosphere
O'er the magnificent and varied scene
Its charm diffuses: soft at once and clear,
Villas, and forts, and palaces are seen,
With gentle swell or precipice between;
And piney steeps, and rugged cliffs with grove
And forest graced, and slopes in winter green:
Below, the waves with beauteous isles; above,
Vesuvio's blackened brows, that but the whole improve.'

We are thus beautifully introduced to the well known *Como:*

'Ye verdant hills that rise o'er Como's towers,
And in the Larian lake's expanse so clear
Glass your high brows! with you more tranquil hours
I hoped to pass, where nothing insincere,
Constrained, or courtly hollow might appear.
I sought you with such keen impatient haste
As speeds the thirsty traveller, when near
He thinks the pool upon the burning waste,
And presses panting on, the cooling wave to taste.

'He presses panting on — the Siraub feeds,
Spread forth illusively, his eager eyes;
Still farther 'mid the desart's horrors leads;
And when attained it seems, for ever flies;

And

And the hot sand stretched out around him lies
Immeasureably wide. So fled from me
The phantoms in the desart heart that rise:
And rise they will, upon the dreariest sea
Of the soul's waste, the heart's Mirage to be.'

The visit to Elba causes the following mention of the person whose extraordinary fate has given more attraction to that little isle, than even its own magnetic coast possesses; and we cannot but rank these stanzas among the strongest objections to the supposition respecting the source and origin of this poem, to which we have already alluded. Indeed, the whole of the travelling scenery of it has always, we apprehend, been beyond the *ken* of the alleged writer.

'And as I look on the recorded file
Of names that tell me where my feet have been,
Elba! while I pause about thine isle,
And him who round his movements the most mean
The eyes and thoughts of sovereigns could convene —
The comet of our skies. Too much his power
Hath harmed my house, that I should now malign
His worst of acts, and join the herd that shower
Abuse on him they feared, while his the ruling hour.

'They flattered, worshipped him, even as a God,
Whom now as fortune's fool they basely mock:
And once again would crouch before his nod,
If Fortune, oft his friend, should now unlock
The guarded barriers of Saint Helen's rock.
How would strange rumours shake the heart of king!
How would wild spirits round his standard flock!
How would the lilies stoop, as on the wing,
His bees came high in air, like locusts mustering.' —

'Powerful he was; not great: and mighty power —
That is his chiefest glory — threw him down
From the vast height from which, as from a tower,
He traced his sallies on each neighbouring crown.
Nor is it now the least of his renown
That some who placed him whence he never more
Shall burst, they trust, to scare them with his frown,
Know all that infants feel, who pass before
The captive lion's cage, and tremble at his roar.' —

We may add the spirit in which the Bourbon family are introduced, as another objection to the conjecture before mentioned. The high boasts of England's glory are asserted, but not for her warlike deeds:

'Not that in that great day in which the world,
As to the fight of eagles in the sun,
Upturned to the vast war its gaze, you hurled
The selfish tyrant from his throne, and won

Sway

Sway for the lilies, that nor toiled nor spun,
Right glad that any hands for them would toil,
Content that rivers of true blood should run,
So they the Corsican's keen scythe might foil,
And once more strike their roots in abdicated soil.'

Many other passages occur which we should wish to select as interesting in topic or beautiful in expression: but we have no farther room, and must conclude with the two closing stanzas:

'O thou, the father of that blessed one
That was my only comfort here below —
And by what name mayest thou be sooner won
The powers of prejudice to overthrow?
By her — and by the venerated snow
Of the loved head that late in peace was laid —
And by the vows pronounced long years ago —
Let not the course of justice be delayed;
But let me as I am to England be displayed.

'So, 'mid the pomp of that auspicious day,
When all the glories of the realm around
Are gathered in magnificent array,
And thine anointed head is fitly crowned;
Tho' at thy side I may not then be found,
While thro' the sky loud acclamations ring,
And the glad trumpets their triumphant sound
Up to heaven's gates in jocund concord fling —
I will not less be moved to cry, "God save the King!"'

Various faulty lines offend the ear in this poem, which do not render it the less unlike to its supposed parent; *par exemple:*

'Above the humbler paths of life who mount,
The higher rising, still the more are scanned.' P. 7.

'O glorious people! matchless race of men!
O'er whom who rules may well be proud to reign.' P. 9.

'The little discrepancies, marked by few.' P. 27.

'Whate'er they speak of suffers in report.' P. 37. &c. &c.

Still, as we before observed, the pamphlet betrays not the hand of an ordinary versifier, catching an attractive subject to give momentary currency to common-place effusions; and, whoever he may be, and though the 'Appeal' be occasionally tedious or even monotonous, he has advanced considerable claims to the office of *Queen's Poet-Laureate*, (were such an one existing,) by the manner in which he has executed his design, both as to sentiment and as to poetic merit. We opened our remarks by a short citation from our great bard, and

the author also has resorted, with felicity, to those immortal pages for a motto to the present poem.

" No, by my life,
Privy to none of this: how will this grieve you
When you shall come to clearer knowledge, that
You have thus published me!—Gentle, my lord,
You scarce can right me thoroughly—then to say,
You did mistake." SHAKSPEARE.

*** Since the above article was written, we have learnt, on good authority, that the report is unfounded which attributed this 'Appeal' to a distinguished Scotish poet.

MONTHLY CATALOGUE,

For JUNE, 1820.

POETRY *and the* DRAMA.

Art. 9. *The Muse in Idleness.* By D. W. Paynter, Author of the Tragedy of " Eurypilus." Crown 8vo. 6s. Boards. Sherwood and Co. 1819.

Some of the smaller poems contained in this volume shew a moderate degree of poetical talent: but on serious subjects, and in attempts at elegant writing, the author is uniformly unsuccessful. In lighter trifles, he often endeavours to display humour, and sometimes succeeds, but more frequently falls into the region of vulgarity. His 'pastorals' are full of grossness, and, instead of containing scenes of rural simplicity, or Arcadian romance, are descriptions of the fulsome licentiousness prevalent in the environs of a manufacturing town.

Art. 10. *Mount Leinster;* or the Prospect: A Poem descriptive of Irish Scenery, &c. 8vo. pp. 31. Longman and Co.

This pamphlet contains a description of the chain of mountains which divides the counties of Carlow and Wexford, with a slight sketch of the various objects comprized in the view. It is interspersed with political reflections on the present state of Ireland, and with apostrophes to those great men who have at different times distinguished themselves either in public or domestic life. We extract the lines to the memory of the late David La Touche, Esq. which are among the most animated in the volume:

' Thou most respected, most lamented shade!
With grief I view where thy remains are laid;
Deep in the vale below that heart enshrin'd,
Which, not to family or friends confin'd,
But wide expanding felt a general glow
For human good, and throbb'd for human woe.
Home of domestic love, fair friendship's stay,
Now lifeless, cold, " a clod of mouldering clay."
Ambition, hearken! human pride, attend!
What! is it thus at length your glories end?

If virtue's self partakes the gen'ral doom,
What spell bring ye to cheer the silent tomb?
Where great and small a like obeisance pay,
And their short race being run, dissolve away!
If love of country, if a wish to heal
Her wounds could save, we should not now appeal
To Heav'n with fruitless prayers; LA TOUCHE, thou friend
Of human kind, remote would be thy end!'

Art. 11. *Poems*, by Joshua Russell. Crown 8vo. 6s. Boards. Holdsworth. 1819.

We know not whether Mr. Russell has ever before invited criticism by the publication of any poems: but he appears to us, from the contents of the present volume, to be too careless and hasty in his compositions to do justice to the talent which he possesses, and to be somewhat unfortunate in his choice of subjects. The first poem, intitled 'The Morning Walk,' is his best production, and affords some descriptions of the early morning which are simple and picturesque: but the effect is destroyed by the introduction of a tedious and melancholy story, as destitute of point as it is unsuited to the occasion. Among his *poems on Wit*, none of which are very interesting, one is termed 'A Conversation of Spirits:' but these visionary personages talk with as much gravity and matter-of-fact dullness, as a brace of village-politicians descanting on the miseries of the times in a country church-yard, while the bell is tolling for service. The *miscellaneous pieces* are generally of a gloomy nature, and one which is called 'The Ravings of a Lunatic' gives us ravings indeed.

Art. 12. *The Wrongs of Man*; a Satire. With Notes. By Howard Fish. 8vo. pp. 39. Sherwood and Co. 1819.

In this poem, if it may be so called, the author passes a very severe critique on the present state of the country, on the corruption and tyranny of men in office, and on the servility and mental degradation of all who endure rather than resist wrongs so constantly and mercilessly inflicted on them. We know not from what impulse, or for what purpose, Mr. Fish can have written such a work; whether to vent his own spleen, or to caricature the grumblings and discontent of others: whether to encourage sedition, or to expose extravagance by adopting it: but a more injudicious, intemperate, or futile performance, we were never fated to peruse.

Art. 13. *Reform*, a Dialogue. 8vo. Pamphlet, published at the Courier Office, Liverpool. 1819.

We willingly forbear to make any comment on the political sentiments proclaimed in this poem, which are decidedly of an ultra-loyal cast, or on the unnecessary and indecorous personalities with which it is disfigured, because we think that the author's taste and imagination are of a much higher character than his judgment; and because we feel real pleasure, amid the dearth of modern genius, in hailing the appearance of a writer for whom nature and education have evidently done much, and to whom more enlarged

experience may supply that propriety of manner and that moderation in which he is at present lamentably deficient. The tone of the following lines is certainly amusing:

> ' But hail those days, when men, no longer great,
> Shall yield to northern amazons the state,
> When some prime minister shall stare to hear
> This monstrous news low whisper'd in his ear:
> " Sir, the reformers in the north have sent
> Twelve Oldham matrons into parliament;
> The dames of Rochdale at your levee press;
> Three Stockport virgins wait with an address."
> Say in our land, where female beauty reigns,
> " What means this tumult in a vestal's veins?" '

The subsequent passage is written with great vigour; though the personal allusions, which it is supposed to convey, are more suited to some local election-squib than to a grave satire on the state of the nation:

> ' " Ye too shall live, whom no vain rules confine,
> Who quit your duty's path to follow mine,
> Is there no parson, eloquently warm,
> Discord's arch-priest, apostle of reform,
> No holy demagogue, who quits his gown
> And wand'ring flock, while he misleads a town?
> Is there no Justice, of seditious speech,
> Who damns the laws which he has sworn to teach,
> Bids men be free, yet rules with brow profound
> (Despotic democrat!) the country round?
> All who, or brave, or treacherously sly,
> Blaspheme with boldness, or with caution lie,
> Priests, printers, orators, immortal crew,
> No pow'r of mine shall fail to second you." '

The happiness of the author's style, and the intimate acquaintance which it indicates him to hold with some of the best writers of antiquity, make us little willing to remark the pettiness of spirit which we occasionally detect. We have much more pleasure in expressing the entire coincidence of our judgment, and of our feelings, with those of the author in the ensuing lines:

> ' Still there are some, who hail the golden reign,
> The times foretold by Carlile and by Paine,
> The holy æra,' the enlighten'd day,
> When man, unprejudic'd, shall cease to pray,
> When purg'd by fire, and purified from pray'r,
> Churches shall fall, no congregations there,
> Till ivy clothes our old Cathedral walls,
> And owls hoot, unmolested, thro' St. Paul's.
> ' I own I love the good old village-tow'r,
> The bell slow tolling at Devotion's hour,
> The yew-tree sobbing as the wind sails by,
> The turf where, unprofan'd, our fathers lie,

The sable scutcheons on the wall within,
The rustic crowd, yet ignorant of sin,
The "pale-eyed pastor," venerably gray,
Who leads to Heav'n the unreforming way.
Say, shall *these* fall, and fall without defence?
Forbid it satire ——
'*F.* And forbid it sense.'

Appended to the dialogue is a translation from Horace, not surpassing mediocrity, and disappointing the expectations which we formed from the touches of classical elegance in the dialogue. Differing as we do from the author in most of his political doctrines, we shall nevertheless be sincerely glad to hail him again, whether as a censor of the manners of the age or as a candidate for fame on territory more appropriate to the vagaries of fiction.

Art. 14. *Tribute of Affection to the Memory of Mrs. Elizabeth Susanna Frederica Whitehouse.* By the Reverend John Whitehouse, Rector of Orlingbury, Northamptonshire. 8vo. pp. 57. Conder. 1819.

Lines written by a clergyman to the memory of his deceased wife, and apparently at a time when his mind was under considerable agitation, we cannot think of subjecting to any critical scrutiny. A tone of mournfulness, deep and fixed, pervades the whole of this pamphlet, which arrests the attention and insures the sympathy of every reader; particularly as the character of the deceased is delineated in a manner entirely free from extravagance and ostentation. In support of our opinion, and also from the belief that it is a favourable specimen of the poem, we may quote the following passage:

—— 'In early life,
And in the bloom of beauty, she retired
In conscious dignity, and not disdained
To pass her life with me in rural shades;
Where in the bosom of retirement,
She found her duties and her happiness.
There chiefly 'midst th' endeared domestic scene,
Amidst the circle of her family,
Her husband, children, household; in that sphere
Where lovely woman has her part assigned,
And which, when well performed, is as a chain
And ornament of gold about her neck,
She shone, pre-eminent; thereby ennobling
The name of home, and rend'ring it the abode
Of peace and happiness. Who could behold
The mother and the wife, fulfilling thus
Each social duty, amiable and good
In life and manners; faithful, gentle, kind;
Who could behold her, in prosperity
Modest and unassuming, with full hand
Diffusing happiness around, not own

Such

Such worth above all price? or in the hour
Of sickness and adversity; ah, where
Could such a friend be found, to sooth the pang
Of sore distress, to bind the wounded heart,
And heal the throbbings of the mind that's stung
With treachery, or base ingratitude!'

Art. 15. *The Vale of Slaughden*, a Poem, in Five Cantos. By James Bird. 8vo. pp. 107. 7s. 6d. Boards. Baldwin and Co. 1819.

The incidents related in this poem are told in an interesting manner, though much cannot be said in favour of their originality; since both the story and the language constantly recall to our recollection Campbell's "Gertrude of Wyoming." The introduction of Alfred in the cottage is neither well conceived nor happily executed; and we think that it both diminishes the interest and detracts from the uniformity of the poem.

Art. 16. *Sketches from St. George's Fields;* by Giorgione di Castel Chiuso. 12mo. 7s. Boards. Stodart and Steuart. 1820.

We fully believe that this author has lately been a prisoner, but not for debt; and we are equally incredulous as to his name, imagining him to be about as near a relation to Giorgione the painter as he is to any Italian. We are sorry also to be obliged to doubt concerning his place of confinement, his '*Castel Chiuso*;' which, we strongly suspect, would be found much nearer to St. Sepulchre's Church than to the Surrey Theatre. Wherever he may have been immured, or whoever he may be, he is a very clever fellow, and worthy to tread with freedom, and not with *any* restraint, in the steps of George Colman, the Younger.

The main story in this little volume, which most generally reminds us of the celebrated humourist whom we have just mentioned, is the following; — to our minds, a happy tale; and we hope that it may be found equally to the relish of our readers. Lawless, a genial companion, of more wit than principle, has issued from the King's Bench, armed with a day-rule; and in Leicester Square, at the very door of Brunet's hotel, he is arrested by a bailiff and his follower. Dissembling his security, he instantly conceives a plan for amusing himself at the expence of these old enemies. He therefore invites them to dinner at Brunet's; which invitation, on the sight of a pocket-book *seeming* to contain notes, (the only unnatural thing in the story!*) and on the expected assistance of Mr. Snare his follower in case of an attempted rescue, Mr. Fang politely accepts. He suggests, however, the natural difficulty of dining at a French coffee-house, without possessing a word of French, and inquires how he is to proceed?

* The author had better have rested the success of Lawless on his powers of persuasion, as Fielding before him: —

——"Thou hast a tongue
Would charm a bailiff to forego his hold."

'"A very proper question," Lawless cried,
"And one that shows you are a man of sense;
Faith, you must do as others, who can hide
Their want of learning with their impudence —
Affect an easy careless negligence;
If aught should puzzle you, pray look at me,
And when, surprised by any exigence,
A nod or movement of my eye you see,
('Tis all the French you need) exclaim, *Oui, oui.*"

'The bailiff having briefly thus instructed,
Who promised to observe his orders well,
His new companions Lawless now conducted
Up the three steps that front Brunet's hotel
Fang, arm in arm with Lawless, with a swell
Moved boldly forward; Snare brought up the rear;
And, tho' from Jaunay's kitchen the rich smell
Regaled him with the promise of good cheer,
Felt his new situation somewhat queer.

'Lawless was known; so when the coffee-room
He entered, all the waiters stared to see
Him so attended; yet did none presume
To laugh, or shrug; and stared the company
There dining, as the oddly sorted three
One of the largest tables occupied;
And some suspected how the case might be;
This Lawless saw; and willing to decide
All doubts at once, he to the waiter cried,

'"*Eh Garçon! vite! la carte à Monsieur Snare;*
Et faites venir ici Monsieur Jaunay.
(Fang, choose our dinner — here's the bill of fare)
Ecoutez, Jaunay, vous me connoissez,
Ce sont des sergents, qui m'ont arrêté,
Mais sans aucun droit de me detenir;
Faites les payer — je serai donc vengé.
A leur dépens je veux me divertir.
N'est ce pas juste, eh Fang?" — "*Oui, oui, Mounseer.*"

'A bow, a smile, from Jaunay, and a look
Most knowing, answer gave, and testified
That well the spirit of the plot he took;
The parties dining smoked the jest, and eyed
The awkward Fang, who turn'd on every side
The unintelligible bill of fare,
And, loth to own his ignorance, still pryed
On every column with a studied stare,
As if he knew one item printed there.' —

'At length the jest a little tedious grew;
And Lawless from his much bewilder'd eyes
The puzzling columns of the *carte* withdrew,
And search'd them o'er a dinner to devise,

That

That well the bailiffs' throats might cauterize:
Of each high-season'd dish he made selection;
And oft he nodded to his new allies,
Who cried, "*Oui, oui,*" aloud, while each direction
In French, to add cayenne, escaped detection.

'And since high-season'd dishes thirst create,
He order'd larger glasses for their wine,
And call'd for those that most exhilarate,
Champagne, and Hermitage, and Chambertin,
And this he call'd superb, and that divine;
And, as each bottle was demanded, made
To Fang and Snare the stipulated sign;
These manfully the part of Frenchmen play'd,
And roar'd "*Oui, oui,*" with laughable parade.

'Dinner was served. It would have made you smile,
To see the uninitiated pair
Sit looking at each other for a while,
As doubting what to think of their new fare,
Then turn to Lawless, with inquiring stare,
To learn from him the true style of proceeding;
Then clumsily attempt, with awkward care,
To catch the right Parisian mode of feeding,
So indispensible to men of breeding.

'They sipped the soup, and found it wondrous hot;
The fish came next, and that was hotter still;
And fire, as each of the fricandeau got
A taste, their mouths and throats appear'd to fill.
Large draughts of wine might mitigate the ill,
And Lawless, as he pledged them, gaily cried,
"Come, pass the bright Champagne; who heeds the bill?
I care not, so my friends be satisfied,
And wine, so excellent, be still supplied."

'The wine indeed was bright; and most divinely
With briskness leaping in the glass it show'd;
And o'er their brains the subtile fumes crept finely,
As down the unwonted throats the nectar flow'd.
Each glass they took new zest for more bestow'd;
And now, so fairly were they enter'd in,
So loudly did their laughter now explode,
So near to riot was their mirth a-kin,
That soon 'twas needful to restrain the din.'

We are forced to curtail the lively description that follows of the bailiff's openness of heart, encouraged by his wine. At last, however, he grows very offensive, and Lawless is obliged to produce his day-rule.

'Not more Morroco's prince in horror stares,
When, Portia's picture trusting to behold;
From the Death's head the upbraiding scroll he tears,
Deluded by the specious glare of gold,

Than stared both Fang and Snare, when now unroll'd
The talisman of mighty power they saw:
That wondrous amulet at once controll'd,
As with the force of an acknowledged law,
The disappointed bailiff's outstretch'd paw.

'Fang and his follower both stood astonished,
With gaping mouths and eyes distended wide:
Them Lawless thus with gravity admonished,
While peals of laughter rang on every side
From guests and waiters, who the scene had eyed:
"Good evening, friends; enjoy your jubilee;
And, if you think yourselves well Frenchified,
Whene'er you pass the square remember me:
And never — above all — forget 'OUI, OUI.'"

'He said; and though like famish'd wolves they raged,
Or tigers disappointed of their prey,
His person Lawless quickly disengaged,
And left them to the mercy of Jaunay,
Who forced reluctant Fang a bill to pay,
Whose length and total fill'd him with affright,
Swearing, he left the house; and, ripe for fray,
His spleen soon vented in a drunken fight,
That lodged him in the watch-house for the night.'

Were we disposed to be grave at this moment, we should censure the levity which *thus* treats of shameful occurrences: but there are many other matters in the book, almost as well executed as the foregoing, and this is all that we shall say about it; excepting that, towards the conclusion, the author becomes very personal; and whatever indulgence we might be disposed to feel for him, on account of his wit and his *misfortunes*, while he confines his attacks to his fellow-men, his mal-treatment of a female is not so amiable! — He abuses 'Genevra' most shockingly; and as we partly guess who the lady is, we really cannot suffer the author, even on our supposition, to calumniate her in so gross a manner, without admonishing him that, whether in the "House of Correction" or any other "House," *personality* is a rock on which men of the greatest talents have split for ever.

Some clever little frontispieces and tail-pieces are interspersed with the poetry.

Art. 17. *Too Late for Dinner*, a Farce: in Two Acts. Performed at the Theatre-Royal, Covent-Garden, with unbounded Applause. Second Edition, corrected. By Richard Jones, Esq. of the Theatre-Royal, Covent-Garden. 8vo. pp. 55. Sams. 1820.

This farce is as vivacious as its author, who has assigned to himself a character which is admirably adapted to his own bustling powers; thus proving that he has benefited by that most difficult advice of the philosopher, "*Know thyself.*" The very title of *Farce* so nearly disarms criticism, that we shall only add that

Ms. Jones has not made us regret the approbation which we expressed on the publication of his former drama, called "The Green Man," in vol. lxxxviii. p. 110.

Art. 18. *Henri Quatre;* or Paris in the Olden Time; a Musical Romance, in Three Acts. As performed at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq., Author of "A Cure for the Heart-Ache," &c. 8vo. pp. 86. 2s. 6d. Low. 1820.

The audience at the theatre are the best critics of such a production as this. It has passed under *their review*, and they have given their fiat of approbation; from which we do not mean to record our dissent, as the author acknowleges the piece to be of 'unambitious character and pretension.'

EDUCATION.

Art. 19. *Elements of Greek Prosody and Metre*, compiled from the best Authorities, antient and modern. By Thomas Webb. 8vo. pp. 84. 6s. Boards. Baldwin and Co. 1819.

It seldom happens that, on the publication of such a work as the present, the author's name stands simply forwards on the title-page without the adjunct of some literary distinction, or academical degree. In the case before us, however, we have to enter on a brief examination of Mr. Webb's elements in complete ignorance regarding the writer's situation, calling, or honors.

The volume admits of a quadruple division; of which the first portion, frequently termed Prosody, in a restrictive sense, relates to the quantity of syllables, and concludes with a summary of the feet applied in Greek poetry. The second, allotted to metre, commences with a definition of that term, and subsequently comprizes an analysis of the nine principal Greek metres, with exemplifications of the varieties in each. The third portion contains a praxis on the metres previously illustrated, including passages in choral metres from Dr. Burney's *Tentamen de Metris Æschyli.* Part IV. and last, which is the only one that appears to us to have been rather unduly compressed, is devoted to the parts of the antient tragedy.—A little inconvenience occurs to the eye throughout all those divisions of the work, in which the quantities of syllables are marked, arising from these marks having been placed under instead of above the syllables, to the quantity of which they are indexes: for, so strong is the force of habit that, even when we were fully aware of this novelty, we were constantly puzzling ourselves by attempting to apply to a succeeding line that which was intended to illustrate the quantity of the one immediately above it.

It will at once be evident to the reader that this little treatise contains a larger portion of matter than Seale's Analysis *, at least

* As it regards Greek metre.—An useful appendix is subjoined to Mr. Seale's book on the Lyric Metres of Horace: but, as Dr. Carey has supplied any *desiderata* in this latter branch more recently, such an addition to the work before us was clearly not required.

least than the last edition of it which we have seen, viz. that of 1812, which has now become necessarily imperfect from the absence of the metrical canons of Porson, and various critics of a later date than Mr. Seale. Otherwise, in form and method, the two treatises bear a close resemblance.

The first portion of this work appears to be primarily taken from the fourth chapter of Greek Prosodia in Morell's *Thesaurus*, but with reference to the metrical rules in Porson's preface to the Hecuba, and the new notes of Dr. Maltby in his late excellent edition of Morell. The whole is much compressed from the original in the citation of authorities, and offers great advantages to the student from the simplicity with which the rules are detailed; a convenience which we desire in vain in the *Thesaurus*, where the double references, and double set of notes, detract much from the facility of obtaining a perspicuous view of any question. In the division relating to the different kinds of metre, the same nine principal metres are considered which are given in Morell and Seale; and the canons of Porson are here embodied in a very intelligible manner. — In the third portion, the examples are chiefly adduced from the learned *Tentamen* of Dr. Burney.

This brief account of the volume will afford the classical reader a sufficient idea of its substance and mode of execution. To criticize it farther would be only to enter into the opinions of the learned, on the several abstruse matters to which the subject leads; which is not requisite on this occasion. The book itself is a compilation, for the purpose of instruction; giving the results of the examination of the learned, not reasoning on their decisions; and it is very considerably the best adapted treatise for this end that has fallen at any time under our notice.

Art. 20. *Homeri Ilias, ex recensione C. G. Heynii fere impressa; cum Notis Anglicis, in usum Scholarum.* 8vo. pp. 640. 12s. 6d. Bound. Longman and Co.

As far as the text of Homer is concerned, this volume is a clearly printed and apparently correct school-edition of the Iliad, generally from the revised text of Heyne. The notes, which occupy more than one-third of it, and are (contrary to usual custom) in the English language, embrace a variety of matter not generally introduced in such publications: and undoubtedly some of them are of a nature which would render them very difficult of comprehension to the learner, who ought to be somewhat advanced in his studies. The brief preliminary observations on the poem itself, and its author, are taken from one of Dr. Blair's Lectures.

This prefatory matter is succeeded by a dissertation on the Æolic Digamma; a subject of no slight intricacy, and on the doctrines regarding which the editor evinces much scepticism. He finally adheres to Professor Dunbar's opinion; who has at least the merit of having greatly simplified that which, perhaps, has never been rendered altogether intelligible or satisfactory. Of the present editor, it may be remarked that he rather exposes the inconveniences and contradictions of many critical opinions on this subject,

fect, than promulgates any new one, or indeed adds any subsidiary strength to that which he is inclined to adopt.

The other notes, which extend only through the first six books, are explanatory, philological, and generally illustrative. Those which relate to the various significations of the Homeric particles, and which are taken from the best writers, appear to us to be the most useful class, and in every way adapted to the purposes for which they were intended.

The incompleteness of a volume in which six books alone, out of twenty-four, are thus illustrated, will strike all those who take it up. Every peculiarity of language will probably have occurred, and may consequently have been illustrated, in this quarter of the work: but it does not follow that, because the more we advance the necessity of philological notes decreases, we should also have no occasion for explanatory remarks on a variety of passages.

Art. 21. *Stories selected from the History of Greece, for Children.* By Sarah Lawrence. Small 12mo. 3s. 6d. Half-bound. Boosey and Sons. 1820.

Most of these stories are evidently abridged from Plutarch, although the writer does not acknowlege her obligation to him. They have the merit of being short and amusing.

Art. 22. *The Orphan Girl*; a Moral Tale, founded on Facts. By Mary Robson. Small 12mo. 2s. Half-bound. Darton, jun. 1819.

An interesting little story, which may be particularly useful to children in humble life.

INDIA.

Art. 23. *Sketches of India*; or, Observations descriptive of the Scenery, &c. in Bengal: written in India, in the Years 1811, 12, 13, 14; together with Notes on the Cape of Good Hope, and St. Helena, written at those Places in February, March, and April, 1815. 8vo. pp. 261. 7s. Boards. Black and Co.

We have lately noticed many works of travels in India: but the region is vast, and every new writer still finds some unnoticed object to indicate, some unmade reflection to record. The sketches now before us are divided into seventeen chapters, and will add to the instruction and amusement of the European.

Chapter i. describes the author's departure from Calcutta, the scenery of Bengal in general, of Plassey in particular, and Moorshedabad. The island of Cossimbazar, the hills of Rajemal, the ruins of the Nuwab's palace, Boglipoor, Monghir, Patna, Buxar, Gazypoor, and Jionpoor, are the successive resting-places of attention. These have mostly been as well described already.

Chap. ii. treats of Benares, Rhamnagur, Allahabad, Chunar, Mirzapoor, Currah, Manipoor, the ruins of Palibothra, Futteyghur, Bareilly, Anopsheher, Meerut, and Sahranpoor. A tribute of applause is given at p. 29. to the services of Warren Hastings, who is represented as the victim of faction and malignity, and as the preserver

preserver to Great Britain of a vast empire, which in 1781 was held on the precarious tenure of opinion. — Sahranpoor being new ground, we will extract what the author says of it.

'On the morning of the 4th of February, 1813, I reached Sahranpoor. The snowy mountains of Tibet*, which divide Hindostan from Tartary, lay before me: the sun shone bright upon them, and the dazzling spectacle may be easier conceived than described. Between the first range of hills, which is distant only eighteen miles from Sahranpoor, and the second, which is about forty, lies the valley of the Goorkahs, forming part of the dominions of the Rajah of Nepaul. Between the second and snowy range, which rises pre-eminent above the rest, and which are distant nearly two hundred miles from Sahranpoor, a chaos of vast rocks and mountains appears to prevail. Even the camel is useless in these regions; and when, after crossing the Ganges, which flows at the foot of the second range, you ascend and look down on the pretty village of Colsee, the Oases of Upper Tibet, you are almost tempted to consider it enchantment.

'Sahranpoor has a small fort, and cantonments for one native battalion. The town is ancient and rich; some of the oldest and most respectable Hindoo families having, since the prevalence of the British interest in the Dooab, adopted it as their residence.

'I sojourned at Sahranpoor three months, and then, accompanied by a friend, prepared to visit Hurdwar, celebrated for its sanctity, the resort of innumerable pilgrims; and more interesting to me as being the spot at which the Ganges first enters Hindostan.

'We departed on the 2d of May, 1813, and reached Hurdwar on the 5th. It is here that the Ganges rushes with impetuosity between two ranges of hills which impend over it, and whose feet it washes into the plains below. Here a small stream, after receiving the waters of eleven rivers, many as large as the Rhine, and none smaller than the Thames, and after performing a circuitous course of more than two thousand miles, it falls into the sea a little below Sagor island. Who could have supposed that the stream I now contemplated formed a river on which I have often sailed in places eight miles broad? With all the reverence of the most holy Brahmin, I immersed within the sacred water, and could not have been more refreshed, after partaking of the blessings of Ganga, had I been one of her sincerest votaries.

'May the 6th, at sun-rise, ascended the Chand-Puhar, or Mountain of the Moon, sacred to Mahadeva, and on the top of which is erected, in stone, the image and trident symbolical of his power. This mountain rises near a quarter of a mile above the surface of the earth. It is ascended with enthusiasm by the zealots of either sex; and a few shells or halfpence, the prescribed donation, suffice to support an aged woman who conducts them to its

'* By a late measurement, the altitude of these mountains is found to be considerably greater than that of the highest peak of the Andes, being 23,000 feet above the level of the sea.'

its summit. Perhaps in no other part of India is there so wide, or so highly diversified a prospect to be obtained. On the base of the image one may rest and eye the landscape, even to satiety. All that the fondest admirer of picturesque scenery could desire is here concentrated.

'Beneath, the Ganges, meandering in innumerable directions, forming capriciously, at its pleasure, islands and peninsulas — here flowing with the utmost serenity, and reflecting each passing shadow on its silver waters — there, with an angry roar, rushing over stones which would vainly impede its progress, it proceeds furiously towards the sea. On its banks, immediately in front, the pretty town of Khunkul is conspicuous; its white stone houses, and regularity of building, so widely different from the generality of Indian towns, carry back the imagination to England. The enthusiast will almost fancy the Ethiopian of a different colour: he will, in his mind's eye, substitute the independent English farmer for the pusillanimous Faquir; and will only be recalled from his delirium by the blackened, scorched-up appearance of the adjacent hills: they are opposite, on the other side of the river, stretching to the right; and at their feet is situated the small town of Hurdwar. Its lofty minars rise above the Ganges in simple elegance. They diversify the scene, and draw one's attention a little higher up the shore, to the sacred gauts of Gaee, and Hirkee Paree. Here, where crowds of deluded wretches adore the flowing stream, the coup-d'œil is striking. Men, women, and children, old and young, the priests of Brahma, and their credulous followers, mingled promiscuously together, cause a hum sufficiently great to rouse the contemplative stranger on the Chand-Puhar. But I have done with Hurdwar, and its many beauties: though, before I take my leave, it is necessary to remark, that a large fair is annually held here, to which multitudes, from all parts of India, resort.

'Thus far I have prosecuted my travels one thousand four hundred miles distant from Calcutta, at once the boundary of Hindostan and the Company's influence.'

The author allots chap. iii. to the Ghoorkah valley in Tibet; Suttee; Badsha-Mahel; and Panniput. An interesting account occurs of the Troglodytes, the rudest and most ignorant of all the tribes of mankind, naked sleepers in caves and feeders on roots.

The great fair at Hurdwar is described in chap. iv. The appearance of a missionary there, and his reception, will amuse the English reader. In chap. v. we have a statistical account of the government and domains of the Great Mogul. Next occurs a description of Delhi, and its principal edifices and ruins; such as the mosque called Jumma-musgid, and the mausoleum of Humaioon. In chap. vii. Bindrabund and its Faquirs, an order of mendicant monks who collectively possess large property, are introduced, and some prevailing misrepresentations are corrected.

We find the writer at Agra in the viiith chapter, which includes a glowing account of the tomb called Tauge-Mahal, (*Wonder of the World,*) erected by Shah Jehan, (*King of the World,*) father of Aurungzebe, to the memory of his wife Noor Jehan, (*the Light of the*

the World). It is said to have cost 800,000*l.* sterling, and is approached first by a plain stone gateway, leading to 'a most magnificent one of black and white marble, covered with innumerable domes, and supplied with a massy pair of brazen gates,

"Which, opening, grate harsh thunder."

These (continues the writer) conduct to the Tauge gardens; and it is from hence, while standing on the marble slabs which descend to them, that the *coup d'œil* is in my opinion unrivalled."

We are sorry that we have not room for the rest of this picture of oriental grandeur.

The scene next shifts to Lucknow; where a man-wolf, or sheep-eater, is disgustingly described. In the succeeding chapter we have reflections on concubinage, half castes, Hindustanee women, zenanas, their great expences, and the difficulty of matrimony.—Chap. xi. presents an animated description of tiger-hunting, of which the author appears quite an amateur. The two following chapters are allotted to Hindu marriages, metempsychosis, avarice, funerals, and barbarous customs; the author's return to Calcutta; and observations on that splendid metropolis. The remaining sections are episodical, or rather form a needless appendix, describing the passage home, the Cape of Good Hope, and the island of St. Helena. The work displays, altogether, talents and good sense; applied to the commentary of new, strange, and distant objects, manners, and opinions.

MISCELLANEOUS.

Art. 24. *An Essay on the Evidence from Scripture that the Soul, immediately after the Death of the Body, is not in a State of Sleep or Insensibility, but of Happiness or Misery;* and on the Moral Uses of that Doctrine. By the Rev. R. Polwhele, Vicar of Manaccan and St. Anthony, Cornwall. 8vo. 3*s.* sewed. Cadell.

This Essay is composed with some ability, and evinces in the author a considerable familiarity with the principal writers on his own side of the question, of whose arguments he has given a tolerably accurate and perspicuous statement: but he seems to be by no means equally well read in the works of his opponents; and we look in vain for the most distant reference to the writings of Law and Blackburne, in which the reader will find every statement of this author anticipated, and, in our opinion, satisfactorily answered. We are far from wishing to enter at length into this celebrated controversy; which, till we met with the present pamphlet, we had thought that the illustrious divines above named had entirely *laid asleep:* but we are at a loss to imagine what motives could induce a Christian to contend, *pedibus et unguibus*, for a doctrine which invites the Deist to represent the Gospel as almost superfluous, or a Protestant to maintain an opinion which seems to lead almost inevitably to the doctrine of purgatory. As for the metaphysical difficulties on which this writer lays considerable stress, they all vanish if we refuse our assent to the gratuitous assumption that the soul always thinks; an assumption certainly without

without evidence, if not contrary to it: — but, even if we were to grant that consciousness was uninterrupted during life, does this prove its continuance without interruption after death?

One argument against the supposition of an intermediate state of consciousness, which has always appeared to us to be alone decisive of the question, is thus stated by Mr. Polwhele, who attempts to answer it, but in our opinion without success.

'In the present life, it has been insisted on, we are placed in a state of probation, to be judged hereafter for the things done in the body. On the dissolution of the union between the soul and the body, a period is put to this moral responsibility. All moral action, therefore, hath necessarily ceased. And moral energies are scarcely conceivable without moral action; nor intellectual energies without the moral. From this suspence, therefore, of its faculties and affections, the inference is, that the soul must sink into a state of insensibility.' — 'With respect to this reasoning, I must observe, that though with the termination of a life of trial, all moral accountability must have an end, and consequently all moral *action*, yet it by no means follows that moral *energies* must cease, — much less intellectual. That neither moral nor intellectual energies can exist without moral action, as involving moral responsibility, is doubtless a gratuitous assumption.' (P. 21.)

How this 'gratuitous' assumption may appear to others we know not: to us it seems absolutely self-evident. The soul, according to Mr. P., 'retains in its separate state its personality and consciousness, and perhaps a more enlarged capacity, and a livelier apprehension in its recollections and anticipations, and a keener sense of happiness or misery, as admitted to spiritual communications, or as excluded from all intercourse with Heaven.' (P. 23.) How we can affirm all this of an intelligent being, and yet deny it the character of a moral agent, it seems not easy to conceive. Nor can it admit of a doubt that the dispositions, feelings, habits, every thing in short which constitutes the moral character of such a mind, must undergo considerable change from the uninterrupted exercise of these enlarged powers, and the enjoyment during so long an interval of 'spiritual communications;' — so that the soul, which was unfit for heaven at death, might be so far purified as to be capable of admission there at the resurrection. This, however, is plainly contrary to Scripture, which assures us that we shall be tried according to the deeds done *in the body*.

The *moral* uses, which Mr. P. hopes to derive from his favourite doctrine, appear to us altogether fallacious; or, if otherwise, to be equally deducible from the contrary opinion. He seems to have forgotten that those *Christians*, to whom he opposes himself, believe in the resurrection of the dead; and that the 'thousands of years,' which he represents as being equivalent to eternity, would be in fact only a long sound sleep, in which the commencement and the termination of insensibility must appear to coincide. As for the *sinner* and the *infidel*, we suspect that they would 'flatter themselves' just as readily that there will be no intermediate state, as that there will be no resurrection.

This

This pamphlet 'is printed at the request of the Church Union Society,' as their Prize-Essay for 1818.

CORRESPONDENCE.

'*A Constant Reader*,' unmindful of our often promulgated rule never to accept accounts of books from unknown hands, has sent to us a brief notice of the republication of *An Essay on the Dramatic Character of Falstaff*, of which we made a cursory report so long ago as the year 1777, M. R. vol. lvii. p. 79. We see no necessity for re-entering on an examination of this ingenious little effusion: but, as we did not on the above occasion know the name of the writer, we may now, and in this manner, convey to our readers some of the information respecting him which occurs in our correspondent's letter.—'The author, Maurice Morgann, Esq., was formerly Under Secretary of State to Lord Shelburne: he was the last survivor, in the male line, of an antient family in Pembrokeshire, who at one period were possessed of large estates in that county. Their possessions, however, through the indolence of a long succession of occupiers, brought up to no lucrative profession, and whose minds, "of too fine a texture for business," were more intellectual in their pursuits than attentive to the vulgar though highly necessary duties of domestic concerns, have long since passed into other hands, and not a remnant of their once extensive property remains in the family: which still, in the female line, is represented by the Saunders's of Pentre, and Glarhwdu, and by the Williams's of Trevach; who derive no other benefit from their descent than the reputation that survives their once celebrated ancestors, and the gratification arising from the respect that still attaches to the name of Blanbylan, once the hospitable mansion of this respectable family.'—'Doctor Symmons, in a note in his Life of Milton, (p. 82. note z.) eloquently describes this work as forming "a more honourable monument to the memory of Shakspeare than any which has been reared to him by the united labours of his commentators. The portrait, (he adds, alluding to a passage he had extracted from this essay,) of which I have exhibited only a part, is drawn with so just, so discriminating, and so vivid a pencil, as to be unequalled, unless it be by the celebrated delineations of the same great dramatist by the hand of Dryden.'

We are sorry if we have disappointed the expectations of '*Old Comical*,' but he must allow us to regard the omission as now past remedy; since there would be no *fun* for our readers in going so far back on account of a claimant with avowed small pretensions.

The note of *Juvenis* will be transmitted to the person concerned in it, who is now at a distance from the editor.

Mr. Fischer's letter is received, and shall be forwarded to the gentleman who has the writer's work in hand.

*** In the last Review, p. 1. l. 22. for 'symmetrys and congruitys,' read *symmetry and congruity*.

THE MONTHLY REVIEW,

For JULY, 1820.

ART. I. *An Analysis of the Egyptian Mythology:* to which is subjoined a Critical Examination of the Remains of Egyptian Chronology. By J. C. Prichard, M.D. 8vo. pp. 526. 11. 7s. Boards. Arch. 1819.

A LEARNED and elegant grammarian has thus pictured the difficulties of his task: "*Non mediocres enim tenebræ in sylvâ, ubi hæc captanda; neque eò, quo pervenire volumus, semitæ tritæ; neque non in tramitibus quædam objecta, quæ euntem retinere possunt.*"* The image is, if possible, still more applicable to the abstruse subject of Egyptian mythology; which is deeply buried in the darkness of antient tradition, and not to be approached but through the maze of thorny and perplexed controversy. With these impressions, we might be disposed to abstain from such an inquiry as equally uninviting and useless: but deeper reflection will shew us how closely it is linked with some of the most momentous objects of human speculation. Among these, its reference to the authenticity of those sacred writings which contain the first memorials of the primæval world, and their simple and perspicuous narration of the distribution of mankind from one stock over the globe, is by no means of minute importance: nor is the learned author of the work before us unmindful of the duty imposed on him, of pursuing his researches with a steady and solicitous view towards this primary object.

'The following treatise,' he says, 'owes its existence to some observations which a late writer† of distinguished learning has founded on a review of Jablonski's work.‡ The facts which it has developed, he remarks, inevitably lead us to the conclusion, "that the Egyptian religion is the produce of the country, peculiar to itself, and without any marks of foreign improvement or innovation. Isis, Osiris, Ammoun, Typhon, and Thoth, are natives of Egypt, receive their names from its vernacular language,

* Varro *de Ling. Lat. l.* 4. *edit. Dordrac.*

† Professor Murray, in his edition of Bruce's Travels.

‡ *Pantheon Ægyptiorum.*

and worship from its physical situation." If this conclusion should be adopted, and it should be allowed that the religion and philosophy, as well as the language and all the other possessions of the Egyptian people, were peculiar to themselves, and entirely unconnected with those which belonged to other nations of antiquity, we shall perhaps be obliged to admit the inference which has been deduced respecting the orgin of the Egyptian race;' (viz. that it is peculiar to Africa, and originally distinct from that of Noah and of Adam;) 'though it contradicts the testimony of the Sacred Records, and is at variance with the general observations that result from a survey of the organized world, and the distribution of species over the globe.'

Whether an original human pair actually existed, as they are delineated in the Hebrew account of the creation, is a matter of unprofitable speculation. The allegorical style of narrative*, which prevailed among Oriental writers from the earliest ages, forms one of the difficulties inseparable from a clear interpretation of that concise record; and high antiquity of idiom, corruptions, or interpolations from multifarious transcription, have greatly augmented those difficulties. Invention, however, has framed no theory more consistent with enlightened reason, sound philosophy, and the earliest authentic testimonies, than the account contained in those writings of the first distribution of mankind. All tradition, various physical phænomena, and the most intelligent Greek authors, (among whom we particularly refer to Plato,) conspire to establish the facts of an universal flood which nearly destroyed the whole race of mankind, and the general spirit of migration by which different portions of the earth were originally peopled; while we are almost compelled to infer from the whole tenor of that tradition, from the unknown origin of the most abstruse sciences, and their acknowleged transmission from nation to nation, another fact by no means of secondary import; namely, the preservation of civilization and knowlege among a small part of mankind, and the degeneracy of the rest into ignorance and barbarity.† If these positions are satisfactorily established, (and readers who require evidence almost approaching to demonstration we refer to Mr. Bryant's learned work on Antient Mythology,) but little doubt seems to remain as to those regions which became first populous. The father of Grecian history, whose researches into the subject were aided by extensive travel and profound erudition, specifies the sciences of astronomy and dialling as existing among the provinces watered by the Euphrates, at a period of

* See Dr. Middleton's Misc. Works.

† Mitford's Hist. of Greece, vol. i. 8vo. p. 5.

too

too high an antiquity to investigate their rise. * The origin of letters is indeed an obscure question: but every known alphabet may be traced to those provinces, and the stream of civilization and science can be ascended no higher. Of other countries, says Mr. Mitford, which have possessed science, arts, and letters, we learn whence science, arts, and particularly whence letters have come to them: but no trace appears of them in any other country prior to their existence in Chaldæa.

It is true that much erudition has been expended by Warburton, Monboddo, and Pownall, to trace the invention of alphabetical writing to Egypt; a theory which, if established, would give considerable countenance to that of Professor Murray, which suggested to Dr. Prichard the idea of his present treatise. It seems to us, however, that an insurmountable objection may be urged against that hypothesis, which has not been noticed by Dr. P. The learned among the Egyptians disavowed the gradual rise of the art in Egypt, which those writers have traced with such elaborate learning among its antient monuments; and they attributed the invention to one person, whose name in all its varieties is of Oriental construction, Thoth, Theuth, Thyoth, Athothes: the same whom, from some analogy not easily discerned, the Greeks worshipped under the name of Hermes.†

Such, then, being our sentiments, we felt much satisfaction when we perceived, on first opening Dr. Prichard's book, that they were likely to receive confirmation from his learned diligence. Those persons who maintain the underived and unconnected antiquity of religion and science among the Egyptians must assume, we think, a space of chronology wholly inconsistent with the opinions of the eminent scholars and theologians, whose calculations of the age of the world are drawn from the Hebrew Scriptures. We conceive also that the position is at variance with true philosophy, of which it is a fundamental axiom to assign the simplest and most probable causes to every phænomenon. Not that any specific passage in those records affords definite grounds for estimating the years that have passed, since the matter which composes our globe has existed under its present modification: but if, with due reverence for those sacred authorities, and a becoming confidence in that reason which is the safest guide in our inquiries, we consult the purest traditions of antient Greece, the text of her elder poets, the valuable researches of her

* Herod. l. 2. 109.

† See a note in Harris's Hermes, p. 324.

historians and antiquaries, and their opinions concerning the primæval state of nations and the early infancy of man, we shall find them in remarkable accordance with the Hebrew authors, as to the time which has elapsed since the flood; or at least, since mankind have existed in their present condition; and to these authorities we may add that of the mighty and comprehensive mind of our own Newton.

Dr. Prichard has not been inattentive to the utility which, in another respect, may be derived from the investigation. 'The more diligently,' he remarks, p. v., 'we examine the moral and religious history of those nations who were destitute of the light of Revelation, the stronger is our impression of their extreme debasement and mental darkness, and the more just will be our estimate of those means by which Divine Providence has been pleased to deliver us from the atrocious barbarism and unmitigated depravity, in which our Pagan ancestors were involved.' May we be permitted to intimate another purpose, to which these inquiries may administer? We mean the elucidation of that interesting question, the priority of a pure theology to a corrupt one in the natural history of religion. Of the great and active powers of Hume, and of his varied and excursive erudition, we think too highly, and we appreciate them (we trust) too correctly, not to condemn the episcopal or literary arrogance which, a few years since, pronounced him to be "a puny dialectician of the North:" but we may be allowed to regret the singular aptitude of his powers for the task in which they were chiefly exercised, the substitution of something less even than academic faith for those dogmas, in which human weakness finds a refuge for the gloom of disbelief and the agitations of doubt. Still it requires no great discernment to perceive the design of the proposition which he laboured to establish with so much zeal, and with so specious a shew of reason, that polytheism was the primary religion of mankind*; and inquiries into the opinions and practices of the most learned people of the primitive world must conduce materially to the refutation of that pernicious sophism. Let it not be deemed remote from the subject of our present article, if we offer a short statement of our sentiments on a topic that links itself closely to the moral and intellectual dignity of our nature, and relates to one of the most important principles of natural religion.

Whether the belief of an universal intelligence was the result of man's natural and unassisted aspirations, or imparted

* Hume's Essays, vol. ii.

to

to him by divine communication, is a speculation of secondary moment. Egypt, however, must either have received her theology from the East, and have superinduced on it those mixed ornaments and fantastic decorations which, by a process not unlike that of architectural corruption, afterward deformed the sublime but simple structure of natural religion; or it must have built it up among themselves without foreign aid or intercourse, — a theory repugnant to the usual march of human affairs. Certain it is that from Egypt Greece derived her early mythologies; and it is not less certain that, at its first introduction, the Grecian religion approximated to primæval purity. The simple and unmixed theism of her early history is abundantly testified; and, uncertain as the Orphic hymns are with respect to date and origin, their antiquity is unquestioned, and they bear a striking attestation to this interesting fact. Aristotle, in his treatise on the world, cites the hymn to Jupiter, in which the unity of the divine nature is emphatically expressed:

Ζεὺς πρωτος, Ζεὺς υστατος. κ. τ. λ.

In his political treatise, Plato, speaking of the early religion of his country, remarks that "a tradition ran that one God once governed the world, but that, a great depravation having taken place in the nature of men and things, the dominion then devolved on Jupiter, with various inferior deities." Here, then, is a tradition asserting the original unity of God, and assigning a specific rise to polytheism; and not only Plato, who was equally versed in Egyptian and Greek antiquity, but Aristotle also refers it to this source. In the treatise already cited, Aristotle says that it has been handed down from old times that God is the creator and preserver of all things, but that many of the antients held that every thing was full of gods, objects of sight and hearing; an opinion, he observes, which is inconsistent not with the power but with the nature of the Deity.

This pure theism, then, must have been imported into Greece from Egypt, and was the esoteric doctrine preserved in its mysteries. The Orphic verses were brought from Egypt by the sect of Pythagoreans, and are mystical interpretations of the popular superstition, of which every problem is solved and every allegory explained by the unity of a Divine Providence and a future state. If, however, it should seem improbable that those who transplanted that superstition from the banks of the Nile to the shores of Argos, and of Attica, should have at the same time imparted those doctrines which belonged only to the hierophants of Egypt, the authority of

Herodotus *, which seems to attribute the pure theology of the antient Greeks to their Pelasgian ancestors, may assign to it a more satisfactory origin; and thus the circle of our reasoning will be much contracted. We say contracted, because the Pelasgian race may be traced from Europe far back into Asia, so that the inference is inevitable that they must have derived their theology from that region of the East to which a pure religion was first imparted; and the transition is not improbable from this original and primary belief to that of a separate divine essence in different places and things, — from simple divinity through pantheism to polytheism. As mankind, in their gradual migrations from the East, receded from that early seat of civilization and refinement, this sublime conception would naturally become more dim. A strong exercise of thought is necessary to comprehend that great abstraction, an omnipotent and boundless being. Local divinities, therefore, the deification of moral and even physical attributes, become resting-places to the imagination; till the dreams of superstition, and the tales of imposture, alike consecrated by law and policy, grow up into complex systems of national mythology.

An attentive perusal of Dr. Prichard's treatise will qualify us, though the author seems not to have had this object in view, to trace the stream of pure religion flowing from the East, where the belief of "one living and true God" was first deposited, through Hindûstan to Egypt, and from Egypt to Greece; gathering, as it flowed, the pollutions of popular belief. Dr. Prichard has also enabled us to follow the gradual progress of religious corruption, from the triads of Hindû and Egyptian pantheism, till it was polished into elegance by that inventive genius of Greece, which inlaid it with streaks of a beautiful and poetic allegory; and, if theism be the antique creed of all nations who have preserved the memorials of their early existence, Hindûs, Egyptians, Greeks, Celtics, and Scandinavians, and even of the antient Persians †, it must have been the original inheritance of man, the primæval benefaction of his Creator, — or a discovery to which his natural powers and first instincts were directed. Any of these suppositions will destroy Mr. Hume's theory: according to which, the first struggles of the mind are exercised in framing fantastic objects of worship; peopling earth, air, and ocean, with divinities; investing them with the grossness of human

* Mitford's Hist. of Greece, vol. i. 8vo. p. 106.

† Gibbon, Decline and Fall, chap. viii., who cites Herodotus, l. i. and Hyde *de Relig. Persarum.*

passions;

passions; and subjecting them to the wants of human imbecillity. Dr. P.'s investigations will establish also another important fact, equally repugnant to that theory; — that a sensual and corrupt religion, so far from being a characteristic of the early state of mankind, is almost peculiar to refined and cultivated periods. Yet the elements of a primitive religion have still been preserved from the taint of popular superstition; in Egypt, burning like a vestal lamp in the dark recesses of her mystic rites; in Greece, kept alive by that sect which may be said to be the parent of Grecian philosophy; and in antient Rome cherished by the greatest of her philosophers, who transmitted it from the schools of Greece.* If this be not a more rational, it is a more consolatory hypothesis. Not fashioned by our great Creator for gross and debasing superstitions, we occupy a higher place in the scale of being; and we add a cubit to our moral stature, when we feel that we came fresh from his hands, endued with capacities capable of ascending to such high contemplation. This is a reflection which must fill us with a sense of the dignity of man; whose faculties are symbols of his destination, and point towards futurity, not merely as the close of his existence, or as an undefined world of shadows, but as his proper home and place of rest, the scene of his renewed and improved activities.

"*Separat hoc nos*
A grege mutorum; atque ideò venerabile soli
Sortiti ingenium, divinorumque capaces
Sensum à cœlesti demissum traximus arce."

After these remarks, we proceed to give our readers a sketch of Dr. Prichard's treatise, which incorporates a valuable mass of learning and information in a compass not disproportioned to the obscure and difficult questions that it elucidates; and we recommend the attentive perusal of it to all who prosecute these interesting inquiries.

To the scholar, the sources of information respecting the learning and mythology of Egypt, as they are unfolded by Dr. Prichard in his introduction, cannot be unacceptable. Its mythological history divides itself into three periods. The hierarchy was in its fullest vigour before the Persian conquest; its next period is the time which elapsed from that event to the accession of the Ptolemies; and the third begins with the reign of Lagus, ending with the extinction of Paganism. The accounts of those who visited Egypt, during the third

* Cic. *de Nat. Deor.* passim. *Somn. Scip.* and Macrob. passim.

period, are less valuable than those of the few travellers who surveyed it under the Persian sway; and these again afford less genuine information than might have been obtained from the age of the Pharaohs. Orpheus, Thales, and Pythagoras, frequented the Egyptian schools during the first period, but their accounts have not reached us. Moses, educated in the Egyptian learning, has furnished us with authentic but scanty gleanings during the reign of the Pharaohs. Under the Persian dominion, Hecatæus, Herodotus, and Plato, travelled into those regions, from the first and the last of whom we have no narrative, and Herodotus alone remains. Diodorus Siculus and Strabo visited Egypt under the Cæsars; and from Tacitus and Ammianus Marcellinus, (Dr. Prichard might have added Lucian * and Juvenal †) we derive the knowlege of a few facts.

Much information is also to be collected from another class of writers; those who, living in a later age, and vainly attempting to prop the tottering cause of paganism by resolving it into allegory, contributed to throw important light on Pagan rites and Egyptian learning. Of these the most judicious are Plutarch and Macrobius, Porphyry and Iamblicus: — but Diodorus Siculus is at once compendious and instructive on these subjects, having incorporated the results of his own observation with those of an extensive acquaintance with other authors. The antient fathers, also, in their refutations of Paganism, have preserved intire passages from writers who are now extinct. Whence, however, was this knowlege derived; and is it real knowlege, or merely the dream of Greek speculation? It is certain that a number of books called the *Hermaic books* were preserved for centuries; and that they contained the canon of sacerdotal duty, the civil obligations of kings, hymns to the gods, astrological precepts, and the elements of astronomy: while others treated of medicine and anatomy. Of these books, ten were hieroglyphic. Still, all this learning was locked up under impenetrable mystery: no Greek or Roman ever became acquainted with the native language of Egypt; nor would a vestige have been discerned in later ages of her antient wisdom or superstition, had it not been for the school of Alexandria, which transferred into the Greek language the memorials of her dynasties and the institutes of her religion, with the essential parts of the Hermetic volumes: though the philosophical doctrines became mixed with Platonism, as they passed through the Alexandrian school. Unfortunately, the Hermetic books, even in their

* Lucian, de Sacrif. c. 14, 15. † 15th Satire of Juvenal.

Greek

Greek copies, have not descended to us, and it is therefore to Diodorus, Plutarch, Macrobius, Porphyry, and Iamblicus, that we must chiefly betake ourselves for the materials of authentic information.

The Greek philosophers, of whose sects the founders had studied in Egypt, will likewise assist us in forming our conclusions respecting the tenets of the Egyptian hierarchy; since, when we are satisfied that these sects derived particular dogmas from Egypt, we may apply to them for information respecting the mode, or representation, under which they were taught in that country. For instance, the metempsychosis was derived by Pythagoras from the Egyptian schools; and the Pythagoreans, therefore, are our guides when we attempt to penetrate the sense of the Egyptian fables which relate to that doctrine.

Dr. Prichard also specifies a fourth source of information, which may seem, he observes, to be of a more suspicious character; viz. the comparison of Egyptian theology with that of the Indian Brahmans. We are, however, by no means disposed to undervalue the importance of this analogy; which is now, indeed, all that remains to us. The darkness of ages has hung over that country. How short a time elapsed between the invasion of Cambyses and the visit of Herodotus! Yet the origin of the Pyramids, and the mystic sculptures of the temples and statues, seemed scarcely better known to the priests of that period than to the Imans and Coptic Cenobites of the present. It is not in Egypt, then, that the solution of these problems will be found. Travellers still continue to go there, as they went before; gaping with surprize, swallowing the grossest absurdities, and, like Savary, seeing nothing but prodigies. Like those also who returned before, they return equally credulous and uninformed. Yet, if a ray of genuine light ever bursts on us, it will come from India; and it is there that the only clue can be found, to guide us through the almost inextricable maze of Egyptian history. We have made this remark, not rebukingly towards Dr. Prichard, but to express our settled conviction that, if the present race of investigators, who have hitherto toiled with such industry and success in this dark field of investigation, continue their learned diligence, those mythologies will be found more and more to enlighten each other.

The popular religion of Egypt, comprehending the Theogony and fabulous history of the gods, occupies the first division of Dr. Prichard's dissertation. Most modern writers have regarded those gods as deified heroes, a notion probably derived from the Greeks, of whose mythology they formed a consider-

considerable part. Juvenal and other satirists considered their whole worship as consisting of the idolatrous veneration of animals and plants; and Anaxandrides, a comic poet of Greece, has keenly ridiculed it in a passage preserved by Athenæus. Dr. Prichard is of opinion, however, that the worship of the sun and moon, and of the elements of nature, is the basis of Egyptian superstition; and he cites the authorities of Plutarch and Iamblicus, to shew that the best informed among the antient priesthood apprehended that their external rites bore a secret reference to something removed from vulgar apprehension, and that their fables had originally an allegorical or recondite sense. We speak with deference to Dr. P., when we say that this does not solve the problem of animal worship; that it cuts, but does not unravel, the thread.

The Orphic philosophy, or that system of allegory which was preserved among the Hierophants, who transplanted into Greece the superstitions of the Nile, is next surveyed, rapidly indeed, but with learning and ingenuity. This doctrine was originally Pantheism. It contemplated all nature animated by a pervading soul, portions of which were distributed to the elements, and to all the departments of the visible world. The mythologists accounted for the generation of things by analogies from the annual processes of nature; sometimes representing the pantheus as masculo-feminine, but more commonly distinguishing the active and passive powers of nature, the former figuratively as the agencies of the parent god, the latter as the productive attributes of the universal mother. The god, or rather the masculine soul of nature, holds his seat in the orb of day, and guides its movements. He is the Ζευς and Διονυσος of the Orphic hymns, the Diespiter or Jupiter of the Romans. The female divinity, Damater, or Ceres, is transferred to the moon; and the sun and moon thus become the god and goddess of the universe, manifesting themselves in a visible shape. Dr. P. then proceeds into minuter detail, and endeavours to trace the modes in which the Egyptians developed the principles common to themselves and the mystic poets of early Greece. Out of this division of the powers of nature, grew the legend of Isis and Osiris; which, with the adventures of the triad of gods who were worshipped throughout Egypt, forms a considerable part of her mythology. This legend, and its elaborate interpretations, we cannot insert, and must refer our readers to the book: but we must not omit the connection between those mystical adventures and the religious festivals and ceremonies in celebration of them.

'These,'

'These,' says Dr. Prichard, 'we shall find to be connected with the changes of the seasons, and the most remarkable topics of the sun's annual progress. The principal festivals, not only in Egypt, but in Syria, Phrygia, and Greece, and wherever similar rites of mythology prevailed, were solemnized at the latter end of the autumn, at the season when the leaves fall, and the vital force of nature seems to languish and become extinct, and again at the beginning of spring, when her productive energies appear to awaken to new activity. The superstitious rites that were practised at the former period were, in general, of a melancholy character, and consisted of mournful exhibitions and lamentations. At the latter, they were of an opposite description, and abounded in scenes of mirth and revelry, the fictitious incidents in the histories of the gods, which were respectively connected with these periods, were in harmony with the nature of the ceremonies exhibited, and the feelings excited by the aspects of nature. The adventures solemnized at the approach of winter were gloomy and sorrowful; in the spring they were joyous and triumphant. The following verses of Manilius describe the ideas and sentiments which may be supposed to have given origin, among barbarous people, to these customs.

" *Nam rudis antè illos nullo discrimine vita*
In speciem conversa, operum ratione carebat,
Et stupefacta novo pendebat lumine mundi;
Tum velut amissis mœrens, tum læta remotis
Sideribus, variosque dies, incertaque noctis
Tempora, nec similes umbras, jam sole regresso,
Jam properante, suis poterat discernere caussis." (Lib. 1.)'

This is a concise but philosophical analysis of the causes which led to the alternation of mournful and joyful festivals, that may be remarked in the superstitions of other antient nations as well as in those of Egypt. A passage from Macrobius, relating to the ceremonies in honour of the Syrian Adonis, is judiciously cited by the present author, to illustrate the character of these rites. A close affinity subsists between the lamentations for the aphanism (disappearance) of Adonis (the entry of the sun into the lower signs, and the contraction of the day) and that of Osiris, and those for the aphanism of Osiris, answering to the 13th of November, when the sun is in Scorpio. The rejoicings for the εὕρεσις, the discovery or re-appearance of the Egyptian and Assyrian divinities, are of the same character.

Our limits compel us also to omit the learning about Serapis, Horus, and Harpocrates; once more referring those who are desirous of consulting a compact yet comprehensive abridgment of the erudition that lies scattered through various authors on these subjects, to the book before us, and particularly to the valuable commentaries affixed to Dr. P.'s

Dr. P.'s chapters. We must manifest a similar want of courtesy towards other eminent names in the Egyptian pantheon; to Jupiter Ammon, the Egyptian Hercules, Pan, Anubis, and (which grieves us more) to the female divinities of that fertile mythology, Isis, Bubastis, (the Greek Αρτεμις,) and Bouto or Latona, &c. &c. It is agreed among all writers that these gods were adored in the forms of sacred animals, and not of statues; and each of them had his *avatar* in the brute kingdom. The reader will observe for the first time the adoption of a Sanskrit word in Egyptian mythology: but the resemblances are so numerous between these fanciful systems, that those who are conversant with both will with difficulty abstain from the indiscriminate use of words which belong separately and appropriately to each. — We hasten to the author's remarks on the esoteric philosophy of the Egyptians; an interesting though obscure investigation; involving the question whether the existence of an invisible Creator formed a part of their recondite doctrines. (P. 165.)

(Book II. ch. i.) Dr. Prichard begins by citing the fragments of Greek antiquity; for the Orphic and Pythagorean philosophy on these subjects was derived from the successors of Hermes. He adduces a passage from the Argonautics of Orpheus, (with as much serenity as if he had quoted those of Apollonius,) containing a representation of the antient cosmogony: but we must remind him that, if the authority of Cicero be deserving of attention, the poetical account of that expedition, attributed to Orpheus in the poem still extant, was written by a Pythagorean named Cecrops, and that Orpheus himself was considered by the Stagyrite as a mere ideal existence. "*Orpheum poetam docet Aristoteles nunquam fuisse, et hoc Orphicum carmen Pythagorei ferunt cujusdam fuisse Cecropis.*" * It is attributed by others to Onomacritus, who lived during the reign of Pisistratus. At any rate, we must more than hint our doubts as to the propriety with which that poem is classed by Dr. Prichard among the Orphic verses. Considered, however, as the production of the Pythagorean school, it is not without weight. The poet proposes to sing, "First, the vast fatal reign of antient Chaos and Kronus, who in the immense regions brought forth ether, and produced the masculo-feminine Eros, splendid and glorious, the great sire of primæval night, whom later mortals call Phanes, because he first shone forth. Then I sing the birth of powerful Brimo (Hecate) and the evil deeds of the earth-born progeny, (the giants,) from whose wounds

* Cic. *de Nat. Deorum.* 1. c. 38.

distilled

distilled the showers that gave origin to mortals inhabiting the spacious earth." It is to be remarked that the origin of the human race from the blood of giants is also a Hindû fable. Of this cosmogony, the chief character was the great mundane egg, hatched by the equivocal Eros; who was sometimes feigned to spring spontaneously from the elements, and at others considered as the produce of an intelligent power. Dr. P. next traces this cosmogony in the remains of Egyptian antiquity, as preserved in the works of Proclus, Eusebius, Plutarch, Strabo, Iamblicus, and Jablonski. We confess that, in the absurd fable of the egg and the blood of the giants, we are unable to discover even a glimmering and feeble spark of the great truth of a creative intelligence: but, in the authorities just enumerated, the light is elicited; and it is shewn that, though the Egyptians worshipped the elements of nature, they had a notion of a first intelligent cause, by whose agency the universe was called into existence.

We pass over, though reluctantly, the alternate destructions and renovations of the world; a tenet which the learned reader well knows belongs also to the Stoics. Concerning the Egyptian opinion of the fate of the dead, and the motives for embalming bodies, the antients left only obscure hints. Having stated some of their conjectures, Dr. P. thinks it is more probable that the motives for that singular rite were suggested by an idea that it expedited the soul's journey to the place where its future doom was to be fixed, according to its former deeds. The prayer uttered by the embalmer in the name of the deceased intreated the divine powers to receive his soul into the dwelling of the gods. It appears, also, that the region of the dead was a temporary receptacle, whither the soul resorted immediately after its departure from the body; and where it remained for a time, till it was sent back to enter again a mortal body, either of a man or a lower animal. This was the Pythagorean doctrine, which Virgil set forth in connection with that of the emanation of souls from the spirit of the universe, in the magnificent lines in the sixth book of his poem:

"*Principio cœlum ac terras, camposque liquentes,*" &c.

Was this transmigration perpetual, or was it limited? Dr. Prichard believes the antient tenet to have been that it was temporary, and inflicted as a purgatorial chastisement. He ascribes to the Egyptians, with some confidence, (more, we should imagine, than the obscurity of the topic warrants,) besides the tenet of purgatorial transmigration, that of emanation and transfusion; all of which were afterward doctrines

trines of the Stoic and Pythagorean schools. Some judicious observations follow, in which the ideas of the Hindûs respecting the metempsychosis, and the final state of the soul, are clearly shewn to be allied to those of the Egyptians.

The author has now arrived at a spacious field of investigation: but it is one which, in our opinion, may be trodden with more certainty than the dark regions of Egyptian learning. *Largior hic campus*; and the reader as well as the author may be congratulated on attaining a safer path and breathing a purer atmosphere.

Book III. Dr. Prichard here proposes to illustrate his subject by references to the Hindû mythology; and it appears to us that the analogy rests on the clearest and strongest induction. Having lamented the barren materials which remain for the investigation of Egyptian philosophy, (the very language in which it was embodied having disappeared,) he adverts to the more favourable auspices under which our countrymen in the East, aided by native Pandits, the successors of the old Brahmans, are enabled to extend their researches into the science and religion of India. We cannot follow him in this inquiry: but we agree in his remark that the whole hypothesis rests on internal evidence; since no essential affinity of language, no trace of antient intercourse between Egypt and India, has yet been discovered. This species of evidence is capable, however, of acting with a force seldom inherent in other modes of proof. Minute coincidences cannot be casual: nor is this an artificial system built up of historical conjecture or philosophic theory. Their sacred books are extant; and living interpretations, if we may so speak, of those curious documents are presented in the daily rites and habitual usages of a people actually existing, with whom our domination in Hindûstan has brought us not indeed into familiar intercourse, but into perpetual contact. Yet we cannot dissemble our regret that the ardour inspired by studies almost inaccessible to the general scholar, and the pride which we are prone to indulge when we are enabled to tread the recesses of a difficult and obscure language, have led away so many of our Oriental literati into an undue estimate of the importance and antiquity of the Sanskrit learning. If we are not deceived, it is an epidemic error among those who are addicted to Oriental studies. The Vedas undoubtedly contain much antient tradition: but we must not attribute to them an antiquity to which they are not intitled; and Dr. Prichard, as well as Mr. F. Schlegel, of whose treatise on these subjects an abstract is inserted in this work, seems to require the admonition which we thus offer.

The

The chronology of the Hindûs, adapted to their astronomical periods, is extravagance itself. The Vedas are not so old as the Homeric age; and many of the Puranahs are comparatively modern. It is to the institutes of Menú, therefore, the principal sources of the Indian sagas and mythology, that we must chiefly refer, for our guidance through the flowery but perplexed paths of Hindû superstition.

According to Schlegel, there are four æras of Oriental learning and superstition. To the first belong the doctrines of the emanation and transmigration of souls: to the second, astolatry, including the worship of nature, the visible elements, and the heavenly bodies: to the third, the dogma of the two principles, or the conflict between the good and the evil principle; and the fourth period is distinguished as the age of Pantheism, a doctrine to which Mr. Schlegel attributes a refined and metaphysical character, approaching in some of its traits to the philosophy of Europe. * Dr. Prichard observes, (sect. v. p. 252.) that this gradation of Hindû mythology has been confirmed by the researches of the Asiatic Society: but he justly adds that Pantheism, which Mr. Schlegel attributes to the last period, is as antient as the oldest remains of Indian learning; and that the system of the Vedas may be truly designated as Pantheism, since it includes the idea of the material universe within that of the Divine nature. These observations are illustrated by striking passages from the Vedas; for which, and for the doctrine of emanation, we refer the reader to the work.

We are now come to the analogy between the superstitions of Egypt and those of India, which consists in similar ideas and representations of the Deity; and in both systems the idea of God was not an abstraction but a personification of nature. A satisfactory comparison is then instituted between the ceremonies and figurative representations of antient Egypt, and the rites and doctrines of the third and fourth æras of eastern mythology. All abstract ideas of creation or emanation have taken their flight from India; and the material universe is contemplated as an infinite frame endued with a living nature, of which intellectual and moral attributes form no part, while the merely animal powers are celebrated in all the varieties which a corrupt imagination could suggest. Sensuality and wanton revelry exhibit every where the most obscene emblems. Such is the worship of Siva, and of Bhavani his lascivious consort; and such also was the reli-

* See an article connected with this subject, in our last Number, p. 173.

gion

gion of Osiris and Isis. * The two polytheisms are approximated in detail: Siva is the God of re-production; so is Osiris; and Siva, as the God of destruction, is identified with Typhon, as is Bhavani with Isis.

In his fourth book, Dr. P. examines the *exoteric* or popular worship of the Egyptians, and the various civil institutions emanating from their religion. It is in the rites of animal worship, those disgusting puerilities so well ridiculed by Lucian and Juvenal, that their popular superstition chiefly developes itself; and Dr. P., p. 303., assembles the most remarkable facts from antient authors, to illustrate this part of his subject. We cannot attend him in these details. Cats, dogs, oxen, the hawk, the ibis, goats, deer, monkeys, the ichneumon, the shrew-mouse, the lion, and a list of animals and plants too long to be specified, were objects of religious veneration. Dr. Prichard is of opinion, chiefly on the authority of Plutarch and Porphyry, that animal-worship arose from the doctrine of emanation, which ascribed all the operations of nature to certain dæmons, or spiritual beings, who were supposed to animate different portions of the universe, and were themselves emanations from the Deity, or soul of the universe. In his notes on this subject, he compares these rites with the peculiar superstitions of India; and the comparison brings strong attestation to the affinity of those religions. The civil institutions of the Ægyptians, their division into castes, their hierarchy and its subdivisions, are next analyzed, with considerable learning and correctness; and the treatise closes with a comparison of the Mosaic ordinances with the laws and customs of the Egyptians. With regard to the analysis, which Dr. Prichard has subjoined, of the remains of Egyptian chronology, as it is not connected with the scope and purpose of his work, we must content ourselves with stating that it is an ingenious attempt to reconcile the discrepancy between the historical records of antient Egypt and those of the Sacred Writings, in point of chronology; and to prove that, notwithstanding the high antiquity claimed in the Egyptian records, there is in reality no want of harmony between them, but that on the contrary the antiquity assumed by the Egyptians, from their own archives, is far within the æra assigned by the LXX for the second origin of mankind.

We have thus endeavoured to present a slight sketch of this elaborate work. If its arrangement be not clear, and its

* Compare the worship of the *Lingam* with the Phallic ceremonies. Maurice, Ind. Ant. vol. ii.

diction

diction be occasionally too verbose for the intelligible enunciation and simple developement of its propositions, it abounds with much erudition, collected by various and diffusive reading. The recapitulations are so frequently interposed as to break the continuity of the reasoning, and too much space is occupied by conjectural learning and exploded hypothesis; yet the author nevertheless ascends by a copious induction of particulars to the grand and primary truth which, if not the exclusive object, is at least the principal result of his labours. We mean the purpose of shewing that a belief in the existence of a Deity and of a future state, as those words are understood among Christian divines and philosophers, is a principle of the earliest religion of India and of Egypt. Under all its depravations, this primitive spark has been kept alive; and this is no mean argument, we should conceive, for its divine origin. It has been obscured by the luxuriance of its branches and the exuberance of its foliage, but the trunk is impassive and immortal:

> "*Pondere fixa suo est, nudosque per aera rămos*
> *Ostendens, trunco, non frondibus, efficit umbram.*"

We are grateful to the diligence of a writer who has brought so much corroboration to this essential truth; and we confess our obligations, also, for the additional evidence which he has collected to shew the connection between the superstitions of Hindûstan and those of Egypt. In this comparison, he has proceeded cautiously and surely; evidently with less solicitude to establish systems than to elucidate truths. We gladly make this remark, because it is a track which has misled many learned and ingenious writers. Whoever runs in quest of analogies will be sure to imagine that he has found them, and neither erudition nor genius will protect him from the illusion. We remember the three states through which Dr. Burnet, in his *Sacred Theory*, a work of the sublimest fancy and most extensive learning, conceived that the world was destined to pass, and his fanciful typification of them by the three Jewish temples. The mephitic vapours of hypothesis seem not, however, to have ascended into the brain of Dr. Prichard, whose analogies are built on the steady basis of the most unquestionable facts.

In taking our leave of the subject, we cannot abstain from a transient reflection, irresistibly forced on our minds. The superstition of Egypt has passed away, and its very ruins have almost perished:

> "Nor is Osiris seen
> In Memphian grove or green,
> Trampling the unshowered grass with lowings loud."

May we indulge a hope that the hoary systems of India, the degrading brutishness of her idolatry, and the consecrated follies of her mythology, will give way to the benignant influences of Christianity and reason? We are not forgetful of the unsleeping zeal and the undying fervour of Christian exertions in those regions;—a branch only of the same benevolence, which in every corner of the earth gladly treads its pious pilgrimage and endures its salutary toil; of the same healing charity, which comprehends in its embrace of love all the divided families of the world, and proffers to all a share of its blessings. Still, however, it would be presumptuous rashly to answer the question: for there is a will that over-rules us sometimes in our best efforts, and our most laudable resolves. With the picture of India before us, and its moral as well as physical condition presented to our contemplation, it might be a topic of inquiry at least, if not of conclusive inference, whether it be not among those destinations which dispose of human projects, and controul human wisdom, to baffle our schemes of conversion, and to leave in that remote country the mind and the nature of man to work their own way to perfection. We are not always permitted to attain that which it is virtuous to wish: for it frequently happens that we are required to keep our best feelings in subjection to times and circumstances; to moderate our zeal by our impediments; to preserve a middle course between immature expectation and an impious despair; to temper our confidence in our capacities by salutary remembrances of their frailty; and to pause in the pursuit even of undisputed good, where the price to be paid for it is inevitable evil. Let us not be deceived by false computations of the advances hitherto made in that pious enterprize, for little has in fact been done. The outer works have been scarcely shaken; and against the fortress of that antiquated error, the inveterate power and traditional influence of the Brahminical priesthood, the key-stone of the civil and religious arch, not a blow has been struck.

The work, then, must be long, and the result distant. Every rational being must wish for Hindû conversion to a faith which refreshes and quickens the growth of moral and social virtue, and disciplines the soul for the high enjoyments to which it is destined: but the noblest aspirations of the heart must be often checked by the law and condition of humanity. Time and space will not be annihilated by the fervent desire of lovers; nor will the vast impediments that oppose our beneficent endeavours give way to the wish of piety and the efforts of wisdom.

ART.

ART. II. *Notice sur le Caractère et les Ecrits de Mad. de Staël*, par Mad. Necker de Saussure. 8vo. pp. 318. Treuttel and Würtz, London. 1820.

ART. III. *Sketch of the Life, Character, and Writings of Baroness de Staël-Holstein.* By Mad. Necker de Saussure. 8vo. pp. 364. 12s. Boards. Treuttel and Würtz.

ART. IV. *Treasures of Thought*, from Mad. de Staël-Holstein. To which are prefixed cursory Remarks on her Writings, and a Monody on her Death. By the Author of "Affection's Gift," &c. 12mo. 5s. Boards. Baldwin and Co.

THE first of these volumes is a London reprint of the French biography of Mad. de Staël, which has been recently published by her cousin and friend Mad. Necker de Saussure: the second is a faithful and not an unskilful translation of the same book; and the third is a selection of beauties from the writings of Mad. de Staël, which would agreeably illustrate the biographical notices if it had been made with critical taste, and had comprehended the latest and best effusions of her pen. The brilliant and useful career of this celebrated woman deserves the contemplation of her cotemporaries, and will command with the progress of time an increasing interest, co-extensive with the establishment of those liberal ideas and institutions which she has done so much to recommend and to secure. She stands at the head not merely of female authors, but of influential women; and she may be compared with the Aspasias and Zenobias of antiquity, not only in accomplishment but in practical ascendancy over the great men of her age. Accustomed with the lips of the Graces to proclaim the wish of benevolent genius, she spoke in the name of refinement, of liberty, and of wisdom; became the acknowleged interpretess of the average will, or common sense, of the thinking world; and gave throughout Europe a fashion to what had hitherto been a principle.

'The mother of Madame de Staël, Madame Necker, at the time of her marriage, had enjoyed a more extensive and finished course of education than that of her daughter at the same age. By her father, a learned clergyman, she had been instructed in branches of learning not common in her sex, and that spirit of method, which leads to the acquisition of knowledge of every kind. Endowed with firmness of character, great strength of mind, and ample capacity for labour, Madame Necker obtained great success in her studies; and hence she was led to suppose, that every thing might be acquired by dint of study. Accordingly she studied herself, she studied society, individuals, the art of writing, that of conversing, that of housekeeping, and above all that of preserving the purity of her principles, without neglecting any thing that

 could

could tend to enlarge her understanding. She paid attention to every thing, made very acute observations, reduced them to system, and hence framed her rules of conduct. The minutest particulars assumed consequence in her eyes, because she connected them with the great ideas of religion and morality; and her mind, of a metaphysical turn, exerted itself to find their point of contact. In thus making the most trifling occurrences in life a point of duty, she spared herself the troubles of irresolution and regret: but this connection, not altogether artificial, was never thoroughly perceived but by her who had formed it.' — 'Nevertheless, this constant attention of Mad. Necker to what is right was detrimental to the ease of her manners; there was a constraint in her and about her; her temper would probably have been sour, and her will headstrong, had she not early felt the necessity of self-command.'—

'She undertook the education of her daughter however with that eager zeal, which the idea of duty ever inspired in her. Her system was totally opposite to that of Rousseau. It is well known that this writer, setting out with the principle, that we acquire ideas only through the medium of the senses, maintained, that we should begin with improving the organs of our perceptions, if we would obtain moral improvement, that should be neither irregular nor illusory. This reasoning, open as it is to attack in itself, has never found favour with lofty and religious minds, because it appears to admit too great a sway of physical over moral nature. Madame Necker, accustomed to combat materialism in all its forms, could not but discern it in this doctrine. Accordingly, she took the opposite road, and sought to act upon mind immediately by mind. She thought it right to accumulate a great number of ideas in the young head, without losing too much time in arranging them in order, persuaded that the understanding grows indolent when spared such a labour. This method, too, is not without its inconveniences; but, with regard to the development of the intellect, the example of Madame de Staël leads us to presume that it is efficacious.

'Mademoiselle Necker, when an infant, was full of cheerfulness, vivacity, and frankness. Her complexion was rather brown, but animated, and her large black eyes already sparkled with kindness and intelligence. The caresses of her father, who incessantly encouraged the child to prattle, were a little at variance with the more rigid plan of Madame Necker; but the applauses excited by her sallies encouraged her continually to utter new ones: and already she answered the perpetual pleasantries of Mr. Necker with that mixture of gaiety and tenderness, which so frequently mark her conversation with him. The idea of giving pleasure to her parents was with her a motive extraordinarily powerful. Thus, for instance, when only ten years old, observing their great admiration of Mr. Gibbon, she thought it her duty to marry him (and what his person was is well known), that they might be enabled constantly to enjoy a conversation so agreeable to them. This match she seriously proposed to her mother.'

'To

'To give an idea at once of Mademoiselle Necker at the age of eleven, and of her mother's house at that period, I shall quote a few passages from a writing of Mad. Huber, who was always intimate in the family.

'"We entered the drawing-room. By the side of Mr. Necker's arm-chair was a little wooden stool, on which his daughter seated herself, obliged to sit very upright. Scarcely had she taken her customary place, when three or four old persons came up to her, and accosted her with the tenderest regard. One of them, who had on a little bob-wig, took her hands in his, and held them a long time, conversing with her as if she had been five-and-twenty. This was Abbé Raynal. The others were Messrs. Thomas, and Marmontel, the Marquis of Pesay, and Baron von Grimm. When we sat down to table, you should have seen how attentive she was! She uttered not a word, yet she seemed as if speaking in her turn, all her flexible features displayed so much expression. Her eyes followed the looks and motions of those who spoke: you would have said she seized their ideas before she heard them. She was mistress of every subject, even politics, which at that time had become one of the leading topics of conversation.

'"After dinner a great deal of company came in. Every one on coming up to Mr. Necker had something to say to his daughter, either complimenting or joking her. She answered all with ease and elegance: they took pleasure in attacking her, embarrassing her, exciting in her that little imagination, which already appeared so brilliant. The men most distinguished for their talents were those who were most eager to make her talk. They asked an account of what she was reading, pointed out fresh subjects to her, and gave her a taste for study, by conversing with her on what she had learned, or what she had not!"'—

'So many stimulants, such powerful incentives, where, for the securing of happiness at least, a curb is wanting, gave a wonderful activity to the moral being; but the physical being suffered from this, and her lessons in particular exhausted powers too strongly excited. Long continued attention was always fatiguing to Madame de Staël, and the depth of her attainments on difficult subjects is so much the more surprising. A singular sagacity carried her forward to the goal, without her being perceived in the career.

'The health of the young lady, now fourteen, declining daily, Dr. Tronchin was called in. He excited alarm, prescribing an immediate journey into the country, the society of Madame Huber, and to pass the day in the open air, relinquishing all serious study.

'On this occasion, Madame Necker was equally vexed and disappointed. This new plan overset all hers. Her ambitious views for her daughter were great, and to renounce the vast acquisition of knowledge was, in her opinion, to renounce all distinction. She had not that pliability, which enables us to vary our means; and being no longer able to promote the progress of her

daughter in her own way, she ceased to consider it as her own work.

'The liberty thus given to the mind of Mademoiselle Necker, however, was precisely what enabled it to take so high a flight. With her a life entirely poetical succeeded to a life of study, and the abundant nutriment all flowed to the imagination. She wandered amidst the thickets of St. Ouen, with her friend; and the two young ladies, clothed as nymphs or muses, recited verses, composed poems, or wrote plays, which they immediately acted.

'Another happy consequence of this want of employment to Mademoiselle Necker was, that she could avail herself of all the leisure of her father. Seizing every opportunity of being with him, she found extraordinary advantages, as well as pleasure, in his conversation. Mr. Necker was daily more struck with his daughter's wit, and never was this wit more pleasing than with him. She soon perceived, that his mind required to be unbent and amused; and she assumed a thousand forms, tried every thing, hazarded every thing, to obtain from him a smile. Mr. Necker was not prodigal of commendation, his looks were more flattering than his words; and he found it more amusing, as well as more necessary, to point out what was amiss than what was meritorious. His raillery was close at the heels of the slightest fault; no false pretensions, no exaggeration, nothing erroneous of any kind, could pass unnoticed. "I am indebted to the incredible penetration of my father," Madame de Staël has often said, "for the frankness of my character, and the artlessness of my mind. He unmasked affectation of every kind; and in his company I acquired the habit of thinking that every one saw clearly into my heart."

'These conversations, from which Madame Necker was not excluded, but the nature of which was altered by her presence, could not be perfectly agreeable to her. She possessed in a high degree the admiration, the confidence, and even the love of her husband; yet her daughter was better suited than she to a certain pointedness and unexpected turn, occasionally observed in the conversation of Mr. Necker. The young lady possessed the mental qualities of her mother, with many others in addition. Madame Necker would have wished that her daughter should have pleased by no other qualities than what she herself possessed, and she pleased precisely by those that were most dangerous to her happiness. Madame Necker was tempted to deprecate a success obtained contrary to her advice, while this success seemed to bear testimony against the propriety of that advice itself.

'Besides, Mademoiselle Necker was guilty of a thousand giddinesses. Carried away by her vivacity, she was incessantly committing faults; and, while her mother considered little things as appendages of great ones, trifles were of no consequence in her eyes. To avoid any appearance of disobedience, she would place herself at a little distance behind her father; but soon some man of wit would separate from the circle, then another, then a third, and a noisy group would form around her. Mr. Necker would smile

smile involuntarily at something smart that caught his ear, and the original point of discussion was altogether interrupted.

'No jealousy, unconnected with the affections of her husband, could possibly enter into the exalted mind of Madame Necker. If her daughter had surpassed her in her own sphere of excellence, she would have enjoyed her success, which would have appeared the consequence of her own. She would have thought her husband loved her in her daughter. But there was nothing here she could claim for herself; every thing seemed to spring from nature: and while Mr. Necker was enraptured with a mind without a model, as well as without an equal, she experienced impatience and vexation, and a little disapprobation concéaled rivalry from her view.

'As to her, there was but one road to her approbation. I remember, when the fame of Madame de Staël was quite new to me, I expressed to Madame Necker my astonishment at the prodigious distinction she enjoyed. "It is nothing," answered she, "absolutely nothing to what I would have made of her!" This answer struck me forcibly, because it referred solely to the qualities of the mind, and expressed the most perfect conviction. The extreme gentleness of Mademoiselle Necker's disposition was striking when her mother reproved her. Perhaps, proud of her success with her father, and every man of eminence, she did not attach sufficient value to the approbation of Madame Necker, and did not exert herself sufficiently to obtain it; but her respect for her mother was always profound, and openly expressed. Endowed from infancy with the gift of those lively and discreet repartees, that infringe no duty, and wound no truth, she never uttered a syllable that in the slightest degree placed her mother in a disadvantageous light.'

In order to bring together the biographical notices, of which the later are from motives of delicacy and personality very imperfect, we now omit the details which regard Mad. de S.'s writings, and pass on to the second part.

'Notwithstanding the great number of persons who sought the hand of Mademoiselle Necker, the choice of a husband, agreeable to her parents and to herself, was not easy. She would not quit France; and her mother, a zealous Protestant, insisted on her marrying a person of the same religion. Under these circumstances, Baron de Staël fixed the attention of Mr. and Madame Necker. To great loyalty, extreme good temper, and sincere admiration of Mademoiselle Necker, he added nobleness of manners and distinguished birth. The King of Sweden, Gustavus III., with whom he was a great favourite, openly favoured his suit, and promised to assure him the place of ambassador in France for several years, in order to remove Mademoiselle Necker's apprehensions of quitting Paris. Besides, Baron de Staël engaged never to take her to Sweden without her own consent. Such were the reasons that induced her to marry a foreigner much older than herself, and whose tastes were not very similar to hers. The course of

this union, a little cold, no doubt, would have continued uninterrupted, however, had not the improvident generosity of Baron de Staël degenerated into prodigality. His affairs becoming in consequence rather deranged, Madame de Staël felt herself obliged to use her endeavours to prevent the fortune of her children from being affected by them: but the separation, to which this gave rise, was not of long continuance. When, debilitated by the progress of age and disease, he required the attentions of his family, Madame de Staël returned to him. She was on her way back to Switzerland with him, to settle near Mr. Necker, when death carried off her husband in the midst of the journey, and deprived her and her children of the satisfaction they would have felt in diffusing happiness over his declining years.

'Madame de Staël was a very tender mother: and if maternal love shone less conspicuously in her than filial, it is because she was more strict in checking the expression of it. Already in Delphine, where she shows herself so captivated with the poetical beauty of exalted sentiments, she had said, that passionate effusions are not valued by children, and that kindness and equity suit them much better. Subsequently she imposed on herself the same reserve from other motives. Speaking of her eldest son, she wrote to me as follows: "I know not why I say less to Augustus than I feel. There is a certain maternal modesty, which I have always felt. There is a necessity for separation in this relationship. Have I not survived all that was most valuable on earth? Why, then, should we indulge so much an affection, that death must dissolve?"

'Notwithstanding this greater restraint of expression, maternal feelings, as she gave a thousand proofs, partook in her of the nature of all others. It was not, perhaps, a blind love, independent of the merit of its object: the faults of her children presented themselves strongly to the eyes of Madame de Staël, but she was not deficient in that natural affection which may be deemed instinct. This displayed itself even in her anger, when they were guilty of any imprudence; in a sort of courageous ardour, and self-devotedness, when they stood in need of protection; and, above all, in her fears, when their health was endangered. Her daughter, when six years old, having fallen ill at Frankfort, she was almost out of her senses with grief. "What would become of a mother," wrote she, "trembling for the life of her child, without prayer? This situation would make us find out religion, if we had never even heard of it before." The happiness and amusements of her children, and the opinions entertained of them, were always to her subjects of lively interest, and her scruples as to the result of any of her determinations respecting them were very apt to torment her. The fear, therefore, of the evil influence which her exile might have on their future fate was one of the greatest causes of chagrin to her during that period.

'She had no opinion of the success of extraordinary systems of private education. It is necessary, according to her, to inspire youth with lofty and religious sentiments; but to initiate it into what-

whatever is most pure in the real world, rather than make for it a world apart, always incomplete and artificial. "I have set before my children," said she, "life as it is; and I have used no artifice with them." Truth was the first basis on which she built; and not only all deception, but all affectation, seemed to her useless and dangerous. She equally disdained to assume with her children that tone of studied childishness, by which people think to put themselves on a level with their understandings: she raised them to the level of her own mind, and herself to the level of their innocence.

'When children were not intimidated before-hand, by the idea given them of Madame de Staël, they were naturally pleased with her, and some were singularly fond of her. There was an ingenuousness, and consequently youthfulness, in her manner of speaking; and genius, with its unexpected impressions, has always something infantile about it. She watched young children with tenderness and curiosity. I have seen her divert herself very much with the whimsical impressions and grotesque associations of that age; people collected them, to relate to her, and they supplied food for her thoughts.

'She was inclined to blame that too ostensible devotedness of parents to their children, which is a fault of the present mode of education. Little creatures, who see every thing calculated for them, become vain and selfish; and, far from acquiring the principle of studying the good of others, from the examples by which they are surrounded, they imagine themselves co-operating in the general purpose, by taking care of their own interests themselves. They exercise a capricious authority over those, whose sole object of attention they suppose themselves to be, and a contest of cunning on both sides is established. Madame de Staël expressed her will with decision. Having always entertained a high idea of paternal power, she gave the law in her family; and did not think the heart was debased by the religious inculcation of obedience.

'A just and moderate exercise of authority saves a thousand tricks, a thousand falsehoods in education. Reasoning fails; entreaty lowers those who have recourse to it; affection, employed as a means, wears and finally hardens the heart. The ties between parents that command with mildness, and obedient children, are the only real, the only serious, the only peaceable ones; and infancy, weak and destitute as it feels itself at bottom, is not long attached to any thing but protecting firmness.

'The motives of Madame de Staël's orders, however, were much too refined for her to refuse herself the pleasure of announcing them. She explained them distinctly, but without entering into discussion, and the *preamble* of the law did not render it less absolute.

'She gave many lessons to her children herself; but, conformable to her principle of the necessity of sincerity, she rejected those little games, by means of which people pretend to teach the elements of all kinds of knowledge. When a study is not sufficiently interesting of itself, which must sometimes happen, the simple

simple idea of duty ought to supply the deficiency. This idea is readily conceived in infancy; and far from its being proper to reserve it for a subsequent stage of life, it never acquires any strength, unless it have slowly shot out deep roots in the mind. Children are not long the dupes of these compulsory diversions; and a thousand sallies, injurious to the end proposed, proclaim the right they have to play in their own way. Besides, as the principal advantage of study, at an early eage, consists in the exertion it obliges the mind to make; and that of amusement, in the scope it gives to the activity of the child; when we mix diversions with the lesson, and constraint with the pleasure, we lose the fruits of both.

'But it was when beginning to enter on the period of youth, that the openness of Madame de Staël with her children was most remarkable. It is true, she was not so indiscreet as to say any thing to them, that should endanger the interests of others, or her own; but she exhibited herself to them in her natural colours, and in all sincerity: she displayed to them her character as it was, neither sparing herself, nor ascribing to herself a sentiment or a quality that she did not possess. Thus she always blamed herself in what occurred between her and her mother: thus she has said to her daughter in particular, that the vivacity of her affections and opinions had hurried her into dangers, from which nothing short of a mind like her own could have extricated her; and that her too great warmth, in politics for instance, had drawn upon her animosities, the effects of which, painful to her heart, might even have proved formidable, but for the lustre of her talents, and, perhaps, that of the services she had rendered. She had suffered too much herself, to wish her daughter to follow her steps. Accordingly, she did not advise her to seek after celebrity; and even in conversation, while she admitted her to be extremely witty, she cautioned her against imitation; whether because she judged, and with reason, that another must be inferior to her in her own way; or that her own manner did not please her in another. She did not love copies. "Echoes tire me," she said. "I have enough of myself in myself, and I want to hear something else than the sound of my own voice."'—

'To judge of her attachments, in all their energy, as in all their excellence, it is necessary to have known that which she felt for her father: a wonderful sentiment, that embraced the whole of her existence; and which acquired still more strength from the idea of death, than from that of the most sacred bond of life. Besides, as this tenderness made part of herself, as it was mixed up with all her thoughts, and affected them all, we cannot lay it aside in speaking of Madame de Staël.

'There was such an understanding between Mr. Necker and his daughter, they felt such pleasure in conversing together, and their minds so well agreed, that Madame de Staël was led to exaggerate to herself the idea of her resemblance to her father; and the more numerous the points were, in which she thought she traced this resemblance, the more enthusiastically did she admire those qualities

qualities in which he was really superior to her. She saw in him a being similar to herself, whom the excess of virtue would have captivated. He supported retirement, dispensing equally with pleasure and with admiration. Conscience and a sentiment of dignity were the sole springs of a life simplified by wisdom. He even resisted the power of the strongest affection he had upon earth, when he refused to live with his daughter at Paris: this refusal might give her pain, but she bowed to his decision. She ascribed to him her own thirst of action, all the fire of her character, in order to enhance the value of the sacrifices he imposed upon himself; ascribing to him the tastes of youth, to give greater merit to his privations; and thinking of his great age, only to enhance the wit and agreeableness he still retained, as being on that account the more wonderful.

'Two sentiments, extremely vivid in Madame de Staël, gratitude and pity, had also their object in Mr. Necker; gratitude, the best founded, for a solicitude uncommon, even in a father, for its constancy and judicious direction; and pity, profound and piercing, for his sufferings; pity for that great mind, that excellent character, misunderstood and calumniated; pity for his age, and the ills with which it was threatened; pity, not on his own account alone, for the fatal moment that was approaching: so that the liveliest pleasures his daughter enjoyed in his company were sometimes closely followed by tears.

'However, she was little disposed to anticipate future troubles; and, if a sudden flash disclosed to her what was to come, the present moment soon re-occupied her thoughts. Heaven had made her improvident; and Mr. Necker has said, that she was like the savages, who would sell their hut in the morning, without thinking what they should do at night. With regard to him, she would pass instantly from the most anxious solicitude to the completest security. So full of life herself, she could scarcely believe in death. Unable to endure the thought of looking on her father as an old man, whatever she found in him of pleasing and agreeable, his quick comprehension of her meaning, a certain freshness of imagination, of curiosity, of gaiety, which he still possessed, were incessantly cherishing illusions in her. She conversed with him as mentally her equal, and forgot the difference of their ages. Some person once telling her, that Mr. Necker had grown old, she repelled the idea with a sort of anger, answering, that she should consider the person who repeated such an expression as her greatest enemy, whom she would never see again as long as she lived.'

After the death of M. Necker, at some period here undefined, Mad. de Staël contracted a private marriage with M. Rocca, (a young man of good family and noble mind, who had been severely wounded in Spain,) for the account of which we cannot find room. It was but little known; and one motive for concealing it, no doubt, was the fear that the consequent loss of rank might obstruct her reception at the German courts.

'Madame

'Madame de Staël,' adds her biographer, 'was graceful in all her motions. Her face, without satisfying the eye in every respect, first attracted, and then fixed it, because it had a very uncommon advantage as an organ of the mind: a sort of intellectual beauty, if we may use the term, suddenly displayed itself in it. Her thoughts painted themselves in succession so much the more distinctly in her countenance, that, except her eyes, which were uncommonly fine, no very striking feature marked its character before-hand. She had none of those permanent expressions which ultimately mean nothing; and her physiognomy was created on the spot, as we may say, by her feelings. Perhaps when still, her eyelids were rather heavy, but genius suddenly sparkled in her eyes, her looks glowed with a noble fire, and announced like lightning the thunder of her words.

'At the same time, she had neither in her countenance, nor in any feature, that restless mobility, which is so very equivocal an indication of intellect. A sort of exterior indolence rather prevailed in her; but her figure, a little inclined to stout, her striking and well-chosen postures, gave great energy and a singular weight to her discourse. There was something dramatic in her; and even her dress, though exempt from all singularity, was always more picturesque than fashionable.'—

'Perhaps her constitution, more feeble than was supposed, required the stimulus of amusement; for a sort of terror seized her at the idea of life standing still. In her youth she could not endure solitude; and the melancholy impressions that are painted with so much beauty in her works, had with her a formidable reality. It was not till very late in life, and when she was able to keep at a distance the monsters created by her imagination, that she was able, according to her own expression, "to live in company with nature."

'Consequently *ennui*, which, in the world or elsewhere, is a solitude where we have not the company even of ourselves, was extremely dreaded by her. It was not sufficient for her that persons were witty; they must be animated: and perhaps those wits who would not take the trouble to amuse in society put her more out of humour than men of inferior talents. She could not endure people to talk with indifference. "How can he expect me to attend to him," she would say, "when he does not do himself the honour to attend to himself?" She could better endure certain defects of character than a mind dried up and disgusted; and she said one day of an egotist and caviller, "That man talks only of himself; but he does not tire me, because I am certain at least that he feels interested in what he says."'—

'She never failed, however, to be ultimately out of patience with absurdity, and of extravagance she was quickly weary. She always sought, and often found, the point of junction between imagination and good sense. "Folly," said she one day, "may be poetical, but irrationality is not."

'The imprudent expressions, which Madame de Staël may have uttered, were much more frequently occasioned by *ennui* than

than by impetuosity. When a state of languor appeared irremediable, it sometimes occurred to her, to produce a revolution in the society: she broke the ice of an insipid conversation by some bold stroke, and scattered dismay among the grave of various kinds. Then, for a moment or two, she might fail in circumspection; but the more animated she was, the more firm and secure was her step. Once fairly entered on her career, there was no longer any false movement. Certain of her strength, she ran through the centre of danger, handled as she passed the most hazardous questions, touched on the most delicate points, and made her friends tremble for her; the indifferent for themselves. No one was aware on whom the fire of this flying artillery would fall; people heard the ball whistle round them, and alarm passed from one to another: but soon every one was at ease: the desired modification or exception was introduced just at the proper point; a commendation suddenly raised him, who believed himself the object of attack; and she emerged in triumph from the difficulties which she had accumulated around her. There was fear mixed with the pleasure she gave; as there is in that we feel at seeing the performances of a rope-dancer.'

The writings of Mad. de Staël form, after all, beautiful as they are, but a subordinate part of her merit; the opinions which she has recorded might have been born and preserved without her, but without her they would not have become at Paris, and hence throughout Europe, the genteel opinions of her age. It was she who made *liberalism* the substitute for *chivalry;* whose eyes rained influence on the champions in that tournament; and whose words imparted value to the scarf which was often to be the only recompence of the combatant.

From the account here given of the writings of Mad. de Staël, it appears that in early life she attempted a comedy called *Secret Sentiments*, and a tragedy on the death of *Lady Jane Grey*. They were followed by three novels, to which was prefixed an *Essay on Fiction*. Then came *Letters on the Writings and Character of Rousseau:* here Mad. de S. was first in her place as an author; the works of Rousseau, more than any other, had deeply imbued her mind and tinged her style; and though she was destined to acquire a grace, a variety, and a delicacy of expression not always displayed by her model, yet in the picturesque presentation of idea, in pathos, and in vehemence of eloquence, she never equalled her master.

The French Revolution having naturally and necessarily drawn the attention of Mad. de Staël to politics, she wrote a *Defence of the Queen*, an *Epistle to Misfortune*, and *Reflections on Peace, and on Internal Peace*. For the *Reflections* she was mentioned with applause by Mr. Fox in the British House of Commons.

The

The Influence of the Passions was the next subject chosen by Mad. de Staël; and her work is in fact a political pamphlet in a metaphysical mask. *Literature considered in its Connection with Social Institutions* was her next book; and it displays so marked a superiority over the preceding writings, that we cannot refrain from suspecting that some new acquaintance, of uncommon intellect, had been in the interim frequently conversing with Mad. de Staël, and transplanting into her mind ideas before unknown to it. Was M. Schlegel this individual?

The novel of *Delphine* was not successful in this country, because it was judged not to have a moral tendency: but it throws light, under the name of the heroine, on the personal disposition of the writer. *Corinna*, a more beautiful fiction, was better received here, and retains the favour especially of the travelled public.

Mad. de Staël's *Germany*, particularly the first two volumes, (see M. R. vol. lxxii. p. 421., lxxiii. pp. 63. and 352., and lxxiv. p. 268.) is an admirable work; as remarkable for novelty of thought, for judicious estimate, and for fidelity of delineation, as for the most delicate and dexterous graces of eloquence. The book against *Suicide* may have been a wholesome penance in miserable moments, but has not the force of thought, or of expression, that was previously displayed.

Considerations on the French Revolution form the latest production of Mad. de Staël, and the most profound. Though without all the beauties of style displayed in the *Germany*, it manifests a depth of thought and a sagacity of inference so truly masculine, as to give some countenance to the suspicion that a political Achilles lurks beneath the feminine garment. Our late volumes have done ample justice to this valuable performance.

The religious sentiments of Mad. de Staël are best given in her own words, as they are quoted in the "Treasures of Thought."

'*Need of Religion.* — Would men recommend religion merely as a restraint upon the people, as an instrument of public safety, as an additional guarantee in the contracts of the world? Do they not all know that every superior mind has more need of piety than the common herd? For the labour ordained by the authority of society may occupy and direct the working class in all the moments of life, whilst idle men are incessantly the prey of the passions and the sophistries that disturb existence and put every thing into uncertainty.'

'*Beautiful Description.* — Some time ago, I was present at a church, in the country, deprived of all ornament; no picture adorned

adorned its white walls; it was newly built, and no remembrance of a long antiquity rendered it venerable; music itself, which the most austere saints have placed in heaven as the employment of the happy, was hardly heard; and the psalms were sung by voices without harmony, which the labour of the world, and the weight of years, rendered hoarse and confused; but in the midst of this rustic assembly, where all human splendour was deficient, one saw a pious man, whose heart was *profoundly moved by the mission which he fulfilled.* His looks, his physiognomy, might serve for a model to some of the pictures with which other temples are adorned; his accents made the responses to an angelic concert. There was before us a *mortal creature,* convinced of our *immortality;* of that of our friends whom we have lost; of that of our children who will survive us by so little in the career of time! and the *convincing persuasion* of a *pure heart appeared a new revelation.*

'He descended from his pulpit to give the communion to the faithful who live under the shelter of his example! His son was with him, a minister of the church; and, with more youthful features, his countenance also, like that of his father, had a pious and thoughtful expression. Then, according to custom, the father and son gave each other the bread and wine, which, among Protestants, serve for the commemoration of the more affecting of mysteries. The son only saw in his father a pastor more advanced than himself in the religious state that he had chosen to adopt; the father respected in his son the holy calling he had embraced. They mutually addressed each other, as they took the sacrament, in those passages of the Gospel which are calculated to *unite in one band strangers and friends;* and, both feeling in their hearts the same impulses, they appeared to forget their personal relations in the presence of the Divinity, before whom fathers and sons are alike servants of the tombs, and the children of hope.' —

'*Religion of the Soul.* — Men, whose affections are disinterested, and their thoughts religious; men, who live in the sanctuary of their conscience, and know how to concentrate in it, as in a burning glass, all the rays of the universe; these men, I say, are the priests of the religion of the soul, and nothing ought ever to disunite them. An abyss separates those who conduct themselves according to calculation, and those who are guided by feeling. All other differences of opinion are nothing; this alone is radical.

'It is possible that one day a cry of union may be raised, and that all Christians may aspire to profess the same theological, political, and moral religion; but before this miracle is accomplished, all men who have a heart, and who obey it, *ought mutually to respect each other.*'

We have not, in mentioning Mad. de Staël's various productions, referred to our accounts of all of them, but they will be found by consulting the *General Index* to our New Series, lately published.

ART.

ART. V. *A Classical and Topographical Tour through Greece,* during the Years 1801, 1805, and 1806. By Edward Dodwell, Esq. F. S. A. &c. &c. 2 Vols. 4to., with Plates. 10l. 10s. Boards. Rodwell and Martin. 1819.

WE cannot scruple to admit, *in limine*, that the author of these volumes offers many powerful claims to our attention as critics. Descriptions of modern Greece, and of the remains of its antient glory, have been sufficiently numerous in late years; and many of the works devoted to this subject have proceeded from no ordinary class of travellers or writers, while several also had their own particular and exclusive merit. For comprehensiveness of plan, however, for continuity of narrative, for uniform diligence in ascertaining things worthy of observation, for clearness in describing them, and for sagacity in discussing them, we can place few of these authors on a par with Mr. Dodwell; and we know not any who, with a view to the combination of these excellences in one writer, can be esteemed superior. Much of the details which have been published relative to Greece, within these few years, has related to detached portions of that interesting country; to the manners of one province or the antiquities of another; to the Albanian soldier or the Mainote pirate; to the Cyclopean architecture of one age or the symmetrical beauty of that art in another: each of these topics affording the subject for a picture, frequently presented to us by different hands and at different times. It is not, therefore, without very considerable pleasure that we open a work which leads us by regular steps from one scene to another; and which re-arranges those topographical notions that have been liable to become dislocated by journies from place to place, and age to age, *per saltum.* — We have had, indeed, other modern travels in Greece, such as those of Dr. Clarke, which are not to be considered as of this desultory and unconnected class: but even of these which more naturally fall into comparison with Mr. Dodwell's volumes, we recollect none which, both for regularity of detail and comprehensiveness, can be esteemed their equal.

It will be seen that many years have elapsed since the last of the journies recorded in the title-page was performed; and that the interval between it and the period of publication not only far exceeds any recommended by the Horatian maxims which we learned as boys, but affords an extraordinary contrast to the method now usually pursued: when travelling and writing, — writing and travelling, — and travelling and writing again, — are performed with such admirable and extraordinary velocity. So much patient forbearance on the part of Mr. Dod-

Mr. Dodwell may seem incredible, if we do not add that much of this delay has been involuntary on his part; he having been a victim to the illiberal and unfeeling system of Bonaparte, which kept him for some years a prisoner on the Continent, with so many others of our countrymen whose peaceful avocations offered as little excuse for such an unprecedented detention. The time expended in preparation, since the author's return, has not been short, and has produced results fully equivalent to its duration.

Mr. D. commences his tour with his departure from Venice for Greece, in April, 1801, in company with Sir William Gell, Mr. Atkins, and a young Greek, named Georgio Gavra, of the island of Santirene: but he regales us with the substance of his observations only as far as Ithaca, although he afterward continued his voyage to Patras, travelled by Phocis and Bœotia to Athens, and thence to the islands of the Archipelago, the coast of Troy, and Constantinople. It has been his plan to reserve any notice of these countries until his second visit; so that, according to the arrangement of the work, the first expedition, which occupies but a small proportion, is to be considered as terminating at Ithaca in 1801: while the second tour, which supplies the materials for the greater part of the narrative, commences with the author's arrival in Zante from Sicily in February, 1805, and continues to the close.

The first voyage afforded an opportunity of viewing many of the islands which are clustered along the Dalmatian coasts, and probably less visited by travellers than almost any part of Europe. The most considerable are interspersed with villages, the soil producing corn, olives, grapes, almonds, figs, pomegranates, &c., and a great variety of aromatic herbs. The outlines were composed of round hills, generally rocky, but not very lofty or bold; and the prevailing tint of them was dark green, as they were in a great measure covered with the lentiscus, juniper, myrtle, terebinth, &c. Our travellers being compelled by stress of weather to land at Lessina, one of the most southerly of the Dalmatian groupe, they found the capital a neat and elegant town, Venetian in its general style, and containing about a thousand persons; forming only a fourteenth part, as they were told, of the population of the island. The vegetable productions were as forward early in May as they are in our climate late in July; and so strongly aromatic were many of the plants, that the whole air was scented with them. It seems, indeed, that this island would offer much interesting occupation to the botanist. The language of the natives is chiefly Illyrian, with some Italian,

and the prevailing church is the Romish, though there was also a Greek establishment in the town. In antient times, this island formed a part of the kingdom of Queen Teuta, which was ceded to her by the Romans, about 230 B.C.; and the inhabitants of the banks of the Bocca di Cattaro have many traditions of a Queen Theoca, whose æra they place about two thousand years since, and who is described as a person of a very sanguinary character. Mr. Dodwell wishes to identify her with the Queen Teuta, who caused Lucius Coruncanius the Roman ambassador to be put to death, A.U.C. 522; and the apparent etymology of the name, with no very great discrepancy in chronology, seems to favour the presumption. The Bocca is the Rhizonian gulph of Polybius and Strabo, and Cattaro itself is presumed to stand on the site of Ascrivium. The district of Monte Negro, observed by Mr. D. to be the *Illyrici solitudines* of Livy, and which has now been free for about a century from Turkish dominion, offers in the present day rather a singular state of society to the contemplative traveller: but Mr. D. was prevented from exploring the country, which contains nearly 50,000 inhabitants, a poor and warlike race of hardy shepherds. The Austrian governor of Cattaro described them as a savage horde, whom it would be unsafe for a stranger to visit: but, although of a vindictive as well as brave disposition, they seem, like most other semi-barbarous states, to have a high respect for the rights of hospitality; and so jealous of their reputation for honesty did they appear, that they assured Mr. D., through his interpreter, that, if the hats of his party were made of gold, nobody would molest them in their country, but every one would be glad to treat them with milk and cheese, without receiving money, contented with a few common trinkets for their wives and children. They are altogether a pastoral people: they never go any where unarmed, though they are obliged, when they visit the market of Cattaro, to leave their weapons without the gates; and they have no regular towns in their territory, but live in villages, one of which retains the name of the Emperor Diocletian. Their chiefs, four in number, are their judges in peace and leaders in war, though on the latter occasion their bishop seems to take a most conspicuous part. The dress of the chiefs, some of whom Mr. Dodwell saw at Cattaro, seems elegant and handsome.

Something more serious than the "*poetica tempestas*" of the Satirist arose, while the travellers were at sea in sight of the Acroceraunian mountains; and the lightning was so vivid that, notwithstanding their apprehensions, they could scarcely, we imagine, refrain from repeating to themselves; —

"The

"The Thunderer throned in clouds, with darkness crown'd,
Bares his red arm, and flashes lightnings round.
The beasts are fled; earth rocks from pole to pole,
Fear walks the world, and bows th' astonished soul:
Jove rives with fiery bolt Ceraunia's brow,
Or Athos blazing 'mid eternal snow."

VIRG. *Geo.* lib. i. v. 330. *Sotheby's translation.*

The occurrence was undoubtedly most classical, and, as all ended well, was so far a source of congratulation. The mountains themselves are described as rising into fine pointed forms, apparently at least four thousand feet high, and barren, except towards their bases. Many terrific tales, reminding us of the inventions and decorations of classical mythologists, are current among those who navigate these shores: some of which are to be explained on natural principles, and are only magnified by superstition, such as "the lights seen dancing on the crags." The effect of ignited hydrogen is known in other parts of the world; and we noticed an instance of it at Deliktash in Natolia, in our review of Capt. Beaufort's *Karamania*, (Rev. vol. lxxxviii. p. 378.) which is also mentioned here by Mr. Dodwell.

Corfu is now termed Κορφόι by the modern Greeks; the old Greek word Κορυφοι owing its origin, we are told, to the double Acropolis of the city, although the island, πολυωνύμος as it was, was never called by that name in antient days. No remains of the former city occur, except a few fragments of Doric pillars: but among these Mr. Dodwell observed a singularity which he witnessed no where else in his travels; viz. they had a large square base, forming but one mass with the column itself. At this island, his accommodations were far from agreeable in the only filthy inn which the town afforded, and in the morning he found a scorpion on his pillow. The *virus* of this animal is, he says, proportionably stronger according to the heat of the climate and season; and the bite of it in Greece admits an easy remedy from the application of an oil in which scorpions have been infused. The few which he saw in Greece were about two inches long, and usually black, although at Thermopylæ he met with some of a dull yellow tint, and rather longer. The story of the scorpion stinging itself to death, when surrounded by fire, of which Lord Byron has availed himself in a truly poetical manner, (see *the Giaour*,) at the same time that he confesses his scepticism on the subject in his notes, is re-asserted here, but not on the authority of the traveller himself, nor on the direct testimony of any experimentalist.

Mr. Dodwell's attempt to discover the rock at the island of Alcinous, which had been converted into that substance by Neptune from a ship *, did not seem to promise much success: but we are not left without some conjecture at least. A site in view of the antient city of Alcinous seems to be one requisite in assigning a rock for the purpose; and some fantastical form, which might recall the idea of a ship, is equally necessary. A due consideration of these particulars has led Mr. Dodwell to decide (κακ' ἐλεγχεα ὑιες Ἀχαιῶν) in favour of the Pontiko-nesi, or *island of rats:* an interpretation very independent of etymology at all events, unless we may suppose that the ship was so greatly infested with those vermin as to have been almost a warren for them, before the metamorphosis: a hint which we throw out for the learned.

After his departure from Corfu, Mr. Dodwell landed at Parga: whose inhabitants, since his visit, have exhibited in the eyes of the world an example of affecting heroism, scarcely to be paralleled in the history of modern Europe. A brief description of a place which is become so interesting to every admirer of uncompromising magnanimity in defence of the laws, religion, and institutions of progenitors, will be found in the following passage:

'In the evening we landed at Parga, a considerable town, on a bold precipitous rock rising from the sea. One of our passengers being of this place, he took us to his garden, and gave us some remarkably fine oranges. Parga has been attached to the Ionian islands during their vicissitudes, and at present forms part of the septinsular republic. The inhabitants are Greeks, and have been able to resist both the open force and treacherous cunning of Aly, the Pasha of Joannina, who has for several years endeavoured to attach this important post to his dominions. Some of the principal Pargiotes, hearing we were English travellers on our way to Constantinople, begged us to present a petition to our ambassador at the Porte, requesting to be taken under the English protection, in order to avoid the consequences of the threatened invasion of the powerful Pasha of Joannina. We however thought proper to decline the proffered honours. Parga is curiously built, and stands on so steep a rock, that most of the houses are seen rising one above another. The streets are narrow and dirty. I observed but one church. The fort is in bad order, but might be made a place of some strength and importance. The Pargiotes are a remarkably handsome people. Most of the women were sitting before their doors, industriously occupied in spinning or knitting; and every one had something civil to say to

* Homer. Odyss. xiii. 155.

us,

us, as we passed through their streets. There are no remains whatever of antiquity at this place.'

The last page of their history must be read elsewhere; and every Englishman will regret that it is too closely interwoven with the thread of our own to be again disentangled from it.

"Leucadia's far projecting rock of woe"

recalls different ideas, but we may be excused from being sentimental on that occasion, which would resemble the condolence offered by the Roman emperor to the Phrygian delegates, on the taking of Troy by the Greeks. Mr. Dodwell derives the name from the word λευκος, (white,) the rocks on one side of the island being of that colour. This land was formerly attached to the continent, as we learn from many antient writers: but they differ in their account of the mode of separation, some ascribing it to human art, and others to natural causes. It seems probable that the appearance of the land on either side of the strait would offer some evidence as to this matter, but Mr. Dodwell does not afford us any description of existing appearances to guide our opinion. He observes, however, that the account of the island given by Livy (lib. xxxiii. c. 17.) is remarkably correct, as applied to its character in the present times. — Nothing remains of the antient city of Leucas, which Strabo and Pliny identify with Neritus, (the same name with that of Homer's mountain in Ithaca,) except a part of the walls, in which Mr. Dodwell traced the architecture of three distinct periods; viz. the heroic, (on which the papers of Colonel Squire in Walpole's collections relative to Greece may be usefully consulted *,) that of the æra of Epaminondas, and the later works of the Romans.

The Homeric description (Odyssey xiii. 95.) of the approach to Ithaca, and its chief port, is said to be faithful to a singular degree. The features of the country are indeed so strongly marked that no lapse of ages, unaccompanied by violent convulsions of nature, could produce any great variety in its appearance. Some of the walls of an antient Acropolis remain, in the second style of military architecture, like those of Argos and Mycenæ. The description of Cicero, "*Ithaca in asperrimis saxulis tanquam nidulus affixa,*" seems closely to correspond with this lofty situation: but the summit of the hill presents so very small an area for building, that

* See M. R. vol. lxxxix. p. 372.

Mr. Dodwell has some difficulty in conceiving how three hundred suitors and their attendants could ever have lodged themselves in any palace built on such a scite. We will not venture a suggestion on so serious a matter, but only observe that, if Homer knew the port so well, he had probably as good a notion of the real capacity of the Acropolis.

Let us now pass on to the second and more important tour; which is to be considered as combining in the narrative of it the observations made during the former, of which the particular account is broken off at so early a period of it. Mr. Dodwell quitted Messina in February, 1805, on this expedition, and recommences his written travels with the island of Zante: but we shall not unite ourselves to his company before he treads the continent of Greece; and after that time we can only propose to pause, and note his observations for our readers, at distant and disjointed stages.

The Achelous, we find, retains in its modern name of *Aspro-potamos*, the white river, a similar appellation to that which was conferred on it by Hesiod, ἀργυροδινης; and thus can poetry convert a natural defect into a descriptive embellishment, since the muddiness of the water alone intitles it to this distinction. On the terra-cotta vases seen by Mr. D., the river is always painted white; allusive, as he naturally conceives, to this property. The battle between the *tauriformis fluvius* and Hercules, the ὑφίκερω τεταύρε φάομα ταύρε, and the παῖς Διός, is divested of its mythological dress by Mr. D., and reduced to an allegorical representation of an ordinary event. We have no difficulty in agreeing with him that most of these poetic fables were emblematical representations, and of course as little credited by antient poets as by modern readers in the majority of instances: but we imagine that the object represented must have remained with the original inventors of the fiction and their cotemporaries only; while, by the succeeding poets of antiquity, the fictions were used without any reference to allegory, as popular tales adapted to poetry. The comparison to a bull has many obvious interpretations; the breaking of his horn, Mr. Dodwell thinks, may allude to confining him within his banks, when accustomed to deluge the neighbouring country. A considerable tract of alluvial soil occurs at the mouth of the Achelous, of great fertility, formed by the depositions from the river; and such being the nature of the water of this river, which, if it wanted corroboration, might be confirmed by the words of Ovid,

> "*Cornua flens legit ripis Achelous in udis,*
> *Truncâque limosâ tempora mersit aquâ,*" (Ep. ix. 139.)

the

the phrase of "*Achelöia pocula*," intended to represent the pure element, although assigned from other reasons, must appear rather misplaced.

It seems, from the personal inspection of Mr. Dodwell, that there is no foundation whatever for the hypothesis of Pliny, that the islands called Echinades were formed by accumulations of mud from the Achelous; Mr. D. having found them all rugged and rocky, and therefore answering the description of Strabo. The island called Oxiai, Ὀξειαι, is the only one which retains its antient name. In the absence of etymology, by which it might be traced in the modern appellation, there is considerable difficulty in discovering Dulichium, which, as having afforded a name to Ulysses, is a natural object of research: but the author deems it not impossible that it may have disappeared in some of the convulsions of nature, and cites examples of similar events in that part of the world. Such a belief indeed seems not uncommon with the modern Greeks; for in Mr. D.'s passage from Zante to the coast of Ætolia, when passing over a shoal, the captain asserted that the antient Dulichium then lay below them.

At Patras, the author sketches his line of route, which was changed in some measure from its original destination by a fear of the plague.

'I had intended to proceed through Achaia and Corinth, by the nearest road to Athens, where I expected to meet two English friends, to pass the winter with them, and to continue the rest of the journey in their company. I was however obliged to relinquish my intention of visiting Corinth, as the plague had lately made its appearance at that place, and it was feared that it would spread its contagion through the Morea. It is indeed surprising, that Greece is ever free from this scourge, when we consider the infernal means which are taken to propagate, and spread it far and wide, for the profit of a few wretches, the most nefarious of the human race. I allude to the lower class of Jews and Albanians: nothing can shew more strongly the rapacious villainy of those inhuman monsters than the following circumstance, which was communicated to me by Mr. Strani, who very narrowly escaped being one of the sufferers. When a man has once recovered from the plague, he is less liable to catch it a second time, and even then it is not so dangerous as the first attack. After a second illness, the constitution is in a manner fortified against it, and generally resists the effects of contact with the infected. The Jews, from their avidity, purchase or steal the contagious clothes of the dead. The Albanians also enter the houses of the deceased for the sake of plunder. The few who escape with impunity, are appointed by the governors to bury those who die of the plague; and they have been discovered dipping spunges and rags into the blood and matter of the dead, and

throwing them into the windows of houses which had the reputation of being wealthy, thus hoping to destroy the inmates, and become possessors of their effects. Mr. Strani actually saw an Albanian throw an infected spunge into his window, and it was by mere chance and good fortune that he and all his family did not fall a sacrifice.'

The few antient remains seen at Patras were of Roman construction, and not remarkable either for vestiges of former grandeur or for their state of preservation. About two miles to the south of the town, the travellers observed the cypress-tree, described by Spon as eighteen feet in circuit in his time: the present measurement is twenty-three feet, giving a growth of five feet girth in somewhat less than a century and a half. While at Galakidi, on the Corinthian gulph, Mr. Dodwell enters with us on the subject of fashions and costume, which even in these distant days retain many vestiges of antiquity. Not the least curious practice is that of shaving the fore-part of the head; which carries us back, as he instances, even to the heroic ages, and the ὄπιθεν κομόωντες Αϐαντες of Homer. The ἐπισφυρια of Homer seem to be traced in a part of the boot worn by the modern Albanians. 'Two circular and concave bits of silver are fitted to the ancle-bones, to defend that tender and prominent part, so easily injured in travelling on foot among rocks and forests: they are sometimes worn also on the outside of the knees. These defences are called αργυροσφυρα, from the material and form.' Etymology, as well as these modern instruments so adapted, supports the identity of these articles with the ἐπισφυρια; and the interpretation thus offered is clearly more rational, as well as more scholar-like, than Pope's vague expression of "silver buckles." The antient κνημιδες have also their representatives in the metal boots of the Arnauts: but Mr. Dodwell finds, on a comparison of those now in use with such as are represented on antient vases, &c. some little variety in the modern fashion.

Salona, the former Amphissa, stands on a plain, still retaining the semi-classical appellation of Καμπος τϖ Κρισσου. We should not have rested at this spot with the traveller, but to observe that he remarked here the only specimen of Mosaic pavement, in any degree entire, in Greece: it was of coarse execution, representing various animals. At Krissa, the next stage of the route, an opportunity was offered for viewing the interior of a Greek house; though the circumstances were indeed not very favourable, which will appear from the beginning of the ensuing extract.

'We

'We had a letter from Mr. Nicholas Strani, to the Bishop of Salŏna, who resides here; we passed the night in his house; and nothing could be more miserable! He lives with all the simplicity of the primitive Christians; there was nothing to eat, except rice and bad cheese; the wine was execrable, and so impregnated with rosin, that it almost took the skin from our lips! An opportunity however was now offered us of seeing the interior of a Greek house, and of observing some of the customs of the country, which are curious and interesting. Before sitting down to dinner, as well as afterwards, we had to perform the ceremony of the χειρονιπτρον, or washing of the hands: a tin bason, which the Turks name *levenn*, is brought round to all the company, the servant holding it on his left arm, while with the other hand he pours water from a tin vessel, called by the Turks *ibrik*, on the hands of the washer, having a towel thrown over his shoulder, to dry them with. The towel is called Μανδῖλη, from the ancient word μαγδαλια. This ceremony is performed not only before and after meals, but is practised by Greeks and Turks before commencing their orations, as it was by the ancients before they sacrificed to the gods, and on the arrival of a stranger at a house. The bason was called λεβης, and not μεταννιπτρον, as some have supposed, the latter being the draught taken after dinner, when the *niptron*, or washing, was finished.

> 'Χερνιβα δ' αμφιπολος προχοον επεχευε φερουσα
> Καλη, χρυσειη, υπερ αργυρεοιο λεβητος,
> Νιψασθαι.

'Several other authors mention the same custom.'

After the repast, the μελανιπτρον succeeded the second χειρονιπτρον, with due regard to old usage. The distinction between the localities of the antient *krissa* and *kirra* seems to be ably discussed and settled, in the same chapter with this quotation.

Mr. D.'s account of Delphi and the vicinity is the result of a very close inspection. The approach is described as 'awfully grand and strikingly picturesque;' and indeed the influence of the "*severi religio loci*," on the mind of every pious pilgrim, was perhaps as fully appreciated by the antients as by the founders of places of religious seclusion among Christians. Mr. Dodwell discerned traces of the walls of the city, although it has been questioned whether such ever existed: but this fact might be reconciled to the account of Justin, who describes Delphi as without walls, by admitting that it was walled at one period and not at another; though the present remains bespeak a very high antiquity.

'No situation can well surpass the approach to Delphi. Its grand and theatrical appearance, combined with its ancient celebrity,

brity, its mouldering ruins, and its fallen state, form such extreme contrasts, that it is difficult to decide whether more regret is excited by its departed splendour, or more satisfaction felt in still beholding some remains of its former magnificence. "Prorsus ut incertum sit utrum munimentum loci, an majestas Dei plus hic admirationis habeat?" The very locality breathed the presence of Apollo.

'The first objects which attract the attention are the vast precipices of Parnassos, which rise nearly in perpendicular majesty, behind the humble cottages of Kastri, and form the two noble points celebrated in antiquity. The vale is circular and deep, and surrounded by the rough and barren rocks of Parnassos and Kirphis, by which it seems excluded from the rest of the world.—Part of the vale is planted with olives and mulberry trees, and the corn grows on the terraces which were raised by the Delphians for the security of their temples and their habitations, which could not otherwise have been supported, against the rapidity of the descent.

'The inhabitants of this valley exhibit a people in a state of more inartificial and simple existence than any I have before seen: indeed, they have little to do out of their own valley; and their poverty, while it keeps them at home, affords no inducement for the intrusion of the Turks. They are however governed by an Agha, who bears a good character amongst them.'

The summit of Parnassus is not visible from Delphi; nor, as Mr. Dodwell assures us, is it *biceps* at the top, but rises in many points. The mountain is said to have received this name from the rocks called Phædriades, towering above Delphi, three in number; and the author possesses an unique copper-coin found at the place, on which the three heads of this part of Parnassus are represented. As one, however, is rather more remote from the other two than they are from each other, and of less elevation, it appears to have been left out of the account by those who first applied the usual descriptive epithet to Parnassus. Mr. Dodwell, as the reader may suppose, did not neglect to drink of the Castalian spring: but the *effects* are not here visible; none were sensibly felt at the time; nor, as far as our knowlege goes, have any since transpired. At the time of his visit, it was flowing in a copious stream, after having escaped from the sacred bason, and several small and picturesque cascades, more likely to inspire the genius of the painter than of the poet. The words "*periere ruinæ*" are so well known to apply to the temple of Delphi, that we need not follow Mr. Dodwell in his unsuccessful attempts to discover its traces. Even the form of the edifice is unknown to us: by some it has been presumed to have been circular, but, on a copper coin procured

cured on the spot, Mr. D. found it represented in the common form of a rectangular oblong. There seems to us, however, some difficulty in supposing that this representation on the coin could have been intended to apply to the temple in question, from the insufficiency of the size which its architecture appears to imply; an objection which would be equally strong, even if the coin were imagined to represent it previously to some of its later re-edifications. The ἱερον πνευμα of the cavern, and indeed the cavern itself, have disappeared with the superstitions which gave them celebrity: yet we conceive we have no reason to doubt that mephitic exhalations did arise from some cavern or chink in the crust of the earth, which, although not inspiring prescience, might go far to produce temporary derangement of intellect, such phænomena not being unknown in nature. — The stadium, where the Pythian games were celebrated, is by no means difficult to be traced.

'The son of the papas had accompanied me as far as this place without making any remarks; but on arriving at the stadium, to my great surprise, he knew what it was, and said, Εδω ειναι το δικον μας πενταθλον, Here is our stadium! The word *Pentathlon*, the *quinquertium* of the Romans, was introduced into Greece as soon as the games reached the number indicated by that word. The stadium is situated under the rocks of Parnassos, and the length and breadth includes as much flat space in both directions, as the nature of the ground can afford; the two extremities, which are east and west, being terminated by rocks, and the northern side by the rising of the mountain, the south by the quick slope; on this side are the ruins of the ancient wall which supported the stadium; it is regularly constructed, with large blocks, some of which are thirteen feet in length. The ancient and the modern road pass at the foot of the wall.

'Pausanias says that Herodes Atticus ornamented the stadium with Pentelic marble; the ruins however are entirely of stone, without the smallest fragment of marble. The rocks which are at the two extremities are cut into seats, which remain very perfect, and which were probably for the *agonothetai*, or presidents of the games. The seats of the populace were on the sides; some of them remain; they are similar to those of the theatre of the sacred forest near Epidauros. Between the village and the Kastalian spring are the remains of a circular edifice of moderate dimensions: it has probably been a seat, or resting place; of which there are other examples near Grecian temples: there is one of a similar kind at Kalauria, attached to the temple of Neptune; and another at the entrance of the town of Pompeii, near Naples; both retaining the seats, which are formed by a projection from the wall, in the hollow of the circle: that of Delphi is probably of the same kind, but it is considerably buried.'

The

The Hippodrome escaped the author's search.

At Libadea, Mr. Dodwell and his party were received by the archon Logotheti, whose house he describes in the following passage as offering a good specimen of a modern dwelling in Greece:

'A double or folding door (the πυλαι εργειοι of the ancients) opens into a court, or αυλη, on two sides of which is a corridor, the αιθουσα of Homer. The kitchen and menial offices occupy the ground floor; the stairs, which are on the outside of the house, lead to a large open gallery, useful in rainy weather for walking and taking the air under cover. Contiguous to the gallery are the apartments, which are divided into two sets, one for the men, the other for the women; the ανδρων, or ανδρωνιτις, and the γυναικειον, or γυναικωνιτις, of the ancients. The wall which separates the house from the street, and in which is the entrance, was the προδομος, or προαυλιον.'

The springs of the river Hercyne, which receives into one channel the waters of memory and of oblivion, are very open to observation: but, though the waters are not like those of the springs of the Scamander, so opposite in their temperature as to be termed *hot* and *cold*, a very considerable difference is observable in them. Mr. Dodwell does not tell us whether he tried the effect of their waters, as he did those of the Castalian spring: but, if he did, it seems probable that he partook of the colder beverage of oblivion *last*, which may account for his omission of any notice of such an experiment. Dr. Chandler, we remember, acquired only a *stomach-ache* by drinking deep of the Muses' fountain. — The cave of Trophonius is not discoverable, although many appearances mark the vicinity of the spot. The entrances, which were small, 'might easily,' says Mr. Dodwell, 'have been closed by an earthquake, or the overflowing of the river: but it is more probable that they were blocked up by design after the introduction of Christianity.' The latter is surely the better mode of accounting for their disappearance; since we can scarcely conceive an earthquake to be so very partial in its effects as to have obliterated all marks of this cavern, and yet to have left the neighbouring rocks nearly as we may imagine them to have been in the days of heathen superstition.

A well-engraved plate accompanies the description of the ruins of Orchomenos, and the treasury of Minyas, bearing the latter as its title. The general view is pleasing, but we have found ourselves utterly at a loss to connect the text in any way with the graphic illustration attached to it. The interest that can be felt on surveying the rude and massive remains of such very remote antiquity as are presented to the view

view at Orchomenos, and also at Mycenæ, must rather resemble the surprize with which we contemplate the ill-shapen masses of Stonehenge, than the pleasurable sensation which accompanies the traveller in dwelling on the relics of symmetrical proportion, and re-constructing them in idea as he surveys them.

We must hasten forwards, leaving Helicon, (where the snow lies too deep to allow us a jaunt to the Hippocrene,) Thisbe, Leuctra, Thebes, and Platæa, and enter the gates of Athens.

Mr. D. succeeded in frightening away the Disdar, who persecuted him with his impertinence whenever he went within the Acropolis, by shewing him the temples and his own soldiers in a *camera obscura*, and threatening to put him there too, and thus carry them all away together. He then proceeded in his survey of Athens, with a degree of minuteness, and, we believe, with a degree of accuracy, of which few travellers have set him an example. In so wide a field of description, it is requisite to select some one portion for our attention, and this one shall be his account of the Acropolis; from which we will attempt to draw such a picture, as may afford no very inadequate idea of its contents to those readers who are never likely to visit Greece, and have failed, in reading numerous delineations of separate parts, to obtain a general conception of the whole.

The circuit of this celebrated spot does not exceed two thousand five hundred feet. Its form is that of an irregular oblong, the greatest length of which is about eleven hundred and fifty feet, the greatest breadth not above five hundred feet, and the height of the rock about one hundred and fifty feet from the plain and city below. It seems probable that the modern walls represent rather closely the antient boundaries of it; for Mr. Dodwell informs us that, although the superstructure of them is generally Venetian or Turkish, the lower parts are as usually antient, and of very high antiquity also; several authors being cited in this volume to prove that the Pelasgic wall surrounded the Acropolis, and that the works of Cimon were (which must result from the former fact) either restorations or a fortification within the older peribolus.

The first gate, which presents itself to a person going from the city to the Acropolis, faces the N. E., and is at the foot of the rock: on the left is a wall, with some fragments of statues; on the right, is a modern wall: a small stream runs down the declivity towards the town: 'two caves and the antient steps in the rock are on the left. Having turned the N. W. angle of the citadel, there is a gate to the right facing

facing the Piræus. Opposite to this there is another to the left, which is the entrance to the Acropolis.' The first building on the right hand is a small mosque, conjectured to be on the site of the temple of Aglauros; thirty paces farther is another gate, whence the visitor turns to the north; he then presently arrives at a third, and shortly at a fourth gate: the two latter displaying some remains, but not of an interesting description, if we except the presumed pedestal of Marcus Agrippa, near the Propylæa. The statue must have been colossal; since, notwithstanding the accumulation of rubbish, it is now nearly forty feet high. Adjoining this pedestal, is the building usually called by travellers who follow Stuart, the temple of Victory without wings [Νικης ἀπτερου ναος]: but there is some doubt whether this idea accords with the site given by Pausanias, because this building is apparently placed on a different side of the spectator, as he advances, by Stuart and by the more antient writer. Still this discrepancy may be reconciled by presuming the spectator in each case to be moving in a different direction. The remains, inclosed in a more modern tower, are not very important.

The Propylæa have been much defaced in very recent times: the intercolumniations have been filled up by a wall to one half of the diameter of the columns; and only two out of six have preserved their capitals. The mode of building appears to be accurately traced in the ensuing passage:

'The frusta of the columns were united with wood, which some have imagined to be olive; but those which I procured were of cedar. They were discovered when the blocks of the Propylæa columns were thrown down. The centre of the horizontal surface of each corresponding frustum contains a hole, or mortice, four inches square, and three and a quarter in depth: each hole is filled with a piece of squared wood, fitted exactly into the two contiguous mortices. The centre of this square piece is perforated for the purpose of receiving another piece of a cylindrical form, acting as a γομφωσις. This was probably not designed to give any additional strength to the union of the blocks, but to serve as a centering, on which to turn the upper block, in order to insure a coincidence of the flutings: for it is likely that the flutings were begun, or roughly sketched, before the masses of the columns were placed upon each other, and that they were finished afterwards.'

Mr. Dodwell illustrates this habit of the use of wooden pegs by descriptions drawn from various sources, and relating to various countries. We think that some modern traveller has also met with the same application of these fastenings in Egypt, and found it to be the sycamore wood so used: but

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we cannot cite the authority. Stuart, who is frequently corrected by the present traveller, gives only four steps to the Propylæa: but it appears that there are six, though they are altogether omitted in the centre intercolumniation; these steps are more than a foot in height. The columns rest on the joint of the stones, a mode of construction which Mr. D. conceives to have been universal. The Parthenon presents its western front with great magnificence from the Propylæa; of which last the remaining features are very extraordinary, and will be well collected from a brief passage:

'The largest or middle gate was no less than twenty-six feet six inches in height, and nearly fourteen in breadth at the base. They diminish a little towards the top; but they are so much encumbered, that their measurements cannot be ascertained with perfect accuracy; and of the five gates only three are visible above ground. Of the two smaller gates only a part of the ζυγον, or lintel, is left unburied. The two second gates are twenty feet in height, and nine and a half in breadth, being of equal dimensions. The two third gates, which are also of equal sizes, are twelve feet and a half in height, and four feet eight inches in breadth. The lintel over the middle gate is one of the largest masses of marble I have seen, being twenty-two feet and a half in length, four feet in thickness, and three feet three inches in breadth. It must accordingly weigh at least twenty-two tons. That of the second gate is sixteen feet ten inches in length, and three feet in thickness. That of the smaller gate is nine feet and a half in length, and three feet in thickness.'

The architraves of the temple of Selinus in Sicily are stated by Mr. Dodwell, who compares the largest masses of marble in the construction of public edifices that had fallen under his observation, to be nearly of the same length, but he also instances some of greater dimensions. A gentle ascent leads from the Propylæa to the Parthenon, and the distance is about three hundred feet:

'This magnificent edifice at first sight rather disappointed my expectations, and appeared less than fame. The eye however soon becomes filled with the magnitude of its dimensions, the beauty of its materials, the exquisite perfection of its symmetry, and the harmonious analogy of its proportions. It is the most unrivalled triumph of sculpture and architecture that the world ever saw. The delight which it inspires on a superficial view is heightened in proportion as it is attentively surveyed. If we admire the whole of the glorious fabric, that admiration will be augmented by a minute examination of all the ramified details. Every part has been finished with such exquisite purity, that not the smallest instance of negligence can be discovered in the execution of those particulars, which are the least exposed to observation. The

The most concealed minutiæ of the structure have been perfected with a sort of pious scrupulosity.'

The English spoliation of this extraordinary specimen of human art occurred between Mr. Dodwell's first and his second visit to the Ἑλλαδος Ἑλλας Ἀθηναι; and the contrast at the second was lamentable. The Greeks, and even the Mohammedans themselves, appear to have shown some respect to such magnificent remains. With the first the building had been a church, and with the latter it had been a mosque; so that other associations were combined with the feelings of respect for decaying magnificence, in protecting it from total ruin. The inhabitants murmured at the sacrilege that was now committed on it; and the very labourers who assisted in the work claimed a higher remuneration, on account of the unpopularity of the task in which they were engaged. It is an incontestible fact, says Mr. D., that the beautiful monuments of Athenian taste suffered more in one year than they had done during the preceding century; and the damage did not end with the actual spoliation, much having been shattered, and much mutilated, which never can be brought to enrich the collections of our capital. Little care also seems to have been exerted to leave that secure which was not brought away; and we may confidently expect that the ravages of time will now advance with multiplied vigour on the decrepid remains of what was once the Parthenon. Of the precedent which has been established, and which may be more rapid in its destructions than time itself, we will not trust ourselves to speak: but some of the results of it may be traced in the pages of the volumes before us.

Mr. D. allows that the admeasurements of this building by Stuart are correct, though his drawings are not. The western front retains all its metopæ, its cornice, and its tympanum; and the removal of them, our traveller thinks, would occasion the total demolition of the structure. The statues which adorned the tympanum have all fallen. — Mr. Dodwell does not write in detail on the present state of the eastern end of the temple, where the principal entrance is supposed to have been, but little can there have been left to detain the eye of the traveller. Spon and Wheler, he says, suppose that the Parthenon was roofed: but he doubts the fact as applied to the whole, unless the roof was of a more modern construction than the rest of the building, because many restorations are visible in parts of it, and some of them not strictly meriting that title. Nevertheless, he himself discovered some fragments, which could in their perfect state have apparently answered

answered no other purpose than that of a roof; and he is hence reduced to the presumption that a part only was covered, and that this was the part immediately over the statue of the goddess. — On the sculpture we will forbear to remark; there can be no doubt that the finest specimens of Grecian art were lavished on this magnificent building, and that such art has hitherto remained unrivalled.

The united temples of Neptune Erectheus, Minerva Polias, and Pandrosos, are at the distance of a hundred and fifty-six feet to the north of the Parthenon; and the general name given to these remains is the *Erectheion.* This beautiful specimen of architecture has also suffered from modern plunder. The column of the north-east angle was removed, and a part of it with the capital is now in the British Museum. As in general Mr. Dodwell seems satisfied with the plans and measurements given of this structure by Stuart, it is unnecessary to refer to them, unless to notice one singularity observed by Mr. D., which escaped his predecessor. The columnar pilaster which is contiguous to the Caryatid portico has a base different from the others; a deviation which the author conceives could not have been accidental, and yet it is difficult to imagine what could have been the design of such a variety. Mr. D. thinks that this, as least seen, was left unfinished, and in that case we may fairly term the difference accidental: but, if the same principle holds good in the Erectheion which must be acknowleged to exist in the Parthenon, nothing would have been left imperfect merely because the locality of it made it not likely to detain the eye of the spectator.

The Pandroseion portico is attached to the south-west end of the Erectheion. Mr. Dodwell attributes the straightness and formality of the drapery of the Caryatides, towards the base, to an attempt to make some approach to the appearance of fluted columns.

This much may be sufficient to recall the relative localities of the edifices, which, though now "nodding to their fall," attract the wondering scholar, the glowing artist, and even the idle traveller, from every civilized country to the rock of the Athenian Acropolis. It has appeared to us more useful to our readers to present a sort of key to its contents, than to take a wider view of the antiquities of Athens. "*Nota magis nulli domus est sua*" than the general remains of this magazine of human art: but many persons wonder how such small areas can contain such mighty works without confusion in their general effect. By carrying a scale of distance in the mind, however, to the examination of these ruins as pictured by the beautiful art of the engraver, we may make a nearer

approach to the feelings which an actual contemplation of them would inspire.

In a subsequent Number, we will introduce our readers to the second and concluding volume of this attractive publication.

[*To be continued.*]

ART. VI. *An Essay on the Principles and Construction of Military Bridges*, and the Passage of Rivers in Military Operations. By Col. Sir Howard Douglas, Bart. F.R.S. Inspector-General of the Royal Military College. 8vo. pp. 204. and 13 Plates. Egerton.

IN our last volume, p. 89., we made our report of a tract by Sir Howard Douglas, containing observations on Carnot's "*Principles of Defence*," &c. &c.; and we have now to call the attention of our readers to another work by the same author, the title of which is given above, and which had indeed a prior claim to our notice.

The crossing of a river is always so highly an important military movement, that on the due execution of it frequently depends the fate of armies and of nations: yet we are not aware of any work, except that which is now before us, exclusively undertaken with a view to develope and illustrate the various methods to be pursued, and the precautions necessary to be observed, in order to insure the success of such an operation. If an army could at all times be supplied with the requisite number of pontoons, there would be perhaps but little occasion to look beyond this mode of transfer: but, as it is well known that this is far from being the case, we must resort to the facilities that may be afforded by the small boats found on the rivers; and, if this resource should fail, other means must be adopted. These are sometimes found in rafts of timber, casks, air-tight cases, and even inflated skins. In certain instances, also, the carriages belonging to the army may be advantageously called in aid of this sort of operations; while in others trestles, piles, and trusses, may be used; and even rope-bridges, in particular situations, have been found extremely serviceable. A treatise, therefore, wholly devoted to these important objects, with all the requisite detail, directions, and precautions, clearly and scientifically pointed out and illustrated by actual example, cannot fail to prove interesting to the experienced engineer, and instructive to the military student.

It is obvious, nevertheless, that, besides the mere mechanical construction of such temporary bridges, other considerations neces-

necessarily present themselves to the mind of the officer intrusted with the direction of these works. The narrowest passage between two banks of a river is seldom the most desirable spot for executing a design of this description; because, where the opposite banks approximate nearest towards each other, the current is always the most rapid, and may frequently be such as to bid defiance to the most determined efforts. It is true that, in numerous instances, the situation of a military bridge is determined by circumstances over which we have little or no controul, and that we have generally to submit to hard necessity, without uselessly contemplating the conveniences or inconveniences of particular situations; but, in other cases, some choice is left to the engineer; and, if any advantages thus occur, it is of the highest importance to avail ourselves of them.

That our selection, however, may be judicious, it is requisite that we should be acquainted with the general theory of rivers, and with the natural indications of banks, shoals, eddies, &c.; for it is on a due appreciation of these circumstances that we ought to rest our final determination. The author of the work before us has therefore very properly, in our opinion, commenced his Essay with an introductory chapter, illustrative of the theory of rivers according to the principles of Du Buat: exposing, as he proceeds, the singularly erroneous doctrine of Guglielmini, who founded his whole theory on the hypothesis that the velocity of the stream at every point of its depth was that which is due to the altitude of the fluid above it; thus giving to the bottom of the stream the greatest quantity of motion, while the surface, according to the same principle, ought to be quiescent. Nothing could be more absurd than this assumption, except the way in which it was illustrated:

'Suppose a vertical plane, perforated with an indefinite number of small holes, were placed across the section of a river, the velocities of the particles issuing through these holes would, be considered, be the same as the velocities of the particles of the river at the same depth; — viz. those due to their respective distances below the surface of the stream.

'From this it would follow, with many other deductions, not necessary to notice here, that the velocity at the bottom is greatest; — that it is least of all at the surface; — and that the velocity of the water increases as the square roots of the depths. These deductions, however, are not found to be the case; and if the principle were true, rivers would, ages ago, have produced destructive effects upon our soil. The mountain torrents would have left the elevated regions bare to their skeletons — the rich soil of our meadows would have been carried to the ocean — and those

effects which are now working by scarcely perceptible degrees would, ere this, have rendered uninhabitable a great part of what is, at present, dry land.'

It is very extraordinary that a theory so exceedingly erroneous should have been followed by such men as Varignon, s'Gravesande, Muschenbroek, Bélidor, and Buffon: yet such was actually the case; not one of these authors seeming to have been aware that the law indicated above depended solely on the circumstance of the several particles of the fluid at different depths being unsupported; whereas, in rivers, every particle having a counter pressure to sustain, the water can flow only with a velocity due to the slope of its surface. Such inaccurate doctrines, however, are unfortunately but too common in the theory of military works. A similar instance might be cited in the case of estimating the strength of timber and other materials, a subject intimately connected with the profession of a military engineer; yet in which, till lately, an entirely erroneous principle has been adopted: so false, indeed, that directions have been given, and followed, for placing timber in certain positions for the sake of strength, which were actually the weakest that could have been employed. Another example may likewise be adduced, viz. that of revetements, for the computation of which the most mistaken principles are still employed; although Col. Pasley has clearly demonstrated, by actual experiment, the fallacy of the conclusions hitherto drawn from investigation. He has not, however, (we believe,) pointed out the source of that error; which consists in resolving the force at the wrong point, and in rejecting, as unimportant, the adhesion of the materials. (See Barlow's Essay on the Strength of Timber, &c. noticed in our Number for May last.)

That these errors have so long passed current among our military engineers is much to be regretted: but it is equally a subject of congratulation that such men as Sir Howard Douglas and Colonel Pasley should be exerting themselves to dissipate them, and we may confidently predict that they will not exert themselves in vain. Nothing can be more absurd than the perpetual employment of French words and phrases in every part of our fortification-system, as if the French were the only engineers in the world; and as if the practice were so intimately united with that country, that no other language was capable of giving an explanation of its principles. It was a prevailing opinion, only a few years ago, that no troops or Generals were equal to those of France; and many persons are inclined to believe that we must still look

look to that country for engineers; an idea which the general adoption of their terms has a tendency to encourage. Colonel Pasley has done much towards eradicating this objectionable practice, in his work on "Military Instruction;" while the volume of Sir H. Douglas now before us, and that which we so lately noticed, (as already observed,) offer indisputable proofs that we have engineers among us as capable of disputing with France on the scientific principles of the military art in the time of peace, as in the practice of them in the open field and in fortresses during the period of war.

We must observe, however, that, in order to ensure complete success to our military science, it is necessary to pay particular attention to the education of our students in those institutions which are devoted to their instruction. All the principles of *engineering* ultimately reduce themselves to those of the mathematical sciences; and it is to little purpose that young men are taught to be good draftsmen, if they are deficient in mathematical knowlege. It is true that an officer has little concern with mathematical theories, otherwise than as they tend to some useful practical result: but who will say that the practical result can be well understood unless the theory has been first properly comprehended? An officer, who has a mere practical knowlege, may follow up the directions laid down by others, but he will never be able to judge of the accuracy of the principles on which they are founded: so that, if his author be right, all *may be* well, but, if wrong, so also will be his disciple. For the truth of this doctrine, we need look no farther than to the present and the preceding work by Sir H. Douglas, and to that of Colonel Pasley above mentioned. Had the former author not investigated for himself, he would never have been able, by means of the *terminal velocity* of balls, to have demonstrated the fallacy of Carnot's doctrine; nor would the latter have deduced, without the same aid, those useful practical conclusions on the subject of revetements at which he has arrived, from experiments conducted on a comparatively small scale.

We have been led almost involuntarily into the above train of observations by the nature of the work before us, by remarking the soundness of the principles on which the author proceeds, and by contemplating the ease and simplicity with which he obtains his conclusions: which we could not but contrast with the far-fetched and superficial theories of some of our neighbours, and the over-strained generality of their deductions; — with their *problem of route*, of *Deblais et Ramblais*, &c., and many other fanciful investigations of equal insignificance.

Let us now proceed to give a hasty sketch of the contents of the volume which has called forth these remarks. It has been already stated that the author, in his introductory chapter, undertakes to present a concise view of the theory of rivers; which he intersperses in different parts with observations of his own, made during his service in the Peninsula: thence drawing various practical deductions, highly useful to those who may be at any future time engaged in operations of the kind on which he treats. We select the following extract, as illustrative of the manner according to which the author makes his final deductions:

'1st, In small velocities, that at the surface exceeds that at the bottom in a very considerable ratio.

'2dly, This ratio diminishes in proportion as the velocity of the current increases; and, in very great velocities, approaches nearly to equality.

'3dly, Neither the magnitude of the bed, nor the slope of the river, changes this proportion, when the mean velocity remains the same: and,

'4thly, When the velocity at the surface is constant, that at the bottom is constant also, whatever be the depth of water, or the magnitude of the section.

'The mean velocity is an arithmetical mean between that at the surface and that at the bottom: but it is very difficult to ascertain the latter by experiment, and the proportion between it and the former diminishes as the mean velocity increases. This variation M. Du Buat determined by experiment; from which he formed the following rule to find the bottom and mean velocities, when that at the surface is known.

'*Rule.*—Take unity from the square root of the superficial velocity, expressed in inches, and the square of the remainder is the velocity at bottom. Thus, if the superficial velocity in the middle of the current be 25 inches per second, $\sqrt{25} - 1 = 4$, and $\frac{4^2 + 25}{2} = 20\frac{1}{2}$ inches, the mean velocity.

'This is a very important discovery: the velocity of the surface is easily measured, and it is the mean velocity that must be used in calculating the discharge, supply, force, and every other effect of running water.

'Before I followed this investigation, satisfied that the foundation of Guglielmini's theory was erroneous, I made many experiments to determine the mean velocity of running water.

'The following simple method was resorted to.

'A straight rod of wood, of equal dimensions throughout, was prepared; the length nearly equal to the depth of water. One end of the rod was loaded with a piece of lead of the same circumference, so as to float perpendicularly in the current. It is evident that the progress of the rod must be exactly that of the mean

mean rate, or velocity of the current, since it is acted upon by every variation of velocity from the bottom upwards.'

Again, speaking of the velocity with which various substances, forming the beds of rivers, are capable of resisting the motion of the water, Sir H. states those velocities to be,

	Velocity at the bottom.
'Fine sand	6 in.
Coarse angular rough sand	8
Gravel — Fine, the size of a grain of aniseed	4
Gravel — Mean, the size of a pea	7
Gravel — Coarse, the size of a bean	12
Pebbles, an inch in diameter	24
Angular stones, the size of an egg	36

'These results shew the velocities required to cleanse or deepen canals of any kind, from any deposite or accumulations of either of the substances given above; and, for military purposes, it may be of service to remark, that this furnishes useful data to enable us to judge of the consistency of the bottom, which it is not always possible to ascertain experimentally, by merely measuring the velocity of the current at the surface, and then referring to the rule which has been given for that at the bottom, or determining the mean velocity with a rod. From this we may form some estimate what effect a decrease of velocity may have in rendering the bed more foul; or an increase in the celerity of the current, in removing soft banks formed of substances actually deposited. For rivers may, after floods, become passable where they were before too muddy to be forded: or a decrease of velocity may occasion a deposit of mud and slime where it was before clean.'

The second section discusses the construction, dimensions, buoyancy, &c. of pontoons; the laying of pontoon-bridges; and the precautions requisite to be observed in these operations. The third treats of bridges of boats, and of portable *bateaux*. We have also, in this section, an account of the passage of the Limat, by the French; of the Linth, by a part of the same army; and, lastly, of that of the Rhine.—Sir Howard then passes to the subject of flying bridges, and points out the merits and defects attending several operations of this kind. The fifth section has reference to bridges on rafts of timber, casks, air-tight cases, &c.; and, as some timber is, from its buoyancy, much more desirable for this purpose than that of a different species, we are furnished with a table of specific gravities of all woods likely to be employed for such operations. The sixth and seventh sections treat of the construction of bridges by means of the carriages usually attached to the army; of rope-bridges; and of those that are built on trestles, piles, and trusses. The volume is ac-

companied by thirteen large plates, illustrative of the various operations; farther enforced by reference to practical constructions, many of which Sir Howard has personally examined.

ART. VII. *Literary Essays.* — Essay I. The Influence of Political Revolutions on the Progress of Religion and Learning. II. The Advantages of Classical Education. By William Bruce, D. D. Member of the Belfast Literary Society, and Principal of the Belfast Academy. 4to. pp. 52. 7s. Printed at Belfast.

THESE two Essays were originally read at a sitting of the literary society of which their author is a member; shortly after which they were printed and circulated in the Transactions of the same society, and are now published in a separate form. To the general merits of the Belfast press in the characters of our own language, we have no objection to offer: but the volume before us seems to afford a ready solution of any inquiry respecting the use to which the cast-off Greek types of our London printers are applied; and the ludicrous disposal, which some traveller has made of the worn-out clothes of English beggars, seems much more fairly applicable to these preservatives of human learning. We have really had the utmost difficulty in decyphering some of the Greek citations in the notes; which, we should think, will not be unacceptable to the collectors of rarities. — Having disposed of this preliminary matter, we hasten to the more essential part of our duty.

Dr. Bruce has been in the habit of reading history very philosophically, and of looking to the political events which have occurred on our globe with an eye to their remote rather than their immediate tendencies; — to their general effect on man, rather than to their particular influence on governments that existed contemporaneously with them. The natural result of such a mode of study is to produce in the mind a particular system, regarding those points to which it has been directed: this has been the case with the present author; and it is the system thus formed which he unfolds to us in the first, and certainly the most able, of the two essays before us.

The reverend Doctor is impressed with the belief that universal history developes the grand scheme of a Divine administration to the reflecting mind, as powerfully as the natural philosopher deduces the same great truth from the more obvious

vious phænomena with which he is surrounded. He allows it, indeed, to be the "*magnæ mentis opus*" so to comprehend this vast system of human operations, as to treat of assembled nations as of one organized body, and to manifest how all the parts and actions of this machine are so constructed as to converge to some one grand political result *: but he deems it a matter of far inferior difficulty, as it doubtless is, to ascertain how the combinations of historical events from the earliest ages have contributed to the diffusion of literature, science, and religion. This is the duty which he has prescribed to himself; not intending us to understand that such have been the views of those who have been agents in the political revolutions of the world, or that other purposes have not been fulfilled by these means, but that the ultimate effects on society have been those which he describes; — and not casually, but by the will and superintendance of an all-wise and over-ruling Providence.

In pursuance of this purpose, the author proceeds to take a review, in chronological order, of the more famous among the revolutions, wars, and migrations of mankind, from the time of the family of Abraham to the last century of our own æra; — sometimes pausing, in this summary of human affairs, to mark the progress that had been made at such stated periods, towards those results to which he conceives they uniformly tended.

This is a concise, but, we trust, not an imperfect general view of the author's treatise. Occasionally, the transactions in which he is engaged lead him into a more ample detail, and into a wider field of illustration respecting them, than he finds necessary in other instances. The more difficult part of the subject, in reference to the views with which it is discussed, must be necessarily that which regards the powerful check, and the partial annihilation, which science and literature received in the decline and fall of the western empire; ending in centuries not of absolute intellectual darkness, as some persons have hastily imagined, but certainly in a state

* This essay was written before the publication of the 1st and 2d volumes of Dr. Miller's Lectures on History, (for which see M. R. vol. lxxxiii. p. 149.) and Dr. Bruce seems to anticipate some such comprehensive view of human operations, under the influence of Divine wisdom, in that work, whenever it should appear. Those expectations cannot be said to be realized in the portion of Dr. Miller's work to which our attention has been hitherto directed, highly as we esteem it: but his views were only partially opened to us when we last took leave of him.

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not far removed from barbarism, even in those countries which were most favoured. The tendency of such a catastrophe to ameliorate the general state of mankind, after the lapse of some ages, is more evident than the remote influence which, after so long an interval, it may have exercised in the promotion of literature and religion. We conceive that Dr. Bruce's line of reasoning on this head tends rather to prove the equality of the dispensations of Providence, in restoring by their own agency to mankind, though by a systematic series of events, those advantages at one period which it has denied them at another, than to demonstrate a regular combination in such extraordinary revolutions to produce the particular results for which he contends. This will be a favourable opportunity to introduce the author to our readers in his own person.

'The tide of knowledge had flowed from east to west, till at last it left Asia dry, began to ebb in Greece, and accumulated in Italy. From Rome it overflowed the Gauls, and Spain, and began to rise in Britain. The learning, that had thus been derived from the capital, presently reverted to its source; and all the genius of the provinces was concentrated in Rome. But it would be vain to expect, that science and taste, which are so much indebted to the energies of the human mind, and so much befriended by the course of civil affairs, should not feel the effects of moral depravity and political adversity. It was, accordingly, so ordered, that the dissolution of morals occasioned the downfall of the western empire. The former inhabitants, as if unfit any longer to answer the designs of Providence, were swept off the face of the earth by a deluge of barbarians: their institutions, customs, and learning were extinguished; and their place occupied by a fresh race of men, destitute of civilization, letters, and taste. It is worthy of remark, that the time which elapsed between the Augustan age and the irruption of the northern nations, was occupied with the propagation of the Christian religion, adapted alike to restore the purity of the polished inhabitants of the empire, and to correct the ferocity of their barbarous invaders.

'This dreadful and singular calamity was, we may presume, necessary for the renovation of a degenerate people, and perhaps to this extirpation of men, addicted to frivolous occupations, and flagitious vices, Europe may owe the pre-eminence, that it still maintains above the other quarters of the globe; but the immediate consequences were fatal to literature and science. Its effects on religion can hardly be investigated without a longer discussion than is consistent with the limits of this discourse; but it is well known that all the acquirements, and many of the monuments of Greece and Rome were for several ages immured in convents, or literally buried in the earth, till in consequence of the distress of Constantinople, and its final overthrow by the Turks, learning again

again revived in Europe. This presents us with another surprising instance of sympathy between political and literary revolutions.'

Dr. B. then proceeds to contemplate the state to which Europe was reduced, and the unexpected means by which the lamp of learning was again kindled. In the recovery of our part of the globe from this cloud of ignorance, we may and ought to trace the hand of a superior agent, using men as the instruments of his purpose: while in the downfall of all that was the result of progressive ages of refinement and learning, and in the rapid decay which preceded that subversion, we may contemplate the same invisible power compassing some great purpose; removing the hot-bed of vice and depravity from among us, in order to make the plant flourish again at a future period in a natural and more healthy soil. When, however, we reflect how vast a portion of that time, which the inhabitants of our planet have collectively enjoyed on it, was thus lost to all the purposes of advancement in developing the intellectual powers of the human mind, we must hesitate before we allow that the design of Providence, beneficial as we are convinced that it must be, is easily to be traced to the results which are assigned to it by the learned essayist. That literature, science, and religion, have been purified, expanded, and confirmed, is a truth on which we conceive the common opinion subsists between the author and ourselves; and we equally coincide in attributing these beautiful effects to Almighty wisdom, operating in the minds and influencing the actions of men: but there are links in his chain of combination which do not connect the series of events as satisfactorily for us as they do for him; — in which, to say the truth, the ways of Providence appear more inscrutable to our eyes than to his.

The second Essay, 'On the Advantages of Classical Education,' relates to a subject which, from the professional avocations of its author, must necessarily have often exercised his thoughts: but it also owes its origin, as he has himself informed us, to some of the considerations which pressed on his mind in his former treatise, when engaged on the restoration of learning. He commences it with a view of the rise of antient literature in our islands, but passes to the sixteenth century rather more rapidly than we could wish; since we are sorry to find the lettered monks of earlier dates, and some there were who well deserved that name, (considering the ages in which they lived,) consigned to unmerited obscurity. We owe much historical information of our early annals to the laborious students in the scriptoria of the monasteries; and their

their skill in the Latin tongue, with the knowlege of some of the best authors in that language which may so frequently be traced in their phraseology, intitles them to a place of notice whenever the progress of classical attainment in this island is the topic of consideration. — We decline to enter, on this occasion, on the main subject of the Essay. The mode of education, in support of which the learned author stands forwards, is not in want of able or of strenuous defenders; yet they have no reason to decline the aid of such an auxiliary as they will find in Dr. Bruce.

ART. VIII. *Nugæ Canoræ*. Poems by Charles Lloyd. Author of "Edmund Oliver," &c. Third Edition, with Additions. 12mo. 9s. Boards. Arch. 1819.

ART. IX. *Isabel*, a Tale. By Charles Lloyd. 12mo. 10s. 6d. Boards. Baldwyn and Co.

IT has long been an interesting though perhaps rather an unsatisfactory inquiry of speculative criticism, whether the poetical character of a people be indebted in a greater degree for its formation and national peculiarities to physical or to moral causes. Without intending here to enter into an useless discussion of the subject, we may remark that, from the changes visible in modern poetry and confessedly arising out of political events, we feel inclined to allow the most scope to *their* agency. The opinions of what was termed the *new philosophy*, which prevailed in Europe during the last century, appear to have exercised as powerful an influence in turning the sources of poetic feeling into a new channel, as in producing those political alterations which, from recent instances in America, Spain, &c. seem scarcely yet to be completed. The same passion for freedom, which leads nations to shake off the trammels of antient and despotic authority, is extended to matters of taste and literature; and the same spirit which gave a death-blow to the doctrines of the divine mission of Popes, or of civil despots, destroyed the jargon of *the schools*, and broke through the *infallible rules* of Aristotle and Boileau. Like all newly acquired power, however, this intellectual emancipation was urged into the opposite extreme, and became dangerous by its excess. Then arose, in the revolutionary conflict, a desire to be free from *all* authority of antient rules; and thus was produced the various schools of poetry which we now possess, from the soaring German sentimentalism to the love of real nature conspicuous in Lord Byron; — from the extra-

extravagance and rant of our modern epics, to the little descriptive poetry of daisies, donkies, and waggoners; the dolls which the perverted imaginations of some, in a species of second childishness, are over-fond of dandling and embracing.

Without attempting to describe the doctrines of many of the *self-elected professors* of these modern schools, both of poetry and romance, we may safely trace their origin to the philosophical and political opinions which took their rise in France and Germany, and were gradually translated into England; where they first incroached on, and afterward exploded, the more correct and mechanical system which Fielding and Richardson exhibited in novels, and which Dryden and Pope, with the assistance of the French school, had introduced into poetry. Hence the complete license of form and versification which modern authors have adopted in their works. Despising the advantages of care and correctness, so highly valued by their predecessors, they attempted to retrieve themselves by a happy boldness of thought, and variety of style and matter, which might powerfully interest the imagination and the heart, while they broke through the laws of composition and good taste. This licentious principle once admitted, we were speedily deluged with *antient Mariners*, *Thalabas*, and *Joans of Arc*, which produced other heroes of the same spirit and dimensions, both epic and dramatic; till, collecting themselves into a sort of *poetic legion*, they seemed to become possessed of an author in the north; and then, converting their poetical inspiration into prose, they poured forth those ebullitions of genius which have at once charmed us by their intensity of power and surprized us by their number.

The novelty of this revolution in poetry and romance, so powerfully appealing to the imagination and the deepest feelings of our nature, appears to have shaken our faith in the superiority of other authors, whom we previously beheld with exclusive admiration and delight. Not only has it deprived the writers in the time of Queen Anne of a portion of their popularity, but those of the present day, who are moulded on similar principles, seem to have lost half the charm which they exerted over us. Before the strength of nature and the warmth of colouring which characterize the poetic and romantic pictures of Lord Byron and Sir Walter Scott, the more correct and studied powers even of Campbell and Miss Edgeworth are by some people considered as comparatively tame and uninteresting. This, however, is a mistaken impression, arising out of a desire of comparing things which will not admit of comparison: for the nature and object

object of the works of our most celebrated poets and novelists are directly at variance with one another. Instead of the *particular* delineations of character and manners, original invention, and unity of plot, which we observe in the writers of the last century, our most recent candidates for applause seem to have entirely relied on strong *national* representations, local description, and dramatic contrast, to interest their readers; while they draw their plot, characters, and even *materials*, from works of history. With these also are introduced the use of a strange supernatural agency; which, we hoped, had been for ever exploded, but which again constitutes the ground-work and the *denouement* of our poems and romances. Instances of this last and most popular system are found richly scattered throughout the productions of Byron and of Scott; while the elder, more legitimate, and more correct school of Pope and Richardson is still supported by the authority of Campbell and Miss Edgeworth, who have steered a successful and happy course between the classic tameness and quaint uniformity of the old school, and the mad innovations and German sentimentalism of the new. At the *poetical* head of the latter, Mr. Wordsworth has been generally admitted to take his place; Mr. Coleridge has occupied the *metaphysical* chair; and their pupils, both of the *Lake* and the *London* school, from being admirers became imitators of the singularity and paradox which were now considered as *the true poetry of nature*, and which soon branched forth into a thousand fresh absurdities. Hence it is almost uniformly deemed essential to the success of a young author, that he should in the first place fix on some wild, improbable, and revolting story, which he is to work up to the highest pitch of unnatural feeling and horror. His language may be as careless and unharmonious as he chuses; and he is to rely on violent transitions, broken sentences, and a certain arbitrary twisting and distorting of the passions to his purpose, in order to awaken powerful interest and approbation in the minds of his readers.

In the essential character and tendency of our most recent productions, both of romance and poetry, we observe, with the exception of an illustrious few, strong indications of diseased imagination, false pathos and sublimity, and a morbid appetite to feed only on what is *very simple* or *very horrible*. This disease is but too conspicuous in the poetry of Messrs. Wordsworth, Leigh Hunt, Percy Bysshe Shelley, and Barry Cornwall; and in the novels and romances of Sir Walter Scott, Mr. Hogg, and their innumerable imitators and admirers. Though many of them be men of strong and highly

highly cultivated powers, it is evident that they have often systematically misapplied and degraded them, by separately forming and pertinaciously adhering to new theories. Licenses, both in style and sentiment, have been adopted by them, which in some instances approach and in others surpass the wildness and extravagance of the Germans themselves in their dark and traditional fables; and in those terrible delineations of feeling, both human and supernatural, which, however consonant to the wilder and sterner genius of *higher latitudes*, will by no means bear to be naturalized in the more temperate climate of English taste and feeling. Thus, among the chief faults adhering to the literary character of our age, we perceive a licentious boldness of style and manner, that sets itself above all those poetic laws and *proprieties* which in the last age were almost religiously observed. The road to fame is now considered as comparatively easy; and the loungers and careless *dilettanti* may be seen on their way, promising themselves as much immortality as the most gifted. "*Deteriores omnes sumus licentia*" is an axiom which will hold good in literature as well as in political and moral points; and we would recommend it most seriously to our young aspirants after immortality, who think that they may snatch by audacity and extravagance the wreath which is due to labour and genius alone. Though many faults may be tolerated in the wonderful productions of Shakspeare, or in the uncommon efforts of Byron, and may be almost lost in surrounding beauty and greatness, they cannot but disgust us in the feebler attempts of Hunt and Cornwall, which have not sublime or striking passages to excuse and redeem them.

If we regret the effect of artificial and theoretical systems on such authors as those whom we have last mentioned, how much more shall we not have occasion to deprecate their mischievous power over the strong and poetic minds of Coleridge, Lloyd, and Lambe: whose writings, however strongly impregnated with the seeds of genius and power, manifest evident signs of false taste, affected simplicity, and an uncommon license of style and versification. When they are occasionally happy enough to forget their peculiar system, and express themselves in the genuine language of truth and nature, the original strength of their minds shines forth; and we then perceive that they were before only distorting objects which they knew how to place clearly before the eye. — Among those who have best escaped the vitiated taste and singular mannerism of what is termed the *Lake school*, though considered as belonging to it, we may venture to mention Mr. Charles Lloyd, the author of "Edmund Oliver," and the

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translator of Alfieri, whom we have frequently mentioned in preceding Numbers of our work. From the third edition of his poems now before us, to which are added several new pieces, we shall be enabled to afford specimens that will in no small degree bear us out in our observation, that his poetry is far from being so strongly imbued with these peculiarities which we have often denounced in other more daring adventurers of the same school. — Without touching on the poems published in the former editions, and which we have already noticed, we shall select such examples from the *qddenda* as seem most calculated to convey a true feeling of the author's natural style and peculiar character, which are stamped with the originality of genius. A fair sample of his powers will be a poem intitled '*Stanzas, Let the Reader determine their Title*,' which breathe all the sensibility and melancholy that are inseparable from real genius:

'Oh, that a being in this latter time
Lived such as poets, in their witching lays,
Feigned were their demi-gods in nature's prime!
The Dryad sheltered from noon's scorching rays
By leafy canopy; — the Naiad's days
Stealing by, gently wedded to some spring,
In pure connatural essence; — while the haze
Of twilight in the vale is lingering,
The Oread from mountain-top the sun-rise welcoming.

'Oh, that a man might hope to pass his life,
Where through lime, beech, and alder, the proud sun
His leafy grot scarce visited; — where strife
Is known not; — to absolve — to impeach him none;
His moral life, and that of nature, one; —
Where fragrant thyme, and crisped heath-bells prank
The ground, all memory of the world to shun,
And piercing, while his ears heaven's music drink,
Nature's profoundest depths, the God of Nature thank.

'To drink the pure crystalline well, to lave
His strong limbs in some Naiad haunted stream,
On that sod which one day might be his grave
To shelter him from noon-tide's scorching beam,
In cool recess; — and thus, while he might dream
His life away, his appetite assuaged
By kernell'd fruits with which the earth doth teem; —
Forget that he hath been where men engaged
In civilized contention, foamed and raged.

'Oh, that the wild bee, who, with busy wing,
Hums, as she travels on from flower to flower:
Oh, that the lark that now is carolling
Above yon ancient ivy-mantled tower;

Oh,

Oh, that the stock-dove from her ancient bower,
The gurgling fall of waters; the deep sound
Of pines, whose film-like leaves scarce own the power
Of panting breeze, most like the voice profound
Of ocean, when its roar, by distance, is half drowned:

Oh, that the bleat of lambs, the shepherd's reed,
The tinkling bell which warns the flock to fold;
Oh, that the harmonies we little heed,
Eternal harmonies and manifold,
Throughout God's works in pathless mazes rolled,
All concords that in earth and heaven delight,
Sweet to the sense of hearing, as we hold
The form of beauty to the lover's sight,—
Oh, that in one vast chorus these would all unite!

'My God! this world's a prison-house to some;
And yet to those who cannot prize its treasure,
It will not suffer them in peace to roam
Far from its perturbation and its pleasure.
No! though ye make a compact with its measure,—
Except to one or two by fortune blest!—
'Twill only mock your efforts; thus your leisure,
Yielded to her, becomes a sad unrest;—
It pays the fool the least that worships her the best.

'Yet, on the other hand, if ye forego
Her haunts, and all her trammels set aside,
Though 'tis her joy ungratefully to throw
Scorn on her slaves, her vassals to deride,—
"Hewers of wood, drawers of water," plied
With daily drudgery know this truth full well—
She will from pole to pole, through time and tide,
Still follow you with persecuting spell,
And by her whispers foul make solitude a hell.

'Therefore breathed I this prayer, that, as in years
Long parted, beings were supposed to live
Exempt from human ties, from human tears,
And human joys;—endowed with a reprieve
From friends to flatter, or foes to forgive;—
So it might fare with me!—Oh, Liberty,
I ask for thee alone; with thee to weave
Quaint rhymes, to breathe the air, were heaven to me;
To dream myself the only living thing, save thee!

'When Heaven has granted thought and energy,
Passion, imagination, fancy, love,
Pleasures and pains, hopes, fears, that will not die,
'Tis surely hard to be condemned to rove
In a perpetual wilderness; to move
Unblest by freedom, and humanity;—
I blame not those for whom the world hath wove,
Spells that to them are best reality—
Some are there 'twill not serve, nor yet will let them fly.

'Oh! for an island in the boundless deep!
Where rumour of the world might never come;
Oh, for a cave where weltering waves might keep
Eternal music! — round which, night-winds roam
Incessantly, mixed with the surging foam;
And from their union bring strange sounds to birth; —
Oh, could I rest in such an uncouth home,
No foes except the elements; — the earth,
The air; — though sad, I'd learn to make with them strange mirth.

'I'd learn the voices of all winds that are;
The music of all waters: and the rude
Flowers of this isle, although both "wild and rare,"
Should be by me with sympathy endued.
I would have *lovers* in my solitude;
Could animal being be sustained, the mind,
Such is *her* energy, would find all good;
And to her destiny eftsoons resigned,
In solitude would learn the infinite to find.' Pp. 127—133.

These are bold and impressive lines, and we are sorry that we cannot give the whole poem. Some of them abound in a depth of feeling, with a wild and original spirit of thought and sublimity, which, thus strongly imbued with melancholy, never falls to the lot of a *common* poet. If sensibility, and a sympathy with the human heart in all its workings, — if a lively sense of the external beauties of nature, combined with a power of expressing it in connection with the softer or more lofty passions, — be the true requisites of a poetic mind, such an one Mr. L. may be safely pronounced to possess. That the indulgence of this sympathetic spirit may be sometimes carried too far, producing a morbid excess of passion and intense emotions, as little favourable to happiness as to poetic strength and beauty, is an observation which has been often made. Poetry appears to be more an intellectual operation than it has perhaps been generally supposed to be; depending less for its music on the chords of the human heart, than on the cool but vigorous *vibrations* of the intellect. This fact is exhibited in most of the productions of our modern poets, and in none more than in those of Lord Byron; and we may venture to observe that, if Mr. Lloyd had yielded less to the impulse of momentary feelings, he would often have succeeded better even in delineating the deep and secret sources of feeling which arise out of a contemplation of the visible world without, and a sympathetic union with the interests and relations of humanity within. Though not equal, however, to some of his contemporaries in the artful management and controul of his subject, he is as richly gifted with the *elements* of

of true poetry. Mr. L. is, perhaps, less of an educated or *would-be* poet than any of his day; and in this respect he is directly the reverse of the imitative school which is daily augmenting. The difference between affected and real simplicity is great, and it is strongly exemplified in the poetry of Mr. Lloyd and of Barry Cornwall. One appears the result of labour, capable of *all* imitation: the other displays the effusions of nature, which admit of no appeal to art, of no alteration; proclaiming genius, but not *power*. Mr. L. therefore writes with rapidity, Mr. C. laboriously and slow.

We shall now proceed with a few more extracts, which will tend to illustrate our meaning better than any critical observations of our own. They are taken from '*Lines written in Retirement, in a mountainous Country.*'

'Driven from the sweet society of man,
Where shall the solitary being find
Companions for his thoughts, associates
Meet and instructive? May the simple lay
Point out to those by adverse circumstance,
And manifold adventure, separate
From cheerful haunts of man, to those divorc'd
For ever from the smiles of fickle fortune,
Haply some soothing solaces of pain,
Some secret sources of concealed delight,
Innocent, yet ennobling, free to all,
And independent of another's will.

'Man hath an eye to see; but, indisposed,
Neglects the gift, save in the gaudy scene
Of glittering art. But there are forms unknown,
Save to the watchful meditative eye,
Which yield sincere delight. The harmonious scenes
Of nature, and the harmonious scenes of art,—
Where modest art, not striving for a vain
Pre-eminence, is nature's minister,—
Affect a feeling deeper than the sense
Of beauty: thoughts of moral good they raise,
Visions of innocence, and holy peace;
Not those fantastic dreams of old Romance,
And pastoral Folly;—*these*, severe and pure
As *those* enervating, corrupt, inane.

'Can heart unmoved, that hath a sentiment
Of goodness left, the cottager behold,
Who duly to his toil goes forth at morn,
And brings at close of each laborious week
His hard-earned pittance; while his partner's thrift
In wholesome fare discreetly parcels out
The fruit of honest industry. His babes

 Cleanly,

Cleanly, though coarsely clad, his neat fire-side,
Bespeak accordant industry at home;
And save when sickness visits — common foe
Of rich and poor — the unregarded hut
Where dwells this humble pair, go when you will,
Your eyes may feast upon a scene of peace.

'Nor do domestic scenes in rural life
Alone delight: the grey-stone church, the cot
Of rudest fabric, or the pastoral farm
Placed midway on some tempest-howling hill,
Protected solemnly by antient Pines,
Are not unnoticed by the poet's eye,
Nor by his heart unfelt. There is a scene
To which I often turn; the rustic bridge
'Neath whose grey arch, in days of wintry gloom,
Whitens far off the torrent's foam; the bridge;
The inn for tired foot-passenger, who haunts
These seldom trodden scenes; the village school,
The village green, where little rustics sport,
And dance, and sing; the mill, the waterfall,
Make up the measure of its simple charms;
But these all lie embosomed where the swell
Of mighty mountains, and untravelled hills,
Protects them from the intrusive eye of man,' &c. &c.

Pp. 106—109.

We regret that we must here rather abruptly break off; remarking that, though not without the blemishes peculiar to a school, these lines display a pleasing simplicity, and an unobtrusive love of nature, which indeed prevail throughout the whole of Mr. L.'s poetry. We must add one sonnet, (though it be not among the *novelties*,) which breathes all the harmony of sentiment and language that such a composition should possess. It is addressed '*To a Primrose.*'

'Come, simple floweret of the paly leaf!
With yellow eye, and stalk of downy green,
Though mild thy lustre, though thy days are brief,
Oh, come and decorate my cottage-scene!
For thee, I'll rear a bank, where softest moss
And tenderest grass shall carelessly combine;
No haughty flower shall shine in gaudy gloss,
But azure violets mix their buds with thine.
Far, far away, each keener wind shall fly,
Each threat'ning tempest of the early year!
Thy fostering gale shall be the lover's sigh!
The dew that gems thy bud the lover's tear!
And ere thou diest, pale flower, thou'lt gain the praise
To have soothed the bard, and to have inspired his lays.'

P. 248.

By

By these quotations, we have rather wished to convey a just idea of Mr. L.'s genius and originality of mind, than to afford merely favourable and solitary specimens selected from the whole; and, though every author might not bear such an impartial display, we may assert that numerous pieces in the volume exhibit equal or superior merit. Among these, we may refer our readers to *Lines to the Scenery of Cumberland*, *Lines to the Sabbath*, several of the new *Sonnets*, *To an Hour-Glass, addressed to Miss H———*, and, more particularly, to some very beautiful and affecting *Lines to my Children*.

The latter part of the volume is devoted to a selection of tales from the Metamorphoses of Ovid, translated in a spirited and faithful style, though occasionally tinctured by those peculiarities of manner which we have before remarked. We are informed that they are only a part of a work already completed: but, though the rest might correspond to the favourable specimens here given, yet, after the translations of Ovid which we already possess, we should by no means recommend Mr. Lloyd to pursue the publication of his version. His lines are in parts, however, strongly characteristic of genius; though not comparable, as a whole, to the noble and elegant translation by the great Italian dramatist, Alfieri; of which we cannot say *more*, than by declaring our opinion that it has done full justice to the original.

In closing our remarks on Mr. L. as an affecting and beautiful but not a faultless poet, we come to consider him in the character of a novelist. His *Isabel* is a production of considerable merit: but it abounds more in *good and evil*, in every sense, than any novel that we remember to have read. It is evidently the work of a man of talents, full of enthusiasm, of strong and uncontrouled powers, and is written from feeling and passion rather than from the cold and calculating dictates of authorship. It is therefore *bold*, and sometimes paradoxical; involving the best interests of the human heart in the inexplicable mazes of metaphysical sentiment; and exhibiting the martyrdom of over-wrought virtue, dying the victim of passion, but triumphant over frailty and death. Though apparently of German origin, the story is not without a "moral and an use;" for it displays the danger of indulging the first approaches of illicit passion, even in the most virtuous breast. Isabel is simply a beautiful and accomplished girl, unluckily married to a man much older than she is, before she knew the true value of exercising a choice; who squanders his fortune, and even has the audacity to keep a mistress. In his fallen state, Isabel has the generosity to purchase, with her own jointure, a commission for

him in a regiment going to the East Indies. A relation of this unworthy husband, *Cecil Howard*, then makes his appearance on the stage; and Isabel immediately perceives what a mistake she committed in uniting herself to the elder of the two. Here the conflicts which the passion of love may occasion in such a character are delineated with a powerful and masterly hand. 'They are blended,' observes the author, 'with all the higher attributes of her soul; and partly from a life of virtuous self-denial, and partly from a native keenness of moral sensibility, love has lost in her its selfish and personal character in the more noble quality of enthusiasm.' After long suffering, and struggling through the sickness of "hope deferred," the lovers at last hear of the death of the husband: — but Isabel has been long declining; and, when the happy Howard flies towards her with the grateful tidings that she may now be his, he finds that he is too late. 'He rushed forwards with impatience. His eye darted fire, and his cheeks glowed with enthusiastic hope and expectation. He started back; — Isabel lay a corpse before him.'

The *individual* portions of this work are the best, and as a whole it is deficient. The composition is good, and the style is rich and animated: while the particular sentiments and opinions on life and manners, interspersed throughout the volumes, though occasionally singular, are liberal and just.

ART. X. *The History and Antiquities of the See and Cathedral Church of Norwich;* illustrated with a Series of Engravings, of Views, Elevations, Plans, and Details of the Architecture of that Edifice: including Biographical Anecdotes of the Bishops, and of other eminent Persons connected with the Church. By John Britton, F. S. A. Medium 4to. 2l. 10s. Imperial 4to. 4l. 4s. Crown folio, 6l. 10s. Super Royal folio, 8l. 16s. Longman and Co.

ART. XI. *The History and Antiquities of the See and Cathedral Church of Winchester,* &c. &c. By John Britton, F. S. A. Medium 4to. 3l. 3s. Imperial 4to. 5l. 5s. Crown folio, 8l. Super Royal folio, 11l. Longman and Co.

ART. XII. *The History and Antiquities of the Metropolitical Church of York,* &c. &c. By John Britton, F. S. A. Medium 4to. 3l. 15s. Imperial 4to. 6l. 6s. Crown folio, 10l. Super Royal folio, 13 Guineas. Longman and Co.

IN reviewing the History and Antiquities of Salisbury Cathedral, (M. R. vol. lxxxvi. p. 169.) forming the first of the series of which the volumes now before us are a continuation, we spoke of the work in terms of considerable com-

commendation. We stated that it was the author's design to give a general history, and to illustrate the antiquities, of those very interesting structures which, from the magnificence of their plan and the exquisiteness of their execution, attract the admiration of beholders; and his well-digested information, judicious descriptions, and highly-wrought engravings, induced us to regard him as having executed that which he proposed with praiseworthy fidelity and appropriate elegance.

Having furnished our readers with this introductory article, we deemed it unnecessary to notice the accounts of the other cathedrals in succession as they appeared; since we might thus be forced into a too frequent repetition of remarks and statements which had been previously advanced. As, however, the History and Antiquities of three Cathedrals are now published, we seem to have remained silent sufficiently long, and shall proceed to give some account of them.

Respecting Mr. Britton's qualifications for impartiality in describing the several cathedrals, and the importance of the work as enabling the reader to judge for himself in deciding on their respective merits, the preface to the Account of the Cathedral of Norwich affords us these observations:

'Unlike the local Ciceroni, and the provincial antiquary, who direct *all* their attention and admiration to a single edifice, and who thereby imperceptibly acquire an indiscriminating prejudice in favour of such a subject, it is the good fortune of the author of the present volume to have no predilection or partiality for any one cathedral; and to be actuated in his researches and descriptions by the sole motive of ascertaining truth, of furnishing correct information, and conveying impartial opinions. It is a common, but weak practice, with persons connected with a particular cathedral, or even resident in one city, to be extravagantly partial to their own edifice, to speak of its beauties and grandeur in exaggerated terms, and to depreciate the more eminent features or magnitude of other rival churches. Thus the inhabitant of Lincoln contends that the minster of that city is much superior, finer, and more interesting than its northern rival at York; whilst the inhabitant of the latter city cannot recognize or admit any degree of equality. To him York minster is pre-eminent, and he is quite offended with the impartial antiquary who sees and points out excellences in each; who perceives vastness in the church of York, variety in that of Lincoln; who sees loftiness, occasional richness, and space in the former; and solidity, picturesque diversity, numerous elegancies, and various interesting appendages to the latter. Each has its merits and defects; each has beauties not possessed by the other; and each has excellencies of architecture and sculpture, which are unparalleled in its rival. By accurate plans, elevations, and views of the two, we shall hereafter be better enabled to appreciate and understand both; and from such only can a just estimate be formed.'

In the volume devoted to Norwich Cathedral, chap. i. contains an account of the kingdom and bishopric of East-Anglia, and of the latter being successively fixed at Dunwich, North-Elmham, and Thetford; with brief notices of the bishops of those sees, down to the year 1091. — Chap. ii. gives historical notices concerning the removal of the See; the foundation and building of the new Cathedral, and the state of Norwich at that time; also the animosity between the Jews and Monks, the burning of the church and monastery, and other events connected with the See and church. — In chap. iii. we have a description of the form, arrangement, and construction of the Cathedral, of its exterior and interior style of design and ornaments, and of the various portions of the edifice with reference to the accompanying prints. — Chap. iv. is occupied by biographical anecdotes of bishops of Norwich, and of other persons connected with its church.— In the *Appendix* is a chronological table of the ages and styles of different parts of the church, and contiguous buildings; a chronological list of the bishops of the See, of contemporary kings and popes, and of the priors and deans: followed by an Index to the volume, and a list of books, essays, and prints that have been published relating to Norwich cathedral, and of the engraved portraits of its bishops.

This volume contains 25 engravings, representing ground-plans, sections, elevations, and perspective views of the cathedral in various directions, architectural details, antient tombs, and Erpingham and St. Ethelbert's gates.

The general character of the cathedral is thus delineated by Mr. Britton:

'As an object of architectural antiquity, the Cathedral Church of Norwich is peculiarly interesting; for it comprises in its different members many curious specimens of architecture, and some forms and features of unique character. Compared with many other cathedrals, it is however small in size and meagre in embellishment. Its transepts are narrow; the ailes of the nave are small and low; the east end and north side are dilapidated and ragged; almost the whole surface of the building presents a ruinous appearance; the north side of the nave is obscured and darkened by a mass of trees in the bishop's garden; some houses are attached to and obscure the face at the south-west end; and at the east side of the south transept are other extraneous and unpleasant appendages. All these are defects that not only detract from the beauty and character of the church, but some of them are injurious to its stability. Besides, these encroachments render it impossible to see the whole cathedral, or the greater part, from any one station. Although it is the duty of the impartial historian to point out these defects, and to regret that they should exist at the present day, he more gladly directs his mind and pen to beauties

ties and merits. In the semicircular, or altar-end of the church, as viewed from the choir, there is an union of solidity and elegance which cannot fail to delight the spectator; and he will view the lanthorn, under the tower, with pleasure. The whole vaulting of the church is finely executed; and the bosses, at the intersection of the ribs, contain a vast variety of curious sculpture. The nave presents an interesting series of semicircular arches, with corresponding piers, columns, and ornaments: and although narrow and long in its proportions, is impressive and grand. In the cloister, the antiquary and general observer will find much to excite curiosity and admiration. The lavatories, door-ways, windows, and buttresses, with their clustered columns, are all entitled to critical examination; and will amply reward that by the gratification they must afford. The Erpingham gate-house, however, is the most elegant and most curious architectural object connected with this church. Unique in origin, form, decoration, and condition, it commands admiration.'

Of the volume allotted to the Cathedral of Winchester, the author says in the preface:

'Intimately connected as the diocese of Winchester has been with the history and progress of Christianity in England; — with the contentions between the episcopal and monarchial supremacy, I have been seduced into a more extended review of those subjects than will, perhaps, be agreeable to the general reader: but I could not with propriety neglect to notice them, nor yet contract my comments within a smaller compass. On these points I have most scrupulously endeavoured to be candid and strictly impartial; detailing the opinions of those writers who appear to be most deserving of credit, and occasionally, but rarely, submitting my own. Aware that the civil and ecclesiastical history of Winchester has been amply and learnedly developed by its local historian, and that, from the religious opinions entertained by the writer, much warm, and rather acrimonious, controversy has been produced; my endeavour has been to avoid the intemperate zeal of both parties. History, antiquity, art, and matter of fact, are the objects of the present work; not theory, opinion, or romance: — these are fleeting and transitory; may be esteemed to-day, but despised to-morrow: whilst those are lasting: at once affording a gratifying reward to investigation, and permanent satisfaction to the mind.

'With the same feelings and principles, I have eagerly endeavoured to elucidate the styles and dates of the different parts of Winchester Cathedral. If I have erred in opinion, in statement, or inference, I shall feel thankful for better information, or for friendly correction. Many points, I am willing to admit, are unsettled, and therefore liable to varied interpretations: but I suspect that many persons, with the best intentions, and with well informed minds, are too prone to yield to the seductions of theory and prepossession. Though much has been written and published on this subject, I am persuaded that much more remains to be done;

done; and that we shall never elicit the whole truth, nor come to the arcana of antiquarian science, but by diligent and fastidious investigation. To elucidate all the nice varieties and gradations of architecture, we must be furnished with the most accurate elevations, sections, and details of ancient buildings; and at length we have a few artists capable of rendering us this invaluable service.'

Chap. i. gives an account of the first establishment of Christianity in Britain; an inquiry into the reality and sovereignty of Lucius; the establishment of a See at Winchester; the extent and influence of its dominion; the history of the foundation, and successive alterations of the Cathedral, through the dynasty of the kings of the West Saxons to the period of the Norman conquest. The remaining chapters are occupied as in the preceding volume, and the whole is illustrated by thirty engravings.

The general description of the church is thus given:

'The Cathedral Church of Winchester has been called '*a school of ecclesiastical architecture,*' and with some degree of propriety: for as a school is intended to instruct novices in any branch of art or science, so this edifice is calculated to display to the student an interesting and varied series of examples of the ancient architecture of England, from an early age up to a recent period. Here therefore he may study styles, dates, and those varieties which peculiarly belong to the sacred buildings of the middle ages. He will also find, in this edifice, some very interesting examples of construction, in the walls, vaulting, and other parts of the masonry and carpentry: all of which are as essential to the scientific architect as the art of designing and planning a building. If we fail to satisfy ourselves as to Roman remains, or genuine Saxon work — if, after a careful examination, we retire either doubtful, or persuaded there is no such architecture, still we shall have ample evidence and examples of Norman works. The plans and magnificent designs of those proud invaders, and innovators, are amply set forth in this fabric. We see that they built for themselves and for posterity; that their edifices were solid and substantial; simple in their forms, and large in their parts: — that as their religion was intended to awe, terrify, and soothe the mind, so its primary temple was calculated most essentially to promote these ends. Vieing with Gundulph, and other Norman prelates, Walkelyn seems to have designed his Cathedral on a scale of grandeur to equal, or surpass, all the others in the island; and although we are not informed by what means he carried his designs into effect, we are assured that he raised nearly the whole of the Church in his lifetime. A large portion of his work is now standing; but much of it has been altered, and more is obscured.

'From what has been already related, it appears that not only a Church, but the necessary offices for a prior and monks, were erected by the first Norman bishop. Nearly every architectural member

member of the latter has been swept away, as well as the cloisters, chapter-house, and other appendages. The Church, however, remains for our admiration and inquiry; and at present consists of the following members: — a nave, with two ailes, a transept to the north and another to the south of a central tower, each having ailes at the sides and extreme ends; — a choir, and a presbytery with side ailes; — a space, east of the altar, consisting of three ailes, all of nearly equal width and height; — a lady-chapel, east of the latter; — two chantry chapels to the north and south of the lady chapel; — three distinct crypts beneath the east end of the Church, and five other chantries.

'The *exterior* of Winchester Cathedral presents few beauties, or attractive features. Its length of nave, plainness of masonry, shortness and solidity of tower, width of east end, and boldness of transepts, presents so many peculiar and specific characteristics. Although the architectural antiquary seeks in vain for that picturesque arrangement of parts, and successive variety, which belong to the Cathedrals of Salisbury, Lincoln, Wells, &c. yet he soon discovers a peculiar grandeur from its extent and quantity; and also many specific features of design, which tend to rouse and gratify inquiry. As a *distant object*, the Church presents a large and long mass of building. Its nave, particularly as seen from the south, is distinguished by its length of roof and extent of unbroken lines; and the low, stunted tower, as Gilpin remarks, "gives the whole building an air of heaviness." The whole Church is seated in a valley, and on three of the approaches to the city is seen from high ground. On the east and west the hills are much higher than the top of the tower, and consequently the building is viewed to great disadvantage. The eastern end, however, with its pinnacles, turrets, flying buttresses, and tower, form a fine and pleasing group. From the Portsmouth and Alton roads, *i. e.* approaching it from the S. E. and N. E., the Church is seen to rise above the contiguous houses and trees in massive, bold, and picturesque features.

'The *interior*, however, will amply compensate for any defects or deficiencies of the outside. This presents several architectural and sculptural excellences: this displays a variety of truly interesting and important subjects, for professional and critical examination. Whilst the fine and sublime architecture of Wykeham, in the nave and ailes, produces the most impressive effect, and claims the general admiration; the substantial, plain, and large works of Walkelyn, in the tower and transepts, are imposing and simply grand. In the north transept, lately cleaned and restored, we see the effect and character of this style, in nearly its pristine state. Every member is in unison with the rest: each is large, bold, and unadorned. The bases, capitals, clustered columns, or piers, and the single shafts, are devoid of all ornament, and appear to be entirely designed for their proper places and necessary uses. The arches, likewise plain, are composed of squared stones, and formed wholly for strength and utility, without any pretension to beauty. On the contrary, in the carving of the

Stalls,

Stalls, and the wood-work of the Lady-Chapel and Langton's Chapel, we see a redundancy of ornament prevail. The designers seem to have wantoned in a licentiousness of fancy, and thought they could not surcharge their works with too much variety, or introduce an excess of decoration. Still these parts of the edifice afford us much delight, even from this very caprice. The eye wanders from one form and object to another, in search of novelty, and the mind is kept in constant and pleasing exertion by analizing and appropriating the whole.'

According to the prescribed plan, the volume relative to York Cathedral also is introduced by a chapter relative to the origin and early history of York, or Eboracum; with an account of the first establishment of Christianity, and of a church in that city; the influence and progress of Paulinus, the first northern prelate; the origin and establishment of the archbishopric, and an account of it under the Saxon prelates. It then proceeds with the usual divisions and subjects. The engravings are thirty-six in number, and represent ground plans, sections, elevations, architectural details, antient tombs, and picturesque views of the Cathedral, several of which are very beautiful.

We shall, as before, extract the general description of the Cathedral:

'Among the ecclesiastical edifices of England, the Minster, or Cathedral of York, which is pre-eminent in size, has also generally been considered unequalled in architectural beauty. It has obtained the unqualified and indiscriminating praise of some writers, who have laboured to enhance its grandeur and elegance by depreciating the beauty of other cathedrals. But the historian and critic who hopes to maintain the character of impartiality, and to secure the approbation of the judicious antiquary, must adopt a different course of procedure. It will be his duty to notice and particularize the peculiar and individual features and characteristics of the structure; and if in doing this he feels it expedient to allude to corresponding parts in other buildings, his criticism will not be partial, nor will his opinions be the result of prejudice. Well knowing that a great variety of style and design is exhibited in our cathedrals, — convinced that each has its distinguishing character, — its peculiar beauties and imperfections, — he will avoid the common error of those local critics who exalt the edifice to which circumstances have attached their investigations, by an unfair and invidious comparison with others. Such comparative estimates have too frequently been instituted between the cathedrals of York and Lincoln, by writers who have displayed and exaggerated the excellences, and concealed the defects, of the favoured building; while they have pointed out all the blemishes, and passed over all the beauties of its rival.

'That

'That York Cathedral is a noble, a magnificent, and even a sublime structure, will be readily allowed by the impartial and discriminating antiquary: — that it is peculiarly imposing and impressive as a whole must also be admitted, and that it presents many beautiful features and details few persons will have the temerity to deny. The Cathedral of Lincoln has, however, many local and individual beauties, which command admiration; and which, on comparative examination, may appear to excel the corresponding parts of York. It would be bordering on impertinence and folly to pronounce in general terms on the pre-eminence of either. Each has its own and its exclusive beauty; each is entitled to the careful study of the architect and antiquary; and each has its peculiar monuments, architectural details, and history. Let us, therefore, avoid illiberal, partial, and petty comparisons: let us examine with a view to admire and understand, and not to depreciate: let us prove ourselves citizens of the world, and not citizens of a small insulated spot. By allowing the mind to wander over extended space, and dwell on numerous objects, its sphere of enjoyment is much increased; whereas, when confined to a small space, it necessarily becomes contracted in its powers of appreciation.

'By the accompanying engraved illustrations, and the following descriptive particulars, it is hoped that even a stranger to York Cathedral will be enabled to judge of its form, extent, and styles of architecture, and likewise of its beauties and blemishes. As a distant object this edifice assumes a lofty and imposing aspect. Its three towers are seen pre-eminent above the city houses, and the parochial churches; whilst the numerous crocketed pinnacles, at the west end and gables, display at once intricacy, variety, and picturesque beauty. Though this church has not the advantage of a lofty, or scarcely an elevated site, yet it appears very high by comparison with its neighbouring buildings; and is seen like a noble forest-tree amidst a shrubbery from every approach to the city. It is difficult to point out any single spot that commands it to the greatest advantage, yet from the rampart between Micklegate and the water tower it may be regarded as peculiarly magnificent and fine. Hence the three towers, with their pinnacles, open parapets, and bold sculpture, are seen to rise sublimely above the houses. Indeed it may be compared to a mountain starting out of a plain, and thus attracting all the attention and admiration of a spectator. The petty, humble dwellings of men appear to crouch at its feet: whilst its own vastness and beauty impress the observer with awe and sublimity. It aspires heaven-wards, and thus denotes its pristine appropriation.'

At p. 45. of the volume respecting the Cathedral of Norwich, the word *Reformation* should unquestionably be *Restoration*. In the 77th page we meet with the strange word *metropolical:* in the preface to the next volume, and in the title-page and dedication of the third of our series, we find it written *metropolitical:* proceeding to the 19th page, we meet with

with it spelled *metropolitan;* and it occurred twice in the same way of spelling in the 23d, though in the 22d it is *metropolitical.*

In recapitulating the merits of this work, we deem it our duty to say that its appearance claims for it a high rank among publications of taste and elegance on architectural subjects. The reader should not, however, understand that it is intended to supply all the information which the profound antiquary may desire, or all the details that a professed architect would wish to procure: yet it contains sufficient to supply the general scholar, who has a taste for the fine arts, with the information which he is usually desirous to obtain on the subject. To the notice of such persons, therefore, it is more particularly recommended; and they will find it not only an elegant but an useful and entertaining production.

ART. XIII. *Chronological and Historical Illustrations of the Ancient Architecture of Great Britain;* containing a Series of Engravings of Views, Plans, Elevations, Sections, and Details, of all the various Classes of Buildings, and Styles of Architecture, that have successively prevailed at different Periods, in Great Britain. Accompanied by Historical and Descriptive Accounts of entire Edifices, and of their component Parts. By John Britton, F.S.A. Vol. I. Part I. Containing four Pages and forty-one Plates. 4to. Large paper, 5l. 5s. Small paper, 3l. 3s. Longman and Co. 1820.

EVERY casual observer who glances his eye over our antient buildings, especially those which were erected for ecclesiastical purposes, must notice that their plan, the form of their windows, their architectural decorations, &c. are very dissimilar; that some are oblong, and others cruciform; that some have windows with raised heads, some sharply pointed, and others obtusely pointed; that some are profusely ornamented, and that others have scarcely any decoration. If he makes no farther inquiry into the subject, the dissimilarity makes no impression on his mind; he thinks that the variety arose only from the capricious taste of the times in which the buildings were erected; and year after year passes without his having any more precise ideas respecting them. When, however, he is informed that the several styles were progressive, and that the æras of the edifices may be ascertained from closely observing them; that the oblong plan gave way to the cruciform; that the round-headed windows and arches were changed to the sharp, and afterward to the obtusely pointed; and that the decorations varied also in the same manner;

manner; his attention is awakened, he surveys the buildings with minuter care, and beholds them with greater interest: furnished with new ideas concerning them, he notices that different styles prevail as the structures are more or less antient, and he becomes satisfied of the truth of the accounts which had been communicated. Still, not being acquainted, probably, with the exact periods at which the several alterations took place, or those structures were erected in which the varieties are observed, his curiosity is awakened rather than his understanding enlightened; and he is desirous of receiving express information on the subject, in order that, when he beholds any particular style of building, he may be enabled thence to ascertain the date of its erection.

To supply such knowlege is the design of the publication which we now introduce to our readers; and the following is the 'Address' with which the indefatigable author offers it to general notice:

'The present work has long been announced to the public: but has been delayed in consequence of the author's more imperious engagements, in his "CATHEDRAL ANTIQUITIES," which (undertaking) has been progressively and uninterruptedly prosecuted ever since 1813, and has illustrated and described the Cathedrals of *Salisbury*, *Norwich*, *Winchester*, and *York*. The investigation and examination of those noble and truly interesting edifices, and the varied styles of architecture they contain, have unfolded much original information, and produced much demonstration as to the styles, dates, and peculiarities of our national architecture.

'The LITERARY PART of this work will be *Historical*, *Descriptive*, and *Critical*: it will embrace a review of the origin and progress of the ecclesiastical architecture in England: display its rude and solid character at the beginning; its advancement in magnitude and grandeur: its superlative decoration and splendour in the zenith of glory: and its "decline and fall" with papal and monastic domination. To those who are not already well acquainted with the writer's opinions on the controverted subject of "Saxon and Norman architecture;" "the origin of the pointed arch;" and some other topics involved in antiquarian disquisitions, it cannot be irrelevant to state, that it has been, and will continue to be, his practice, to investigate and analyze each subject carefully, and even fastidiously: that he will seek eagerly for truth and fact; and anxious to secure his own mind against the fallacies and follies of prejudice and theory, he will not be likely to impose on or deceive the reader. The history of art, science, and indeed of mankind, can only be satisfactorily elucidated by authentic evidence: and this is chiefly involved in antient records and monuments of former ages: whence it has been metaphorically said, that "antiquity is the eye to history." In tracing the annals of architecture we shall display many material facts in the history of mankind: exhibit their fluctuating customs, manners, habits, social

cial and political condition; their perpetual warfare with custom and prejudice, their long religious vassalage, and their final emancipation. These are all important topics; and all these, with much other collateral matter, are necessarily interwoven in the architectural history of our country.

'In the series now announced, the buildings will be classed and arranged in chronological order, whereby the progressive and almost imperceptible changes of style will be defined. From the earliest specimens to the reign of Elizabeth, every variety of design and every successive novelty will be displayed; and these will be engraved in plan, section, elevation, and perspective view, for the purpose of accurate and satisfactory delineation. By this mode, it is presumed, that a *Grammar of English Architecture* will be provided for the young student, and its *Elements* will be plainly and amply developed. A *Dictionary of Terms*, with definitions, &c. will also be added.

'This series is intended to form a *Supplement to the Architectural Antiquities of Great Britain;* for which purpose proper titles, &c. will be given; but it will also constitute a separate, *complete, and an independent work.* Chronological and alphabetical indexes will be appended.

'It will be published in ten numbers, each of which will contain at least eight plates. Six of these will be executed in outline, or with slight shadowing, and the other two finished, to show the whole edifice, or the forms and effects of various members, when combined. Five of these numbers are contained in the present part.

'Although several works have been *lately* published on the history, principles, and science of the antient architecture of England; it is generally admitted, by those persons who have carefully and dispassionately reviewed the subject, that we are still without a grammar; — and that an ample and discriminating elementary and systematic publication is therefore a desideratum. Such a work is now commenced: and aided by the friendly and intelligent communications of correspondents, with the assistance of skilful artists, the author hopes to complete the undertaking with credit to himself, and with satisfaction to every liberal-minded reader. He has already received several letters on the subject, all of which shall have the most unreserved and unprejudiced attention and appropriation.'

As the part which is before us contains nothing but the preface and engravings, we can give no opinion on the literary portion of the work. With respect to the pictorial department, however, the subjects for representation seem well chosen; and the execution is effected with that attention to excellence which is highly creditable to Mr. Britton, and so generally characterizes the works published under his superintendence.

ART.

ART. XIV. *Lamia, Isabella, the Eve of St. Agnes, and other Poems.* By John Keats, Author of *Endymion.* 12mo. 7s. 6d. Boards. Taylor and Hessey. 1820.

THIS little volume must and ought to attract attention, for it displays the ore of true poetic genius, though mingled with a large portion of dross. Mr. Keats is a very bold author, bold perhaps because (as we learn) he has yet but little more than touched the "years of discretion;" and he has carried his peculiarities both of thought and manner to an extreme which, at the first view, will to many persons be very displeasing. Yet, whatever may be his faults, he is no *Della Crusca* poet; for, though he is frequently involved in ambiguity, and dressed in the affectation of quaint phrases, we are yet sure of finding in all that he writes the proof of deep thought and energetic reflection. Poetry is now become so antient an art, and antiquity has furnished such a store-house of expression and feeling, that we daily meet with new worshippers of the Muse who are content to repeat for the thousandth time her prescriptive language. If any one would deviate from this beaten track, and from those great landmarks which have so long been the guides of the world in all matters of taste and literary excellence, he will find that it requires no timid foot to strike into new paths, and must deem himself fortunate if he be not lost amid the intricacies of a region with which he is unacquainted. Yet, even should this be partially the case, the wild and beautiful scenery, which such an excursion is frequently the means of developing, is a fair remuneration for the inequalities and obstructions which he may chance to experience on his ramble. We must add that only by attempts like these can we discover the path of true excellence; and that, in checking such efforts by illiberal and ill-timed discouragement, we shut out the prospect of all improvement. Innovations of every kind, more especially in matters of taste, are at first beheld with dislike and jealousy, and it is only by time and usage that we can appreciate their claims to adoption.

Very few persons, probably, will admire Mr. Keats on a short acquaintance; and the light and the frivolous never will. If we would enjoy his poetry, we must think over it; and on this very account, which is perhaps the surest proof of its merit, we are afraid that it will be slighted. Unfortunately, Mr. Keats may blame himself for much of this neglect; since he might have conceded something to established taste, or (if he will) established prejudice, without derogating from his own originality of thought and spirit. On the contrary, he seems

to have written directly in despite of our preconceived notions of the *manner* in which a poet ought to write; and he is continually shocking our ideas of poetical decorum, at the very time when we are acknowleging the hand of genius. In thus boldly running counter to old opinions, however, we cannot conceive that Mr. Keats merits either contempt or ridicule; the weapons which are too frequently employed when liberal discussion and argument would be unsuccessful. At all events, let him not be pre-judged without a candid examination of his claims. — A former work by this very young poet, (*Endymion*,) which escaped our notice, cannot certainly be said to have had a fair trial before the public; and now that an opportunity is afforded for correcting that injustice, we trust that the candour of all readers will take advantage of it.

For ourselves, we think that Mr. Keats is very faulty. He is often laboriously obscure; and he sometimes indulges in such strange intricacies of thought, and peculiarities of expression, that we find considerable difficulty in discovering his meaning. Most unluckily for him, he is a disciple in a school in which these peculiarities are virtues: but the praises of this small *coterie* will hardly compensate for the disapprobation of the rest of the literary world. Holding, as we do, a high opinion of his talents, especially considering his youth and few advantages, we regret to see him sowing the seeds of disappointment where the fruit should be honour and distinction. If his writings were the dull common-places of an every-day versifier, we should pass them by with indifference or contempt: but, as they exhibit great force and feeling, we have only to regret that such powers are misdirected.

The wild and high imaginations of antient mythology, the mysterious being and awful histories of the deities of Greece and Rome, form subjects which Mr. Keats evidently conceives to be suited to his own powers: but, though boldly and skilfully sketched, his delineations of the immortals give a faint idea of the nature which the poets of Greece attributed to them. The only modern writer, by whom this spirit has been completely preserved, is Lord Byron, in his poem of "Prometheus." In this mould, too, the character of Milton's Satan is cast.

The fragment of *Hyperion*, the last poem in the volume before us, we consider as decidedly the best of Mr. Keats's productions; and the power of both heart and hand which it displays is very great. We think, too, that it has less conceit than other parts of the volume. It is the fable of the antient gods dethroned by the younger.

'Deep in the shady sadness of a vale
Far sunken from the healthy breath of morn,
Far from the fiery noon, and eve's one star,
Sat gray-hair'd Saturn, quiet as a stone,
Still as the silence round about his lair;
Forest on forest hung about his head
Like cloud on cloud. No stir of air was there,
Not so much life as on a summer's day
Robs not one light seed from the feather'd grass,
But where the dead leaf fell, there did it rest.
A stream went voiceless by, still deaden'd more
By reason of his fallen divinity
Spreading a shade: the Naïad 'mid her reeds
Press'd her cold finger closer to her lip —
* * * * *

'It seem'd no force could wake him from his place:
But there came one, who, with a kindred hand,
Touch'd his wide shoulders, after bending low
With reverence, though to one who knew it not.
She was a Goddess of the infant world,
By her in stature the tall Amazon
Had stood a pigmy's height: she would have ta'en
Achilles by the hair, and bent his neck;
Or with a finger stay'd Ixion's wheel.
Her face was large as that of Memphian sphinx,
Pedestal'd haply in a palace court,
When sages look'd to Egypt for their lore.
But oh! how unlike marble was that face:
How beautiful, if sorrow had not made
Sorrow more beautiful than Beauty's self.'

The appearance of Saturn among the Titans is splendidly told:

'So Saturn, as he walk'd into the midst,
Felt faint, and would have sunk amongst the rest,
But that he met Enceladus's eye,
Whose mightiness, and awe of him, at once
Came like an inspiration; and he shouted
"Titans, behold your God!" at which some groan'd;
Some started on their feet; some also shouted;
Some wept, some wail'd, all bow'd with reverence:
And Ops, uplifting her black folded veil,
Shew'd her pale cheeks and all her forehead wan,
Her eye-brows thin and jet, and hollow eyes.
There is a roaring in the bleak-grown pines
When Winter lifts his voice; there is a noise
Amongst immortals, *when a God gives sign,*
With hushing finger, how he means to load
His tongue with the full weight of utterless thought,
With thunder, and with music, and with pomp:
Such noise is like the roar of bleak-grown pines;

Which, when it ceases in this mountain'd world,
No other sound succeeds; but ceasing here,
Among these fallen, Saturn's voice therefrom
Grew up like Organ, that begins anew
Its strain, when other harmonies, stopt short,
Leave the dinn'd air vibrating silverly.'

The description of Hyperion also is really fine:

'Golden his hair of short Numidian curl,
Regal his shape majestic, a vast shade
In midst of his own brightness, like the bulk
Of Memnon's image at the set of sun
To one who travels from the dusking East:
Sighs, too, as mournful as that Memnon's harp
He utter'd, while his hands contemplative
He press'd together, and in silence stood.
Despondence seiz'd again the fallen gods
At sight of the dejected King of Day,
And many hid their faces from the light:
But fierce Enceladus sent forth his eyes
Among the brotherhood; and, at their glare,
Uprose Iäpetus, and Creüs too,
And Phorcus, sea-born, and together strode,
To where he towered on his eminence.
There those four shouted forth old Saturn's name;
Hyperion from the peak loud answered, "Saturn!"
Saturn sat near the mother of the gods,
In whose face was no joy, though all the gods
Gave from their hollow throats the name of "Saturn."

The story of Isabella, or the Pot of Basil, from Boccaccio, is the worst part of the volume; and Mr. Barry Cornwall's versification of this fable in his *Sicilian Story* is in some respects superior to Mr. Keats's attempt. The latter gentleman seems inclined, in this poem, to shew us at once the extent of his simplicity and his affectation; witness the following *tirade* against the mercantile pride of the brothers of Isabella:

'Why were they proud? Because their marble founts
Gush'd with more pride than do a wretch's tears? —
Why were they proud? Because fair orange-mounts
Were of more soft ascent than lazar stairs? —
Why were they proud? Because *red lin'd accounts*
Were richer than the songs of Grecian years? —
Why were they proud? *again we ask aloud,*
Why in the name of Glory were they proud?'

Mr. Keats displays no great nicety in his selection of images. According to the tenets of that school of poetry to which he belongs, he thinks that any thing or object in nature

nature is a fit material on which the poet may work; forgetting that poetry has a nature of its own, and that it is the destruction of its essence to level its high being with the triteness of every-day life. Can there be a more pointed *concetto* than this address to the Piping Shepherds on a Grecian Urn?

'Heard melodies are sweet, but those *unheard*
Are sweeter; therefore, ye soft pipes, play on;
Not to the sensual ear, but, more endear'd,
Pipe to the spirit *ditties of no tone:*'

but it would be irksome to point out all the instances of this kind which are to be found in Mr. K.'s compositions.

Still, we repeat, this writer is very rich both in imagination and fancy; and even a superabundance of the latter faculty is displayed in his lines 'On Autumn,' which bring the reality of nature more before our eyes than almost any description that we remember.

'TO AUTUMN.

I.

'Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eves run;
To bend with apples the moss'd cottage-trees,
And fill all fruit with ripeness to the core;
To swell the gourd, and plump the hazel shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never cease,
For summer has o'er-brimm'd their clammy cells.

II.

'Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft lifted by the winnowing wind;
Or on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies, while thy hook
Spares the next swath and all its twined flowers:
And sometimes like a gleaner thou dost keep
Steady thy laden head across a brook;
Or by a cyder-press, with patient look,
Thou watchest the last oozings, hours by hours.

III.

'Where are the songs of Spring? Ay, where are they?
Think not of them, thou hast thy music too,
While barred clouds bloom the soft-dying day,
And touch the stubble-plains with rosy hue;

Then in a wailful choir the small gnats mourn
Among the river sallows, borne aloft
Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from hilly bourn;
Hedge-crickets sing; and now with treble soft
The red-breast whistles from a garden croft;
And gathering swallows twitter in the skies.'

If we did not fear that, young as is Mr. K., his peculiarities are fixed beyond all the power of criticism to remove, we would exhort him to become somewhat less strikingly original, — to be less fond of the folly of too new or too old phrases, — and to believe that poetry does not consist in either the one or the other. We could then venture to promise him a double portion of readers, and a reputation which, if he persist in his errors, he will never obtain. Be this as it may, his writings present us with so many fine and striking ideas, or passages, that we shall always read his poems with much pleasure.

ART. XV. *Marcian Colonna*, an Italian Tale; with Three Dramatic Scenes, and other Poems. By Barry Cornwall. 8vo. pp. 190. 8s. 6d. Boards. Warren, and Ollier. 1820.

WHEN *Marcian Colonna* was put into our hands, we almost felt inclined to exclaim with Falstaff, "Oh thou hast damnable iteration!' Mr. Barry Cornwall, as this writer still chuses to designate himself, has no idea of losing the place which he has acquired in the estimation of the public by any want of activity on his own part; and indeed we have no wish that he should, our only desire being that he would render himself, as we are convinced he is capable of doing, still more truly worthy of the reputation which he has begun to obtain. We cannot think, however, that he will accomplish this desirable object by persisting to write in that spirit, which we have before felt ourselves required to mention with disapprobation: nor will he, in acting thus, be true to himself. He was not intended to be a mere copyist, which he seems inclined to become. The spirit of better things resides in him, and should be invoked, not exorcised.

It is the fashion of that school of poetry to which Mr. C. most decidedly belongs, to worship as the models of poetic imitation the elder poets of Italy; and, as a natural consequence of this admiration, their next favourites are the writers of the age of our own Elizabeth, who pursued the same track. Indeed to such an excess was the passion for every thing that was Italian then carried, that the grave Ascham,

Ascham, in one of his letters, makes serious complaints of it. Poetry ought to partake strongly of the character of the age in which it is written, — we mean in its spirit; and nobody can read the works of the Augustan writers, without immediately perceiving that Rome was fast sinking into that abyss of slavish infamy from which she has never yet risen. It is in vain, also, to endeavour to transfer the feeling of one age to another. Yet this is the attempt which Mr. Barry Cornwall makes; who would sometimes transport us to the days of Boccaccio and Petrarch, and at others would make us think that we are living in the age of Shakspeare. To such an extent, in some instances, is this *mal d'Italie* pushed, that every thing which bears the title of Italian is sacred in the eyes of these worshippers; and the poem now before us opens with certainly a fine apostrophe to that country. This fashion of falling into raptures at the mention of a land which the writer has never seen is somewhat preposterous; and yet it is now chiefly in vogue among a knot of poets whose feet, we believe, have been mostly confined to a perambulation of the streets of our metropolis, or to the enjoyment, in common with many others of their fellow-citizens, of the prospects with which the neighbourhood of London abounds.

We are told that the story of Marcian Colonna is fictitious, but that the catastrophe was suggested by a paper which appeared in a northern Magazine, intitled "An Extract from Gosschen's Diary." If that paper contained a powerful delineation of passion, it abounded with the overwrought and unnatural feeling which produces disgust. 'Marcian Colonna' was originally intended as a delineation of the fluctuations of a fatalist's mind; 'touched with insanity, — alternately raised by kindness and depressed by neglect or severity, — ameliorated by the contemplation of external nature, and generally influenced by the same causes which operate on more healthful temperaments:' but this intention has not been carried into effect; and the story, as it now stands, is nothing more than the history of the ravings of a lunatic, with whose fate the fortunes of a beautiful, tender, and devoted woman are most unaccountably connected. The general effect of a picture like this is almost revolting: but the detached sentiments, and the details of feeling, which the story contains, make some amends for the pain which the fable inflicts.

The tale opens with a description of the convent of Laverna among the Appennines, which displays considerable energy and power of painting; and

'Among the squalid crowd that lingered there,
Mocking with empty forms and hopeless prayer
Their bounteous God, was one of princely race —
The young Colonna — in his form and face
Honoring the mighty stem from which he sprung.
Born amidst Roman ruins, he had hung
O'er every tale of sad antiquity,
And on its fallen honors, once so high,
Had mused like one who hoped. His soul had gone
Into the depth of ages, and had brought
From thence strange things and tidings.'

Marcian was the youngest of his house, and,

—— 'by many men
(Who some ancestral taint had not forgot,)
Marcian was shunned from very infancy,
And marked and charter'd for the madman's lot.'

From all that we can gather of the young Italian's history, this suspicion, though severe, was just. He was studious: but the themes over which he pored seem only to have furnished food to his distempered imagination. His father had resolved that he should wear the cowl: but, as his mind grew more disordered, he was conveyed by his parent's direction to the prison of the convent of Laverna.

In the mean time, the Colonna palace was the scene of festivals and gladness, and the lonely misery of Marcian is well contrasted with this joyful revelry:

—— '*He was missed*
By none, and when his mother fondly kissed
Her eldest born, and bade him on that day
Devote him to the dove-eyed Julia,
The proud Vitelli's child, Rome's paragon,
She thought no longer of her cloistered son.'

Julia, amid the gaiety of the dance, questioned why Marcian joined not in it, but questioned only to cause silence or angry looks:

— 'She dwelt upon that night till pity grew
Into a wilder passion: the sweet dew
That linger'd in her eye "for pity's sake,"
Was — (like an exhalation in the sun)
Dried and absorbed by Love.'

We have now rather a long description of the situation and feelings of Marcian in the solitude of his mountainous prison. The hallucinations and wild visions of a disturbed intellect are described with much power by Mr. Cornwall: who traverses with skilful feet the dim and shadowy confines

on

on which the human mind sometimes wanders, and who always seems to recur to such subjects with the consciousness of power.

> ' Some memory had he of Vitelli's child,
> But gathered where he now remembered not;
> Perhaps, like a faint dream or vision wild,
> (Which, once beheld, may never be forgot,)
> She floated in his fancy; and when pain
> And fevers hot came thronging round his brain,
> Her shape and voice fell like a balm upon
> His sad and dark imagination.
> A gentle minister she was, when he
> Saw forms, 'twas said, which often silently
> Passed by his midnight couch, and felt at times
> Strange horror for imaginary crimes,
> (Committed or to be,) and, in his walk,
> Of Fate and Death, and phantom things, would talk —
> Shrieks scared him from his sleep, and figures came
> On his alarmed sight, and thro' the glades,
> When evening filled the woods with trembling shades,
> Followed his footsteps; and a star-like flame
> Floated before his eyes, palely by day,
> And glared by night, and would not pass away.'

At length, Giovanni the elder brother of Marcian falls

> ' A victim in a cause he lov'd too well.'

Whatever idea this line excited in the mind of the writer, it certainly conveys no very definite image to that of the reader. Marcian now sought his home, and was recognized as a descendant of the Colonnas. Soon afterward, Vitelli and his daughter Julia return to Rome. The latter had been betrothed and wedded to one of the Orsini; who had been (in Mr. Cornwall's phrase) ' a bitter husband;' and of whose death every person was rejoiced to hear. The young love of Julia revived when she beheld Colonna, and he saw in her the spirit which had been the softener of his solitary agony. Her character is beautiful, and the love-part of the tale is decidedly the best:

> —— ' Oh with what deep fear
> He listened now, to mark if he could hear
> The voice that lulled him, — but she never spoke;
> For in her heart her own young love awoke
> From its long slumber, and chain'd down her tongue,
> And she sate mute before him: he, the while
> Stood feasting on her melancholy smile,
> Till o'er his eyes a dizzy vapour hung,
> And he rush'd forth into the fresh'ning air,
> Which kissed and played about his temples bare,

And

And he grew calm. Not unobserved he fled,
For she who mourned him once as lost and dead,
Saw with a glance, as none but women see,
His secret passion, and home silently
She went rejoicing, till Vitelli asked
" Wherefore her spirit fell," — and then she tasked
Her fancy for excuse wherewith to hide
Her thoughts, and turn his curious gaze aside.'

Colonna yet struggled with the moodiness of his own mind, till, one summer-night, he wandered into the suburbs of Rome; and his heart, catching some of the milder influence of the hour, became softened. As he rambled on, he heard the 'tender lapsing song' of a lonely and melancholy voice, and, passing the bounds of the garden from which it proceeded, he saw a lady who was attempting

'To catch an old disused melody.'

The simplicity and pathos of this song are delightful:

'Whither! ah whither is my lost love straying —
Upon what pleasant land beyond the sea?
Oh! ye winds, now playing
Like airy spirits round my temples free,
Fly and tell him this from me:

'Tell him, sweet winds, that in my woman's bosom
My young love still retains its perfect power,
Or, like the summer blossom,
That changes still from bud to the full-blown flower
Grows with every passing hour.

'Say (and say gently) that since we two parted,
How little joy — much sorrow I have known:
Only not broken-hearted
Because I muse upon bright moments gone,
And dream and think of him alone.'

As the lady ended, she beheld Colonna kneeling at her feet. He had recognized Julia, and now poured into her ear the tale of his wild and passionate love. She then replied:

" Dear Marcian, you and I for many years
Have suffered: I have bought relief with tears;
But, my poor friend, I fear a misery
Beyond the reach of tears has weighed on thee.
What 'tis I know not, but (now calmly mark
My words) 'twas said that — that thy mind was dark,
And the red fountains of thy blood (as Heaven
Is stained with the dying lights of Even,)
Were tainted — that thy mind did wander far,
At times, a dangerous and erratic star,

Which

Which like a pestilence sweeps the lower sky,
Dreaded by every orb and planet nigh.
This hath my father heard. Oh! Marcian,
He is a worldly and a cruel man,
And made me once a victim; but again
It shall not be. I have had too much of pain,
Too much for such short hours as life affords,
And I would fain, from out the golden hoards
Of joy, pluck some fair ornament, at last,
To gild my life with — but *my* life hath past."

Her head sank on her bosom: gently he
Kissed off the big bright tears of misery.
Alas! that ever such glittering drops should flow
(Bright as though born of happiness) from woe!
— He soothed her for a time, and she grew calm,
For lovers' language is the surest balm
To hearts that sorrow much: that night they parted
With kisses and with tears, but both light hearted,
And many a vow was made and promise spoke,
And well believed by both, and never broke:
They parted, but from that time often met
In that same garden when the sun had set,
And for a while Colonna's mind *forgot*,
In the fair present hour, his *future lot*.'

Marcian's evil star again exerted its power over him, and he resumed his wanderings among the woods and the ruins of Tivoli: but once more he recovered himself, and was able to relate to his Julia the terrible tale of his fantasies. At length, the lovers were married, and

'The bridal hours in happy beauty passed;'

till Colonna, chancing to stray along the banks of the Tyber, saw we know not very clearly whether a phantom or a mortal reality: but to his eyes, however, it bore the form of the dead Orsini, husband of his Julia. In despair of heart, he hurried home, where he found Julia slumbering calmly on her pillow:

'"The waves, the waves," he said,
The sick sea-waters yawn and yield their dead —
The dead? he is alive: Peril nor pain,
Death nor the grave, would keep him in its bed.'

This ill-fated pair then quitted Italy, and, as they flew over the sea, a terrible tempest overtook them, which is described with great power.

'And all around the clouds, the air, the sea
Rose from unnatural dread tranquillity,

And

And came to battle with their legions: Hail
Shot shattering down, and thunders roared aloud,
And the wild lightning from his dripping shroud
Unbound his arrowy pinions blue and pale,
And darted through the heavens: below, the gale
Sang like a dirge, and the white billows lashed
The boat, and then like ravenous lions dashed
Against the deep wave-hidden rocks, and told
Of ghastly perils as they backward rolled.'

The vessel perished, but the lovers were saved, and Marcian bore the treasure of his heart to the cottage of a fisherman, where they continued to live in the sweetness of unchanging love; till, one evening, Marcian saw standing on the shore one of Orsini's slaves,

'Who, turning from a chart within his hand,
Looked round to note the place.'

This last instance of his rival's system of *surveillance* destroyed poor Colonna's small remnant of reason; and Julia, too, on hearing of the re-appearance of her former husband, was so troubled with conscientious scruples at her strange fortune in having two husbands, one the *dead-alive*, and the other mad, that she resolved to return to the allegiance of her original lord, in spite of the circumstance of his having been fairly drowned. This resolution seems to have been above poor Marcian's comprehension or bearing. He became 'a maniac full of love and death and fate;' and the terrible idea which had haunted his brain in its madness, that he was fated to become a murderer, again flashed over his mind. He then obtained a strong poison from the monks of a neighbouring convent, and administered it in his delirium to his innocent and tender wife:

'She died, and spoke no word; and still he sate
Beside her like an image — Death and Fate
Had done what might be then.'

Of Marcian's fate we are not told. By some he was reported to have died within the chambers of the Inquisition; others said that he wandered a pilgrim to the sands of Arabia; and a third tale was that he had *emigrated to America*, living in

—— 'the far lands
Of vast America, with savage men.'

Such is the sketch of 'Marcian Colonna,' the first tale that Mr. Barry Cornwall has written in which he has relied principally on his own invention. In the conception of the character

character of his hero, we think that he has failed. Colonna might have been a very fit personage to be placed under the tutelage of the Lord High Chancellor, to whom our law has committed the care of all lunatics, but he was not fitted to figure as the hero of romance. We feel pity for him, but no interest; and it is not, we conceive, possible to enter into his wild and delirious imaginations with any feelings but those of commiseration.

The mode and language in which this tale is told are also by no means free from considerable faults. Its author very frequently does not bring his ideas sufficiently *out*, and he often makes use of phrases to which we are sure his admirers will have much difficulty in attaching any meaning. Among these ambiguities, we may mention a poet's lays falling 'like dim Arabian charms.'

We remember that, when we were at school, to every week was allotted one laborious day, called "repetition day," on which all the lessons of that week were to be repeated; and we almost feel inclined to think that the tale before us must have been written when the memory of such tedious times was fresh in the mind of its author. How else are we to account for such lines as these?

> 'Over his heart there fell, like a dark pall
> The memory of the past: he *thought and thought.*'

> 'What hope was there for me, a murderer?
> What lovely? nothing — yes, *I err, I err.*'

> —— 'Filling a shepherd's dreams
> With beauty and delight — *He slept, he slept.*'

> '*Remorse, Remorse,* (a famished creature bred
> From sin, and feasting on its father dead.)'

> 'Lost in a lovely world, *alone, alone.*'

> 'In whose dull eye Hope shone not, and whose breath
> Was one unvaried tale of *Death and Death.*'

We would also notice another peculiarity in Mr. Cornwall, which he seems to have indulged with more freedom in the present than in either of his former publications; — viz. the frequent and affected use of parentheses, when they might with the greatest ease be avoided. The tale before us is full of instances of this kind, in which we really are at a loss to perceive the beauty of the practice. One specimen will be sufficient.

> 'Again she asked in vain: yet as he turned
> (*The brother*) from her——'

We

We are glad, however, to find that in the present work the writer's style is more free from the puerile conceit of using strange or old words; though he still entertains us with 'lapsing,' and 'follying,' and a few more of the same kind. We must object also to his calling his heroine 'wench,' since the word has become so tainted with vulgarity, that "there is not rain enough in the vast heavens" to wash it, and fit it again for poetical use. For the like reason, the want of real taste which it displays, we cannot tolerate his description of Julia after death:

'Dead was she — and *her mouth had fallen low.*'

Mr. Cornwall must not make too many attempts at the sublime, for he does not possess

—— "the pinion
Which the Theban eagle bears."

His address to the Ocean is far-fetched and over-charged:

'O thou vast Ocean! ever sounding sea!
Thou symbol of a drear immensity!
Thou thing that windest round the solid world,
Like a huge animal, which, downward hurl'd
From the black clouds, lies weltering and alone,
Lashing and writhing till its strength be gone.'

We have now no space left to make more than a very cursory mention of the smaller poems contained in this volume, several of which have already appeared in Magazines. Among them are two dramatic sketches, *Julian the Apostate*, and *Amelia Wentworth*, the first of which is decidedly the best. In the latter, the poet attempts to be too natural in his dialogue. These detached scenes form but a poor criterion of great dramatic talent; for it is a very different thing to describe one burst of passion, and to interweave the difficult fable of a drama. We question even whether the author of "Waverley," whose skill in dramatic language has been so finely displayed in the few lines which he has prefixed to many of the chapters of his novels, would be able to manage the machinery of a tragedy.

Of the smaller pieces, the lines '*On a Rose*' may serve to shew with what dexterity the writer can handle a trite and common subject:

'Oh! thou dull flower, here silently dying:
And wilt thou never, then, — never resume
Thy colour or perfume?
Alas! and but last night I saw thee lying
Upon the whitest bosom in the world,
And now thy crimson leaves are parch'd and curled,

'Is

Is it that love hath with his fiery breath
Blown on thee, until thou wast fain to perish,
(Love who so strives to cherish,)
And is the bound so slight 'tween life and death —
A step but from the temple to the tomb?
Oh! where hath fled thy beauty—where thy bloom?

'For me, last night I envied thee thy place,
So near a heart which I may never gain,
And now — perhaps in pain,
Thou'rt losing all thy fragrance — all thy grace.
— And yet it was enough for thee to lie
On her breast for a moment, and then — die.'

MONTHLY CATALOGUE,

FOR JULY, 1820.

ASTRONOMY.

Art. 16. *Elements of Astronomy*, familiarly explaining the General Phenomena of the Heavenly Bodies, and the Theory of the Tides; illustrated with Eighteen Copper-plates, &c. By Joseph Guy. 12mo. 5s. bound. Baldwin and Co.

The popular parts of astronomy, or those by which are explained the constitution of the solar system; the distances, diameters, and the times of rotation, of the several planets in their orbits and on their axes; the illustration of the cause of eclipses, occultations, and transits; the changes and phases of the moon, the variations in the seasons; the alternations of day and night; and a few others of the more striking phænomena of the heavenly bodies, are acquired with so much facility, and supply so ample a fund of contemplation to young persons, that we have always considered it as highly desirable that this knowlege should be introduced either by way of lecture, or as a distinct branch of study, in all our more respectable seminaries for the education of both sexes.

Any youth who at 10 or 12 years of age is competent to read an interesting composition of mere amusement, and to bear in his mind a connected idea of the incidences of the story, is equally qualified for reading the work before us, and comprehending in a general way the entire mechanism of the planetary system; and little, we presume, needs be said to prove how valuable the latter information must be in comparison with the former. All that is necessary to insure success, in an attempt of this kind, is a book suited to the purpose; in which the more difficult and abstruse questions are avoided, and only the leading facts introduced to the mind of the student, and these illustrated by appropriate graphical representations. The little volume before us fulfils all these conditions: the composition is clear and intelligible; the plates are very neatly executed; and the typographical execution would certainly not lose by a comparison with many much more costly performances.

As

As a specimen of the author's style and manner, we give an extract from his concluding chapter:

'Thus have we treated, in an elementary course, of those more prominent parts of astronomy, which have been deemed to be within the comprehension of young persons. And though to hasty and superficial readers, we can promise neither valuable information nor satisfaction, yet it is presumed that those who study this treatise carefully in connection with the diagrams, and with a solicitude thoroughly to investigate its principles, (even should they study no other work) will find their minds enlarged and their conceptions rectified respecting one of the noblest subjects that can interest the minds, and engage the faculties of intelligent beings.

'To those also who shall afterwards enter upon the perusal of more voluminous treatises, or extend their researches by a more abstruse and scientific course, this introductory volume may, it is hoped, prove a very desirable auxiliary.

'Indeed, unless the subject be thus first familiarly, yet amply unfolded, works abounding with technical phraseology, mathematical disquisition, and philosophical research, might prove so appalling to youthful students generally, that none but those of the brightest intellect and most persevering disposition could successfully encounter them.

'In fine, as this book has been drawn up, not for desultory perusal, but as a class-book for scholars, it did not appear exactly in point to swell the volume by a frequent intermixture of moral reflections, any more than with poetical collections; yet surely he must be a most unconscious reader who does not discover in every celestial page of nature,

"The work of an Almighty hand."

Nor will the teachers who may honour this work, so far as to use it, fail on proper occasions "to elance the juvenile thought from natural to divine," and enable the pupil

"TO LOOK THROUGH NATURE UP TO NATURE'S GOD."

NOVELS.

Art. 17. *The Young Countess*, a Tale for Youth. By the Authoress of "The Blind Child." 12mo. 5s. 6d. Boards. Chapple. 1820.

The story related in these pages is not new, being that of a young lady who is spoiled by prosperity and reclaimed by sickness; yet it will be found to contain many useful and touching passages. The reformation of Lady Glenross is made too sudden and complete, when, after having been a passionate and selfish tyrant to all her dependants, she is thus described, in page 186.; 'the patience with which she and her friend assisted in instructing the ignorant, the kindness with which they animated the hopes and soothed the sorrows of the sick, and their sweet conciliatory manners, caused them to be looked upon as something almost more than mortal.'

Art.

Art. 18. *The Orientalist*, or Electioneering in Ireland. A Tale. 2 Vols. 12mo. Baldwin and Co. 1820.

This tale does not convey a characteristic description of Irish electioneering, nor indeed of any thing else: it is nearly destitute of plot; and the writer's attempts to exhibit the language and manners of persons both in high and low life are at once overcharged and abortive. Many Irishisms and inaccurate expressions occur. Vol. i. p. 14., 'here is my father and two footmen *solus*:' p. 70. 'she *flumped* into a seat.' Vol. ii. p. 83., '*hush*, you will find in me a true disciple of *Harpocritus*:' p. 211., 'the *difference* Mrs. Lucy's years might claim' (*deference*): p. 213., 'Miss Vatchell begged to remain, but *would* not be permitted,' &c.

Art. 19. *Tales of the Imagination.* By the Author of "The Bachelor and Married Man," "The Physiognomist," &c. 12mo. 3 Vols. 18s. Boards. Longman and Co. 1820.

On former occasions, we have had the pleasure of commending this writer's productions, but the present tales deserve little praise. They contain an unnatural and unpleasing mixture of religious disquisition with extravagant romance; the language is strained and inflated; and among the French expressions, which are frequently introduced, few, except the quotations, are correct. For example: Vol. i. p. 39., 'she never *approfonds* to the principle:' p. 79., 'smiling at his persisting *opinionâtre*.' Vol. iii. p. 241., 'the ladies are perfectly *distrait* by the intelligence,' &c.

Art. 20. *Tales of the Priory.* By Mrs. Hofland. 4 Vols. 12mo. 1l. 4s. Boards. Longman and Co. 1820.

We have received pleasure from the perusal of these tales, and can recommend them as being original, interesting, full of variety, and inculcating sound morality and generous sentiments. In the story, however, called 'The Poet's Son and the Painter's Daughter,' the liberality of Mrs. Barnard to her fellow-lodgers is somewhat overcharged, though her character is happily conceived: perhaps, also, the speeches of uneducated persons are too plentifully introduced in these volumes. We must likewise notice several verbal inaccuracies which have escaped the fair author, such as, vol. i. p. 29., 'the youngest brother had now *shook* off:' p. 69., 'so much *was* his spirits depressed:' p. 181., 'Let them laugh who *wins*.' Vol. ii. p. 205., 'she *precipitably* returned:' p. 258., '*pays du malade*,' for *maladie du pays*. Vol. iii. p. 125., 'the innocent being which had first *awoke*:' p. 132., 'her husband had *began*:' p. 140., 'with that care and *prudence* which he had no doubt would be taken of him:' p. 151., 'I cannot think you should engage in the profession *without* I was assured:' p. 152., 'Orlando had *bade* his friends adieu:' p. 232., '*stentorion* tone:' p. 285., 'Betty insisted on *him* remaining with them,' &c.

Art. 21. *Good Humour*, or My Uncle the General. By a Third Cousin. 2 Vols. 12mo. Boards. Egerton. 1820.

If this writer has a happy knack at quotation, and some of his dialogues are pithy, quaint, and humorous, still many improbabilities appear in the tale; among which we find Antonia marry-

ing on the day following that on which she supposed her father and brother to have been murdered; and Selwyn allowing himself and his wife to starve, while he has a watch in his pocket which they forget to sell. See vol. ii. p. 297.

POETRY *and the* DRAMA.

Art. 22. *The Court and Parliament of Beasts*: freely translated from the *Animali Parlanti* of Giambattista Casti, a Poem, in Seven Cantos. By William Stewart Rose. Crown 8vo. 6s. 6d. Boards. Murray. 1819.

The success of "*Beppo*" has produced several imitators, of kindred strain: but "*Beppo*," with all his indecorum, had an infusion of English spirit into his Italian *badinage* which stamped him original; while most of the succeeding attempts have been either paraphrases, or adaptations, of some specimen of Italian humour. Italy is rich in such compositions; and it would seem that its highly-favoured sky and soil have been destined to produce not only the noblest of the human race in the "steady Roman," who "shook the world" with arms, but also the volatile modern Italian, who shakes it with laughter.

Among the English versifiers who have lately adapted these *ridiculing romances* to our own language, Mr. William Stewart Rose (already well known in the fields of foreign literature) stands pre-eminent. As a possessor, indeed, of genuine English humour, of native ease and talent, he is not only inferior to the famed "*Beppo*," but also (in our judgment) to an anonymous author whose happy imitation of the Italian we shall notice in succession to the present article: but, as the transfuser of a foreign style of wit into ingenious if not very vernacular English, Mr. Rose deserves the greatest praise; and certainly he entertains the lazy, indolent reader (to whom, we conclude, he addresses his work,) in a very appropriate and happily *lack-a-daysical* manner. For example:

'*Canto III.*

'TO GUNDIMORE.

'I find it sweet when I have roll'd and wander'd —
To lay myself awhile upon the shelf,
And find my health and spirits not so squander'd
But that I'm still sufficient to myself,
Nor forc'd to weigh wants, wishes, pains, or pleasures,
According to the standard weights and measures.

'Tis sweeter that I land upon a world,
Which I may fairly call my own creation,
After the anchor's down and sails are furl'd;
Peopling it from my own imagination:
Filling it with fair forms, excluding tragick,
And gilding all things with this glorious magick.

'Or if foul fiends and phantoms will intrude,
With reason or upon perverse pretences,
And I must pass a melancholy mood
Through all its vast variety of tenses,

It

It is some consolation, when they work ill,
To pen my devils in my own small circle:

'But this I see is clear, and glad return
To thee, gay Gundimore, thy flow'rs and fountain,
Statue, relief, or cinerary urn.
It seems, as if thy genius took a mountain
From off my breast; I feel repriev'd from death;
I move more lightly, breathe with other breath.'

Again, on the same subject, or no-subject:

'I shun whatever causes bile or vapours;
Upon one level runs my lazy life;
I hear not of the stocks, and read no papers,
And vote ambition but a name for strife.
Yet rise one point above mere passive pleasure;
For here I mooncalf, mooncalf without measure.

'"But what is mooncalf?" a strange voice may cry.
I answer, mooncalf's easy contemplation,
Or vacant action: lose no time, but try,
You'll find it a delightful recreation.
But definition, though precise and ample,
Is dark, without the daylight of example.

'Berni illustrates it, in maddest measure.
He tells you, he was penn'd up with a parcel
Of lords and ladies, and some fays of pleasure,
In what may be entitled *Lazy Castle;*
All guests an amorous fairy ran to earth
And bagg'd to make her prison'd gallant mirth.

'While these their time in feasts and feeling fleeted,
He (for all had their will) bade make a bed,
Spacious, and comfortable, and well sheeted;
A table by its side: and thus he fed,
And slept by turns. Another was possess'd
By a congenial and well natur'd guest.

'Nor lack'd they matter for their waking dreams:
One pleasure was to lie upon their back,
To lie at gaze, and count the ceiling beams,
And mark in which was nail-hole, flaw, or crack;
And which worm-eaten were, and which were sound;
And if the total sum was odd or round.

'Then, when they had for somewhile slept and eat,
The one perhaps would stretch himself, and say,
"D'ye hear those fools above? they're needs well met;
I mean those rogues and whores who dance the hay."
With that the friend would cease awhile to chew,
Yawn down his soup, and say — "I — thi..nk — so too."

'But other mooncalf's mine.'

We hope that these extracts will give our readers an ample and satisfactory specimen of the powers of amusement which we attribute to the present author. We are indeed bound to confess that,

except in these occasional approximations to natural excentricity, Mr. Rose is rather dull with his dogs and his foxes, his elephants and bears. The he-lion, and the she-lion, and all the rest of the *Animali Parlanti*, (and some of them are of rarer species, both for the sake of rarer entertainment and of shewing off the natural philosophy of the author,) plot a great many plots, and tell a great many tales, but all to *no* purpose: the reader yawns; and the chorus of the beasts comes to a dead conclusion.

Art. 23. *The two first Cantos of Richardetto*, freely translated from the original burlesque Poem of Niccolo Fortiguerra, otherwise Carteromaco. 8vo. pp. 70. Murray. 1820.

We consider this as a very happy *jeu d'esprit*. Playful and poetical in its allusions, and general yet pointed in its satire, it combines the peculiarly wild and Italian rambling of the original, with a copious fund of native English humour. We are quite refreshed with so much poetry and so much pleasantry united, in this æra of solemn or violent productions. Among other fortunate sketches, we have a scene which forcibly reminds us of the ludicrous interview between the Black Knight and Friar Tuck in "*Ivanhoe;*" and, perhaps, we cannot better consult the amusement of the reader than by extracting a portion of it.

The characters are Rinaldo and Ferrau; of whom the latter, having turned friar for the occasion, entertains the former with a grave narrative of inconceivable falsehoods, concerning his successful courtship of the far-famed Princess of Cathay:

'" In short, I'd scarce a week been in Baldacca,
Before all things were settled for our marriage:
But Fortune, ever on the watch t' attack a
Too happy Lover, doom'd me a miscarriage,
Worse than I e'er sustain'd before Albracca,
When at its gates did that thrice-famous war rage.
The poor thing had so spoil'd her health by pining,
She found herself now rapidly declining:

'" And, being pronounc'd by Galafron's physician,
In the last stage of a confirm'd consumption,
With many tears she told me her condition,
Own'd that she justly died for her presumption
In so despising every admonition,
And added — (which I speak without assumption)
'I, who, but now, would live no longer — I
Feel for your sake how hard it is to die.

'" '' My dear, my sweet, my only lov'd Ferrau!'
(She sigh'd, and sighing in my arms reclin'd,) —
I press'd her to my throbbing heart, and saw —
(O sight to strike a tender lover blind!)
When with the latest breath her frame could draw,
She quietly her harass'd soul resign'd.
I saw, Rinaldo, and I bore to see —
Now canst thou wonder at this change in me."

'The

'The storm that in Rinaldo painfully
Had struggled long, now burst upon the Friar.
'"Old Mendez Pinto's but a type of thee,
Thou most profane, unconscionable liar!
There's not a word in all thy history
But dooms thee justly to eternal fire;
And, in what last you've utter'd, your assurance
Surpasses far both man's and Heav'n's endurance,

'"If on the best authority already
I did not know"—(and then he gave his author,
No other, namely, than that naked lady
Whom late he had preserv'd from bestial slaughter,
And whom King Galafron, as I'm afraid I
Forgot to mention, call'd his youngest daughter—)
'"Medoro having died in his carousals,
And his fair Princess blest in new espousals,

'"That she yet lives, in happiness and splendour,
And all the pride of undiminish'd beauty,
With one both fit and able to defend her,
And pay old Galafron a subject's duty—
If this I knew not, thou most vile pretender."—
"Son, (quoth the Friar,) this calling names don't suit ye.
If she yet lives, I'm wrong and there's an end on't,
But I'm the man she married, son, depend on't."

'At this he wax'd more angry than before,
And cried, "Thou scurvy Friar! thou ugly shaver!
Thou knotty pated ass! thou son of whore!
Dost thou pretend to gentle lady's favour?
Is thine a face for princess to adore?
Or dost thou plume thee on thy good behaviour?
Do bristled beard, lank jaws, and parchment cover,
Or boorish ways, denote thee for a lover?"

'While thus he storm'd, Ferrau from shelf took down
An instrument of pious flagellation,
Wherewith, at every word that made him frown,
He gave himself a hearty castigation;
Affording thus a lesson (I must own)
Well worthy of a Christian's imitation—
Thinking such discipline, so kindly cruel,
Far better than that heathen thing, a duel.

'But tho' a saint, Ferrau was still a man;
And, while his merciless opponent (master
Unrivall'd in the vulgar idiom,) 'ran
Thro' all its changes, he laid on the faster;
Till, in his burning zeal, he soon began
To lose the use for which that holy plaster
Was first design'd, neglecting, (most unwary!)
His ghostly foe, for fleshly adversary;

'And, holding with the fiend no further trial,
Shower'd on the Knight such gifts as (you may guess)
Soon terminated in a battle royal;
Which, were I of the Fancy, and could dress
In scientific language, 'twould supply all
The fourth page columns of the Sunday Press.
I'll only say — for fear I else should mar it —
Rinaldo *fibb'd* the Friar, and spilt his claret.

'Ferrau, who was a most determin'd glutton,
And not composed of penetrable stuff,
Would sooner have been fell'd as dead as mutton,
Than once cry Craven, or say "Hold, enough!"
But, while he paus'd, his waistcoat to unbutton,
Rinaldo seiz'd his girdle, made of buff,
And therewith swang him round, as with a cable,
Still pummelling as hard as he was able;

'So that an instrument of small utility
His scourge became, and I can't say how shocking
An end might have been put to their hostility:
When at the door was heard a mighty knocking,
That sounded like command — not mere civility;
Whereat, Ferrau exclaim'd in accents choaking,
"Dear son! I pray, keep silence in the cell —
Upon my life, it is the Constable."'

We could extract many other passages, equally distinguished by felicity of Hudibrastic rhyme, and by easy absurdity of manner: — but the above will be sufficient, we imagine, to excite in every lover of "Broad Grins" a strong desire to peruse a little pamphlet in verse, which is dictated by the very airiest of the laughter-loving muses. The author seems well acquainted with his Italian prototypes; and he has given an intelligent account of the publication whence he principally derived his materials, in the preface, to which we must refer the reader.

We cannot conclude without observing a similar spirit of compliment, in this anonymous writer and in Mr. William Stewart Rose, directed towards their mutual publisher. Since the days of good old Jacob, and honest Bernard, this has not been usual with poets: but we hail the revival of a respectable antient custom, and trust that it will be followed whenever the bibliopolist deserves equally well of the bard. — In these complimentary strains, we give the preference to Mr. Rose. The anonymous author sings thus:

'"Plain truth, dear Murray, needs no flowers of speech;"
'As Pope to Mansfield, so to you sing I:'

but Mr. Rose adopts a loftier style of address, and thus dismisses his 'Dear Beasts:'

'Fear not the critic world, its whelps and worry,
And your Pollto know in Mister Murray.'

Art.

Art. 24. *Chevy Chace*, a Poem. Founded on the Ancient Ballad. With other Poems. Crown 8vo. 4s. 6d. Boards. Cadell and Davies. 1820.

This is an elegant and pleasing little volume. In a well-written preface, the author informs us that it is from the *antient* ballad of Chevy Chase that the materials of the present poem are principally borrowed; and by the *antient* ballad is intended that which 'moved the heart of Sir Philip Sydney,' not that which occasioned the critique of Addison, who was mistaken in attributing Sir Philip's praise to the latter composition. The older song was republished in Percy's Reliques.

In some respects, however, the author of the work before us is original; and, indeed, throughout, he has so amplified and refined his materials as to deserve the praise of an inventor in the secondary sense. Still, the object of his imitation may be chiefly found in the style and spirit of Sir Walter Scott; and it must be no ordinary degree of merit which can reconcile us to such an imitation, after the eternal repetition of similar attempts; with which the press actually labours and groans, and so often, (like the mountain,) after all its throes, produces nothing but a mouse!

From *the Departure*, from *the Chase*, from *the Feast*, from *the Recounter**, or from *the Repulse*, we could select many passages of animated description, or clear narrative: but we reserve our space for *the Battle*; where, of course, the author has put forth his whole power, and where indeed we think he is generally successful.

'Then fiercer rag'd the equal strife,
Man match'd to man and life to life;
Then strongly rose the battle's tide;
Full fast they clos'd on every side;
The deafening clamour rent the sky,
The dying shriek, the victor cry;
Screaming above the loud uproar,
Aloof the frighted falcons soar;
The stag-hound hears the din, and cow'rs
Trembling within the darkest bow'rs.
Push'd by the spear and disarray'd,
The archers draw their trusty blade,
Plunge desperate on the outstretch'd pike,
Grapple the foe and fiercely strike;
Or where the press forbids their blows,
Upon the nearest foeman close.
Together twin'd, the wrestlers gasp
Beneath the strong athletic grasp,
Till writhing on the blood-stain'd ground,
With shorten'd blade they fix the wound.
Wounds, perils, death, were held at nought;
No wavering doubt, no lurking thought

* *Rencounter*, we presume, it should have been.

Of flight or fear in either band;
Firmly they fought with heart and hand.
' Nor vulgar blood alone was spilt,
But joust was there and tourney-tilt;
With fiery shock together ran
Full many a gallant gentleman:
The brittle spears in shivers broke;
Stagger'd the steeds; beneath the stroke
The dizzy warriors backward bent.
There, on the turf, his buckler rent,
Down from his furious charger thrown,
Lay the brave Lord of Aggerstone;
And long shall Berwick's woods bewail
His fall! But warlike Delavale
A deep revenge and deadly, vow'd;
Spurring across the thickest crowd,
The Murray from his seat he threw;
Him, by the spur entangled, drew
Thro' the wide woods his madd'ning horse,
And spurn'd at speed the breathless corse.
Nor strength nor blooming youth could save
Thee, Heron, from an early grave;
Tho' many a foe thine arm defied,
Beat down to earth Lord Maxwell's pride,
And Scottish Liddell captive led;
There, too, the valiant Hartley bled;
And still the bard delights to tell
How Ralph the Rokeby fought and fell;
Nor yet with passing years is gone
The fame of gallant Widdrington,
Who, tho' dismember'd, scorn'd to yield,
But bravely knelt and kept the field.
' But who, thro' mingled sword and spear,
Drives his dark charger's mad career,
Cover'd with blood and foam and dust;
With downright stroke and sidelong thrust,
Whirling around his glittering brand?
Who but the stout Northumberland?
" Douglas! come forth! Does Douglas hide
His crest in war? Come forth!" he cried;
" My sword is cloy'd with meaner worth;
Douglas! the Percy calls — come forth!"
Resounding from his manly throat,
Far o'er the field the accents float,
Loud as the trumpet's brazen breath,
Where Douglas wrought the work of death.
The axe, that o'er his shoulder swung,
For the swift downfall ready hung,
Ere the doom'd victim felt its sway,
He check'd in air, and turn'd away;
Straight through the thickest press he bore;
As plunging from the lofty shore,

Some

Some hardy swimmer stems the tide,
Dashing the boisterous surf aside,
So rush'd Earl Douglas in his wrath
Thro' yielding crowds, so clear'd his path
Thro' men and steeds, thro' arms and blood,
Till where Earl Percy fought, he stood.
' High on his coal-black charger rais'd,
Lord Percy o'er the combat gaz'd,
Seeking his noble foe in vain;
" Douglas, come forth!" he cried again,
" Where lurks he, like a stricken deer?" —
" Turn, Percy, turn; behold him here;
" Forego thy search — the deer is found."
Lord Percy saw, and leap'd to ground;
Loose thro' the forest ran his steed;
Together, with the lightning's speed,
The knights, like angry lions, rush'd —
Their weapons fell — the warm blood gush'd.
No feign'd advance, no quick recoil,
No fence was there, or artful foil,
But stiffly foot to foot they close,
And give and take a storm of blows.
At once they strike, at once they bend
Beneath the griding blades, that rend
The polish'd mail, like folds of wax;
Swiftly descends the ponderous axe,
Nor, wav'd by Percy's warlike hand,
Less fiercely falls the temper'd brand.
Firm as a rock on ocean's shore
Amidst the breakers' stormy roar,
Awhile the warriors stand the shock;
But, as the waters round that rock
Recede in silence from its base,
Ere long, their vigour ebbs apace.
Thick heaves their labouring breath and scant,
Their strong knees shake — they reel — they pant;
Scarce their weak arm avails to lift
The blade, that falls with random drift;
Gasping for breath, all pale and spent
With toils and wounds, with one consent
They drop their blades, their helms *un*loose,
And claim and give a common truce.'

After this ample extract, we cannot be expected to afford any farther room for quotation from so small a volume; otherwise, several of the shorter poems would induce us to select a passage or two, with every chance of gratifying the reader. We recommend the whole book to his notice. The conclusion of *Chevy Chase* is particularly happy; and even the twice-told, or rather the twenty-times repeated tale of the Percy and the Douglas leaves us sad and sympathizing, under the management of the present writer.

We

We are not sure that we perfectly understand the sonnet at page 100.: but, if the author means to say that 'praise' or 'prayer profanes' a 'pure unalterable trust' in the Deity, he certainly advocates an opinion which, as far as it is intelligible, is very objectionable. Does he forget that there are two parties in the offerings of praise and of prayer? and that, although the ineffable Being so worshipped be far above the reach of any absolute delight derived from that homage, yet the worshipper himself may be infinitely benefited by the very act of adoration? Surely we mistake the writer's intention; for such unmeaning quietism, or whatever it be, can have no place in a mind which, judging by the publication at large, is superior indeed to such a narrow and contracted view of the relations between the Creator and his creature.

Art. 25. *Gonzalo, the Traitor;* a Tragedy. In Five Acts. By Thomas Roscoe. 8vo. pp. 79. Hayward and Roscoe. 1820.

A considerable display of poetic power shines through parts of this drama: but, on the whole, it has an abrupt and unfinished appearance. There seems to be a sort of inexperienced eagerness in the author to come to strong speeches, and violent events; and his traitor is too bald and unadorned a villain: not sufficiently disguising from himself, in his soliloquies, the motives of his treachery. He is an unmixed compound of bad passions; a character scarcely ever natural, and, if so, uninteresting.

We think, however, as we have said, that this production gives indications of future poetical success; though we are not quite sure that the young author's career should be pursued in the line of the drama. Let our readers judge:

'ACT V.—SCENE I.

'SCENE—*A Hall in Gonzalo's House.*

'*Enter* GONZALO, *in deep thought.*

'*Gon.* Now stand I on the threshold of my glory;
And shall I venture on? If death should front me,
And spurn me back upon my native nothing!
This is the thought that gives my purpose pause:—
I calculate on life as well as honor.
First, I have satisfied my vast revenge,
And reach'd its summit in my foe's dishonor,
And he but lives to hear it from my lips.
I helped to wed him—true; to play him false—
This is the sting: I'll haste to prick him with it;
And when he feels it, I shall be reveng'd
For his long overtopping me in all things.
His fist, his sword, his love did still oppress me;—
He was the vampyre that consum'd me living.
Revenge is sped—I spurn not on the dust—
My hate is satisfied—ambition something;
And I had better rest upon my laurels,
For, venturing forwards, death may snatch them from me.

But

But see! within the temple I approach,
Upon his golden throne, sits high Ambition,
With his rich throngs of nobles and dependants
Who kiss his feet, and wait upon his motions.
And shall I turn my back in coward flight,
Scar'd at the fire that fills his awful eye,
When I am come so far to hail his presence?
He beckons me — I will approach, and seat me
In quiet majesty upon —— the throne!'

The familiarity of the expression, 'his *fist*,' ought not to pass unnoticed; and a few others of the same kind require erasure from a tragedy.

Art. 26. *Guilt;* or, the Gipsey's Prophecy. A Tragedy, by Adolphus Mullner: followed by Schiller's "Ideal," and the "Cranes of Ibycus." Translated from the original German. By W. E. Frye, Captain of Infantry in his Majesty's Service. 8vo. 4s. Porter. 1819.

Happy were we to read in the preface to this tragedy, that the translator had 'abridged the first *forty* lines of Elvira's speech to five or six;' and had he abridged much more of the play, it would have been by so much the better; for it is at present more like a sentimental German novel than a tragedy. Still, as usual in these anomalous productions, a speech, or a dialogue, occasionally intervenes that possesses considerable force and feeling.

With regard to moral effect, the crimes of which the principal characters are guilty, viz. murder and adultery, are much too horrid for the veil of sentiment to be thrown over them, without exciting the disgust rather than the sympathy of the well-regulated mind. When it is pleaded in behalf of the splendid adulteress in "*The Stranger*," that she is *penitent*, and therefore an object of pity, we are pained at the short-sighted views of the well-meaning apologist. It does not seem to occur to him that "sackcloth and ashes," and silent enduring shame, (the due punishment of such atrocious offences,) are incompatible with that interesting *exhibition* of grief, or that union of all good qualities with sorrow for violated chastity, which leaves the spectator at last in doubt whether he condemns or pities most. We do not accuse the present play of so much *guilt* as this: but certainly it is too *German* to be really moral. The horrors, too, of this tragedy, are truly native. What will our readers think of the following?

'*Elvira.* Oh, 'tis a dream,
A fearful dream! the first night of our marriage,
Methought I was about t' embrace my lord,
And lo a tiger fill'd his place! I shriek'd! I started!
Yet I could not refrain; my blood doth shiver
Through all my veins, while I relate it — I
Pressed to my lips his bloody paws and teeth!
'*Ierta.* These are the phantoms of a heated brain.
'*Elvira.* Ah! no! too faithful is the dire resemblance.
Say is not Erindur become more bold,

More

More wild? E'en now, when I embrace my husband,
Methinks I clasp a tiger in my arms,
Who loves me, yet devours me. Oh, Ierta,
Heav'n grant, you ne'er may feel, what now I feel;
Heav'n keep thee free from such tumultuous passion.'

We subjoin a fine military rant; worthy of any Alexander, or Drawcansir, of the theatre.

'*Hugo.*' (To his sister.) 'Ha! dove! dost thou give lessons to the vulture?
'Tis this; 'tis this, shall make me whole again!
I thank thee, mild physician; thou, that healest
With fire and sword. Yes, blood requires blood —
What is the death of one man? nothing — e'en
Were it a brother, cowardly destroy'd
From the far-reaching tube; for the repose
Of conscience 'tis too much, and far too little
For the necessities of hell; more must be done.
I'll call to bloody reckoning all mankind;
Hell shall not buy me cheaply. Yes, Ierta,
Give me my sword: no more on individuals,
On a whole people shall my fury rage:
War shall be my delight. Oh, how 'twill please me,
To see the cannon mow down whole battalions!
To see the mine waft myriads in the air!
To see the petard burst the city gate!
The regimented hordes enter the town,
The bayonet finish what the ball hath spared,
And rape and massacre prowl through the streets.
To hear the screams of violated virgins,
And groans of th' dying will be music to my soul:
Then wading through a heap of carcasses,
While all the streets run blood, I'll to the temple,
And o'er the smoking ruins of the altar,
Command "Te Deum" to the God of peace.
Such, such is war! such be my occupation!
And like the mighty Hun, at whose dread name
Rome trembled from her centre, it shall be my boast
No grass shall grow under my horse's tread.'

In the 'Ideal' of Schiller we find some striking common-places. The Darwinian notion of our imbibing a love for the picturesque, at the same time that we begin to feel the sensations of a softer love, is well brought out in the following lines. We need scarcely tell our readers that we disapprove of such abbreviations as '*'fore*' for *before*, and '*'gan*' for *began*; although the last licence has, perhaps, a better authority than the first.

'As erst a statue did inflame
Pygmalion with amorous zeal;
Till melting 'fore his ardent flame,
The marble 'gan to breathe and feel.

Thus

Thus I entwined with arms of love
Fair Nature's form, with youthful zest;
Till she began a breath to prove,
And warmth, at my poetic breast.

'And sharing my extreme desire,
She found a voice, who once was mute;
The kiss of love return'd with fire,
And yielded to my heart's pursuit.
Then liv'd to me the tree, the flower;
The fountain-stream then flow'd for me:
Things void of sense, and soul, and power,
Now teem'd with sensibility.'

Art. 27. *Caroline;* a Poem, in Blank Verse. 8vo. pp. 27. Wilson.

A staunch partisan of her Majesty here advocates her cause, but rather by attacking her opponents than strengthening her defences: that is to say, he most liberally vituperates the former, but furnishes no materials to add to the latter. He attempts to give utterance to "thoughts that breathe and words that burn," but in general breathes only foul language, and burns only his own fingers. We copy a few of the beauties of his versification.

——'Thou lack'dst his welcome
To cheer thee when thou *touch'd* our friendly shore.'

'Youth sat upon thy brow,—thy ringlets hung
Spiral in glossy masses, pendulous.'

'Whate'er the stores of Indian mines produce,
Or art of man the finest tissue weave.'

'Unconscious, then, the honest artisan
Becoming joyous, wash'd, and *unapron'd.*'

'The answer anticipates the question.'

'See then apparell'd like the bright insects,—
Flickering and glancing round with proud *ostent.*'

'Bag-bearing Castlereagh' is admonished, as a native of the emerald isle, to produce no more *green* bags, full of treason or of obscenity:

'O change these bags! 'Tis one that loves thy land
That intercedes:—of sable let them be,
And *ebon blackness* supersede the green.'

In an ironical compliment to Mr. Wilberforce, the writer says;

'The righteous have assurance from above
That sinners, unrepenting, sink to hell,
There to be *fried on smouldering sulphur hot*
Through all eternity.'

In conclusion, her Majesty is told,

'Thy task is easy. Stir not a finger:—
'Tis theirs to prove that thou art drench'd in crime;

They

They have advanced at so quick a pace,
That now they stand at fault, move right or left,
Backward or onward, fathomless their way. —
Thou'st thrown them in the sea of public hate,
With their green bag about their worthless necks!'

We say, *God send her Majesty a good deliverance*, not only from all her enemies, but from all such friends as this angry writer of *blank verse*.

LAW.

Art. 28. *A Speech delivered in the Court of Common Pleas*, Dublin, May 22. 1820. By Holwell Walshe, Esq. (of the Irish Bar.) For the Plaintiff in an Action of Criminal Conversation, brought by Sir John Milley Doyle, K.C.B. *versus* George Peter Browne, Esq. With some interesting Letters of Lady Doyle's. Damages 5000l. Together with the excellent Charge to the Jury, by Lord Norbury. And a detailed Account of the ludicrous Examination of some of the Witnesses. 8vo. pp. 39. Williams. 1820.

We have become habituated to look with suspicion on speeches made on such occasions as that which is designated in this title-page. It is in these cases that the first buds of eloquence generally burst forth: but it is too frequently proved that the plants are forced, and that they cease to flourish when taken out of the hot-bed of such a subject. Mr. Walshe, however, the new candidate for fame, displays more taste than some of his predecessors; and, though he seems willing to follow in the steps of Mr. Phillips, (whose name he lauds,) yet his style (to use one of Mr. P.'s expressions) is more *pretensionless* and less florid, and therefore less objectionable. To enable the reader to consider whether it deserves the rather extravagant terms of approbation used by the learned Judge who presided at the trial, we shall make an extract which will shew the speaker's powers, without entering into the merits of the cause.

'Gentlemen, I was asking you, if you believed, that a young girl, so enamoured of her husband, of nice feelings, high pride, and delicate taste, could have been easily destroyed? — or rather, if the beginning of her decline from native rectitude must not have been unconscious, and imperceptible? You do not suppose, that her honour fell planet-struck, at the first approaches of the adulterer! Do you believe, that while her virtue was in full health and bloom, it died a sudden death — that it passed from light to darkness, like nature "in a hurricane eclipse of the sun;" — or, like persons sometimes killed by lightning — drop out of life, into corruption? Seducers never kill by lightning — poison is their manly weapon — poison disguised, and slow, but deadly. Sudden seductions are as great a contradiction in nature, as they are in terms — there are more steps than one, from innocence to infamy — and all analogy should teach us this: if the bounties of a benign Providence have their stated march, from infancy to perfection — the fruits of the earth — the myriads that people this living scene around us — the intellect of that being, man, who, in himself, links

links divinity to matter! — if God has made time the nurse, that is to fondle all his blessings to maturity — if good must be progressive, evil cannot be instantaneous — is it not profane to say, that innocence can suddenly become guilt? That while all good is gradual, vice shall spring like an armed goddess from the head of the thunderer, new made and ripe and ready for the works of mischief! No, gentlemen, on the contrary; of all her works, the seduction of innocence is perhaps the most adverse, arduous, and toilsome; — no battle, but a siege — a system to sap and mine the principles, not to say, of morality and religion, but of that instinct of sexual shame, almost invincible in every well-educated female — deceit and treachery are essential to the work — the seducer is long leading her by the flowery margin, before he lets her see the precipice from which he is about to precipitate her — like the prophet of Korasshan, he never lifts the veil that shrouds the hideous reality, until he is certain of his victim, and then she falls — never to rise more!' *She* has fallen, of whose innocence and love this husband thought as proudly as ever boy did in the noon of his pure passion! — and recollect, that woman, unvitiated by the poison of seduction, is constancy personified — as a wife — she is the charity that "believeth no evil," that "hopeth and endureth all things;" look, with what meek tenacity she clings to the fluctuating, falling fortunes of some sullen, desponding, and ungenerous ingrate — a husband, unworthy her exalted love, or your commiseration — and yet, how often have we seen her, with angelic tendency, wipe from the brow of impatient suffering, the selfish agony that moistened there — smooth the pillow, his moody waywardness, alone, had made so rugged — kiss away the dews of that unmanly sorrow that debased him — with an arm of love, sustain the feeble giant, and nurse and soothe, and hush his childish peevishness to temporary peace!'

The trial lasted two days; and the Judge, (Lord Norbury,) in charging the jury, spoke of Mr. Walshe's oration as a burst of eloquence, from the 'overwhelming influence' of which he (the Judge) had not yet recovered.

MISCELLANEOUS.

Art. 29. *A Word for the King, and a Word to the Queen;* being a dispassionate Examination into the Causes of their Majesties' Separation, with a Suggestion for amicable Settlement without resorting to the painful Expedient of a Public Discussion. 8vo. 2s. Williams. 1820.

In conformity with its title-page, this pamphlet is exculpatory of one party and monitory to the other. Still it professes to be 'dispassionate,' and does preserve that appearance with respect to language: but it is evidently not a fair statement; since the writer assumes the knowlege of particulars on one side and argues on them accordingly, while he is ignorant of the allegations that probably may be made *per contra*, or chuses to conceal them. He speaks indeed of *mutual* faults, by the gentle name of *peccadillos;* deprecates the assumption on the part of a king to *repudiate his queen*, according to the detestable practice of Henry

Henry VIII.; and laudably regrets the example offered to the nation in the 'conflicts of a divided throne:' — but too much appears to us to be taken for granted, and not sufficient allowance made for what, it is admitted, 'might be deemed *impeccable* mistakes in the country of her Majesty's birth and education.' At p. 27. a degrading statement is set forth respecting an Italian whose name has lately been so much mentioned, with all the air and authority of matter of fact, but the reader has no information concerning its validity.

It is not for us, however, to enter into the merits of the case; and the pamphlet itself, though well written, will excite the less interest because it was composed before the Queen's return to this country, and the consequent change of affairs renders nugatory the author's proposition for an adjustment of differences.

We have said that the pamphlet is generally well written: but how are we to understand or to characterize the following sentence? 'All that we propose is to show that the *reciprocity* of blame and of suffering is not *all on one side.*' Surely the waters of the limpid Liffey itself will not make this language clear.

Art. 30. *The Historical Lines of Dr. Grey's Technical Memory*, with various Additions, chiefly as they apply to Modern History. Arranged for general Use. 12mo. pp. 34. Boosey. 1820.

For the adept in the *Memoria Technica* of Dr. Grey, we think that this compilation is too full, and for the novice it is too meagre: without Dr. Grey's work, the latter could not proceed a step, and with it he would not require the assistance of this pamphlet. It contains, however, two or three new tables, with corresponding lines, which are open to the same objections that attach, as we think, to the whole system; viz. that there is as much difficulty in learning these "nonsense verses" as in committing to memory the dates themselves. That the *metre* should assist the recollection seems to be rendered the less probable, because scarcely a foot is without a palpable false quantity. To justify our observation, and to amuse our military and naval readers, we insert the lines that record their exploits:

'Cres*ifan*, Has*tans*, Poict*us*, Agin*fal*, Cul*pos*, et Boyn*sonz*,
Blen*oizo*, Leip*kat*, Alex*eig*, Sal*kad*, Watloo*kal*.

'La Hogue*sne*, Ush*ponf*, Camper*poup*, Nil*oinei*, Gib*peid*,
Martest*peid*, Vin*cpoup*, Copen*kyb*, Traf*kyl*, Bourbon*kaz*.'

It may be necessary to give a key to this mysterious dialect, by stating that the first two lines record the battles of Cressy, Hastings, Poictiers, Agincourt, Culloden, the Boyne, Blenheim, Leipzic, Alexandria, Salamanca, and Waterloo; and that the last refer to the actions off La Hogue, Ushant, Camperdown, the Nile, Gibraltar, Martinico and the East Indies, Cape St. Vincent, Copenhagen, Trafalgar, and the reduction of the Isle of Bourbon, &c.

*** In the last Review, p. 202. l. 1., *dele* 'he;' and p. 203. l. 14. from bottom, insert *was* before 'published.'

THE MONTHLY REVIEW,

For AUGUST, 1820.

ART. I. Mr. Dodwell's *Classical and Topographical Tour through Greece.*

[*Article concluded from p.* 274.]

THE impossibility of following this learned and ingenious traveller through the various scenes which he visited, and has so copiously described, must induce us, in our notice of his second volume, to confine ourselves principally to one portion of it, but neither an unimportant nor an uninteresting portion: viz. that which relates to the habits and manners of the modern Athenians, and the state of their country. It does not appear that the varieties of national character, which distinguished the states of Greece from each other in antient times, exist in any remarkable degree in the present day. The characteristic habits of nations, great or small, are the origin of polities peculiar to those who live under them; and these institutions in their turn preserve those distinctive manners from which they themselves proceeded: but the primary federal constitution of Greece had been broken down for so many ages before the Mohammedan invasion, that even at that period the manners of different districts were probably impressed on the population by local and accidental circumstances, rather than by any hereditary succession. We may presume that Athens was in the dearth of learning more learned than the towns of Laconia, because it was richer and more abundant in the monuments of art; and that places advantageously situated for commercial intercourse had not fallen into that indifference for all the embellishments of human life, which had been the fate of their less fortunate neighbours. If this was the case before the irruption of the Turks, the subsequent state of the country must have contributed much more rapidly to efface all distinctions. Intellectual capacity and intellectual improvement form, by their gradations among mankind, the greatest differences that exist between them: but, as incidental circumstances excite such capacity and such improvement into more rapid action, and

consequently create more sensible distinctions, so there are other causes which have an inevitable tendency to reduce them to one smooth and depressed level; and it is not easy to discover any one which operates more powerfully to this end, than unfeeling military oppression. When this power is lodged in the hands of a barbarous and ignorant master, the effect is necessarily the more rapid; when it has continued for ages, it is the more durable, and less likely to be retrieved. Such has been the unfortunate condition of Greece. Various customs remain among the people that may be traced to very high antiquity, and to the most polished ages of their history: but the habits which discriminated one state from another are more generally melted down into a common mass; and such peculiarities as do exist in different parts, even many of those which are derived from antiquity, owe either their existence or their preservation to local circumstances.

Whether Athens be or be not the best school in which a traveller may study the character of the modern Greek, we are unable to decide: but it has, doubtless, many advantages in its favour. Less connected with the rest of Europe during the middle ages than the towns on the opposite side of the Greek peninsula, it may be presumed to have retained some little more of the Greek originality: while, on the other hand, as the residence of a Turkish government, it may be conceived to have felt the iron gripe of oppression more heavily than many of the retired and the sequestered parts of Greece.

Mr. Dodwell's opinions on modern Greeks have been derived from no partial investigation of particular spots: his opportunities of observation were general: but it is at Athens that he registers them at the greatest length; and as he rarely, when there, speaks of Athenian customs as distinctive from those of other parts of Greece, we may fairly consider Athenian and Greek to be synonymous terms, both on this account and for the reasons to which we have ourselves before adverted. Rural life and city-life must, under every state of circumstances, produce considerable deviations from any one established picture of manners: but this is an universal case, and therefore not only apparent to every reader, but easily applied by him in assorting his own acquired notions of the people about whom he reads.

As antient Greece varied remarkably, if we consider its extent, in the character of its population, so did it in that of its soil and climate. The soil of Attica is of 'a light calcareous and arid quality;' and we want little reference to antiquity to establish its similarity to itself in different ages of the

the world:—but in the matter of produce the difference is not inconsiderable: for, although this portion of Greece was never naturally fertile, and even nature was assisted by the ingenuity of an industrious population very inadequate to the support of the redundancy of inhabitants, we still have reason to believe that all was effected which man could accomplish in combating with the sterility of the land. The case is now widely different; and Attica, like other parts of the vast Turkish empire, exhibits with the neglect of agriculture the miseries universally consequent on inattention to this first of useful studies. The climate is still, Mr. Dodwell assures us, the first in Greece; and he adds that 'the extreme dryness of it has greatly contributed to the admirable preservation of the Athenian edifices, for where they have escaped the unhallowed violence of Christians, Turks, and Goths, they appear as fresh as if they had been lately finished.' Another modern traveller has observed, in poetical language, "the colouring of Claude is just and accurate as referable to Greece in her remote and lovely scenes. His luminous and unsullied purity of atmosphere, his delicate and undisturbed breadth of air, reveal to the eye the most fascinating hues in tender unison with each other." * This latter traveller, however, met with some rainy and much windy weather at Athens in the month of April: but the general character of the air is undoubtedly pure and dry. Mr. Dodwell says that the heat of the Athenian summer is mitigated by the regularity of the wind; which, rising about ten o'clock in the forenoon, blows with refreshing strength during a great part of the day. Thus has this same writer, with much apparent probability, inferred that the battle of Salamis commenced soon after ten in the forenoon, since Plutarch has told us that Themistocles waited for the rising of this wind. The olives and honey of Attica are still, according to Mr. D., the best in the world: but the provisions of the Greek continent in general are very inferior to those of the islands, especially the wine, which is usually impregnated with rosin. Dr. Chelli, a Roman physician, settled at Athens, assured the author to whom we have just made reference, that this custom is to be attributed to the knavery of the Greeks, who used the rosin to prevent the discovery of the quantity of water with which the wine is adulterated: but this is not, we believe, by any means a general opinion, nor is it mentioned by Mr. Dodwell.

* Travels in Italy, Greece, &c., by H. W. Williams, Esq., lately published, vol. ii. p. 339.

Corn becomes ripe in Attica nearly a month sooner than in the Morea, or in Crete; and this circumstance is attributed by the present author to the quantity of nitre with which the soil is impregnated. Instead of being threshed, the grain is trodden out by horses, the principal treading floors being the temple of Jupiter Olympius, that of Theseus, and the Pnyx. The antiquity of this custom, so indicative of simple and unimproved husbandry, equals, if it does not transcend, that of any with which we are acquainted, as the most antient sacred and profane records will testify. The bread is bad, and, if the wheat be not cleaned of the darnel (*lolium*) which grows with it, is apt to create giddiness and pains in the head in the person who eats it: but, even when this precaution has been taken, it is still very indifferent, usually gritty, and frequently vitiated by a mixture of bean-flour. Little mention is made of animal food by Mr. Dodwell: but from other quarters we learn that the market affords no great variety, and only meat of an inferior quality, as must necessarily be the case where the soil is both sterile and unimproved by art. The prices, however, are very moderate, and probably lower to natives than strangers; and the former consume much fish, the supplies of which might be greatly improved by a very little additional industry.

The modern Athenians appear to retain the same quadruple division of classes by which they were distinguished in early ages; viz. *cultivators*, *craftsmen*, *military*, and *priests*. 'The Albanians cultivate the land; the Greeks engage in commerce, and mechanical arts; the Turks garrison the city, and smoke; the priests do nothing.' This is rather a more concise and epigrammatic style of description than we could have desired. The *dolce far niente* of the priests is surely not their exclusive privilege, or at least the Turks themselves trespass very much on the rights of the holy fathers, if such be exclusively their own. Mr. Williams states that there are nearly 200 consecrated buildings in the town, for a population (we believe) of about 14,000, and describes the priests as in "*good personal condition;*" while Mr. Dodwell also asserts that 'they are the fattest and stoutest among the people, and that their appearance demonstrates that they are well fed:' but neither traveller informs us whence flows the milk and honey which supports them; for we presume, to borrow an expression from the Romish church, that they are, at Athens at least, mostly secular clergy.

'In some of the Grecian islands the population is divided between the Greek patriarchal church, and that of Rome; amongst whom the most violent and indecent controversies frequently arise.

arise. When their dissensions become very furious, the Turks make both parties pay a fine, and then leave them to settle the difference as well as they can. "Fra due littiganti, il terzo gode."

'The Greeks hold in abomination the numerous statues and paintings resembling life, which are seen in the churches of other countries.

'I sometimes endeavoured to persuade them that there was no more harm in good paintings, than in the vile daubs which disgrace the churches of Greece, and which are purposely executed without effect of light and shade, in order that they may resemble nothing human or divine. But they affirm that this very circumstance constitutes their merit, as they have no appearance of reality; while, on the contrary, those in Catholic churches are such exact representations of life, that they appear to be breathing realities. "The bolder forms of sculpture in brass or in marble, which peopled the temples of antiquity, are offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colour has ever been esteemed a more decent and harmless mode of imitation. Your scandalous figures stand quite out from the canvass, they are as bad as a group of statues!" It was thus, says Gibbon, that the ignorance and bigotry of a Greek priest applauded the pictures of Titian, which he had ordered, but refused to accept!'

To this account of the absurdities of a single class of the population, may be appended another charge that is more universally applicable:

'The Greeks, following the example of their ancestors, are fond of hyperbolical expressions, and frequently follow the oriental custom of saying the contrary to what they mean. They make some compensation however for this defect, by their sincere hospitality, and natural and unaffected civility. Very different is the false and complimentary style of phraseology that is used in some parts of Italy, where, on entering a house, the traveller is frequently offered the house itself, and every thing it contains; and at length, when he has obtained the bare necessaries of life, is obliged to pay four times their value, or to suffer insult and menace! A ludicrous instance of this disgusting and impudent hypocrisy was recounted to me by an English traveller, who visited the Lucrine Lake near Naples, and meeting a man upon its banks, asked him to whom it belonged? the answer was, — *To your Excellency.* The fact is, the man was the proprietor of the lake, and made a complimentary gift of it to the traveller; who, encouraged by such extreme civility, begged that he might have a few oysters taken out of it, for which he would willingly pay; this little civility was however instantly refused!'

The "*Græculus esuriens*" retains in this respect also some resemblance to his predecessors in their less glorious days.

It is singular that the common language used in Attica should be more vitiated than that of any other part of Greece:

but, notwithstanding some contrary testimony, this statement appears to rest on good authority. Meursius, who is cited to support it, was no mean judge; and the lapse of nearly two centuries and a half is not likely to have altered the case. The music is universally bad, and peculiarly harsh to the ear of a foreigner; yet the effect produced by it on those who practise it, and their followers, is so strong that 'a Greek can seldom sing without dancing at the same time, and the rest of the company present can never resist the temptation of joining the party, as if actuated by a natural impulse; and when they all sing together the din is horrible.' The Romaic songs of the amatory cast, printed in Lord Byron's poems, and translated by him, convey a more favourable idea of this species of poetry than the reader will derive from Mr. Dodwell's relation: the Castalian spring made him fastidious, if not poetical. To the erotic expressions of the Greek ladies, preserved in Juvenal and Martial, Mr. D. adds the more modern terms of endearment, χηνα μου — παπια μου. — 'my goose — my duck.' We must not quarrel with the latter, because it is a good and true term of affection, for which we have a precedent in our own tongue: but to call a fair lady *a goose* seems any thing but complimentary, and impugns her powers of ratiocination as well as her beauty. Mr. D., however, assures us that it is the stately walk, slow and heavy, — a great object of admiration in a Greek lover, — which has caused the engrafting of this word in amatory poetry. The following expressions are therefore synonymous: *incedit regina*, — she walks like a goose. The size of the bird, as lovers delight in diminutives, is perhaps the most solid objection to the inoculation of our own poetry with the comparison.

"*Malbrouk*" is the only Frank tune which Mr. Dodwell heard in Greece. In the islands of the Archipelago, he thought the native music was more tolerable: but Greek music in general seems to have been such a source of annoyance to him, that in any future visit he will probably follow the example of Ulysses; who, for all that we can tell, may not have been more delightfully serenaded. The *improvisatori* were rare, and inferior to those of Italy in every respect; a circumstance which we should consider as affording some consolation to a traveller wearied with a people screaming not merely "*ab ovo usque ad mala*," but "from morn to noon, from noon to dewy eve."

Mr. D. thinks that the dances have probably varied little from their original models: but, after the description given of them, we hardly know how to assent to this idea, unless

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on the supposition that the more elegant combinations of the dance have perished, and the most uncouth have been retained: for it must be allowed that the latter have generally some character which takes us retrospectively to older days. Still the Athenian, whose praise it was, according to Pericles,

"Τον ἀυλον ἄνδρα ἔπι πλειστ' εἴδη, και μελα χαρίεν μαλις' ἄν ευίραπελως τὸ σωμα αὐίαρκες παρεχεσθαι."

Thucyd. lib. ii. c. 41.

may be presumed to have aimed at something more graceful in combination, as well as in execution, (for the latter has of course degenerated,) than 'dancing round a large circle, jumping first with one foot, and then with the other, without any pretensions to grace, elegance, or activity.' Such is the *Romaika.* The dances of an ambiguous or indecent character are chiefly practised by sailors, — "*pressæ cum jam portum tetigere carinæ.*" Dull and disgusting as they are described to be, they sometimes make the gravity of the Turk to relax, and discompose the set order of his features. The following is a picture of a different cast:

'I had the satisfaction, while at Athens, of seeing the curious and interesting ceremonies attendant on an Albanian marriage. The Νυμφη, or bride, arrived from the country, riding on horseback; the Νυμφαγωγος, or Παροχος, walked before her, and a female, the Νυμφευτρια, on each side: the bride, covered with the Καλυπτρα, or veil, was accompanied by a Papas, and a great crowd of Albanians, of both sexes, in gala dresses. The procession entered the gates of Athens with the sound of drums and fifes; and when it reached the bridegroom's house, the happy fair was welcomed by other Albanian women, dancing the Συρτος, and singing the υμεναιοι, or marriage songs. The nuptial bed, or Κλινη νυμφιδιη, which was brought on horseback from the village, formed a conspicuous feature in the festivity of the procession. When the bride alighted from her horse, her veil was taken off: and she was conducted to the presence of her husband. The Γαμος, or nuptial feast, ensued; when all the elderly ladies were affectionately busy in presenting the new-married pair with pomegranates and other fruits, hoping that she might imitate the fertility of those trees, and bless her husband with a numerous progeny.'

Female beauty is rare at Athens, and the natives have a tendency, like the Africans, to estimate this quality by its weight. We have understood that the straight nose and forehead are rarely to be seen, and certainly not more frequently than in other countries; yet art is the copyist of nature, and a peculiar outline of feature could never have

been universally recognized as the model of perfection, had not the natural originals been the frequent objects of contemplation. The loss of a distinctive physiognomy in Greece, if it ever existed in any remarkable extent, must be referred to a distant period; for if it had survived the settlement of modern Europe in its present form, it would probably have preserved to this day considerable traces of itself, and the Greeks would have been in these latter centuries a more unmixed people than most others. The men, we believe, are not generally inclined to corpulence: — an oppressive task-master has seldom a fat and heavy slave.

The superstition of *the evil eye* is very general at Athens; and among unenlightened nations it is probably the most universal of any superstitious belief, since many charms and *fetiches* in use among barbarous communities, although their general design is apparently directed against all sinistrous operations on human affairs proceeding from an occult agent, seem to have a more especial reference to this than any other agency. If it were necessary to prove the belief in such a power among civilized people, also, in an enlightened age, we might collect testimonies of it from Mr. Dodwell's marginal references: but it may be observed that many of the writers of antiquity, who are cited, speak of it as a superstition, and, if they are poets, attach this superstition to the characters of those classes on whom it sits most naturally. The tale of *Glenfinlass* is of modern date, and rests on the superstition of the *second sight:* but it will be hard on the present generation, if posterity should argue the belief of it in our times from its appropriation to the poetry of them. In the enlightened periods of antiquity, it may probably have been current among the vulgar; and, among the better-informed, it might have about the same degree of credibility which the appearance of departed spirits has in our own days. In the well-known passage on this subject in Persius, the poet to all appearance treats it as a nursery-fable; — such, at least, is the general impression which we have received from that part of the satire. The majority of prose-writers travel over the seas for it; and in ages which gave little opportunity of comparing and sifting authorities for stories, they were usually committed to writing as they were received, and do not so much imply the author's belief in a fact as his acquaintance with the public report of it.

Of the various kinds of fascination, that which was supposed to operate on a person, especially a child, by too much praise lavished on it, is still current in some retired parts of the Scotch highlands; and it is also of high antiquity. The fasci-

fascination by "*overlooking*" is commonly credited by the vulgar in several parts of England; and their belief on the subject is closely allied to that of the shepherd in the Eclogues of Virgil. The remedies applied to these mischances in Greece are various, but mostly derived, like the superstition, from antiquity; the "*lustralis saliva*" being the most common. In our own country, we have no panacea, that we know, but the payment of a fee to a white witch, and the performance of such lustral ceremonies as may suit the fancy of this preserver against evil. Mr. Dodwell has not afforded us any particular instance of the agency of *the evil eye*, properly so called, but of the fascination by praise he records this anecdote:

'The first place where I discovered this superstition was in the island of Corfu. I was taking a view near a cottage, into which I was kindly invited, and hospitably entertained with fruit and wine. Two remarkably fine children, the sons of my host, were playing about the cottage; and as I wished to pay a compliment to the parents, I was lavish in my praises of their children. But when I had repeated my admiration two or three times, an old woman, whom I suppose to have been the grandmother, became agonized with alarm, and starting up, she dragged the children towards me, and desired me to spit in their faces. This singular request excited so much astonishment, that I concluded the venerable dame to be disordered in her intellects. But her importunities were immediately seconded, and earnestly enforced, by those of the father and mother of the boys. I was fortunately accompanied by a Greek, who explained to me, that in order to destroy the evil effects of my superlative encomiums, the only remedy was, for me to spit in the faces of the children. I could no longer refuse a compliance with their demands, and I accordingly performed the unpleasant office in as moderate a manner as possible. But this did not satisfy the superstitious cottagers; and it was curious to see with what perfect tranquillity the children underwent this nasty operation; to which their beauty had probably frequently exposed them.

'The mother then took some dust from the ground, and mixing it with some oil, from a lamp which was burning before a picture of the Virgin, put a small patch of it on their foreheads. We then parted perfectly good friends; but they begged of me never to praise their children again.'

The games in use at Athens and in Greece generally disclose their classical origin: but the sports of old and young in most European countries, if carefully traced, will be found to bear sure marks of antiquity. The similarity is perhaps more easily observed where they have degenerated, than where they have been enriched with successive improvements, as the original and elementary part of the game is more open

to

to common observation. The protection afforded by true Musulmans to the Stork is well known: but the general familiarity with men that several birds preserve at Athens, which are not usually tame among us, is a new fact. According to Mr. D., this is particularly the case with the Hawk, whence we infer a difference in the species, which comes an uninvited but not unwelcome guest to the dinner-table; and the Swallow, though a "hallowed guest" in many countries, seems to presume more largely on his inviolability in Greece than in England. The author had ocular demonstration of the absurdity of Dr. Chandler's assertion, that Crows were never seen within the Acropolis: the ruins of the Parthenon itself "*crepitant salutato nido*" with this very bird: but the older traveller deemed it safer to trust to antient authority than to his own senses. The Owls of Attica would afford a longer chapter in a natural history of that country, than they furnished to Horrebow in his notice of them in his northern region, and could well afford to colonize the countries that are little frequented by the birds of wisdom. The *strix passerina*, a very small and tame bird, is the most common, and the same (says Mr. D.) which is represented on the Athenian coins: this was, therefore, clearly the bird of Minerva; and, whether from antient respect to so celebrated a feathered biped or for some other reason, the presence of it, perched on a house-top, is hailed rather as indicative of good fortune than as ominous of disaster. We may observe that in Greek poetry the owl (γλαυξ) is not introduced, like the "*ferali carmine bubo*" of the Latins, to add effect to a melancholy tale; and no passage, indeed, at present occurs to us in which it appears under any character of good or evil omen in a Greek poet: but our memory may be defective.

We will speak of one only of the insect tribe, the *tettix*; which seems to claim our notice from its association with classical poetry, and which Mr. Dodwell thus briefly describes:

'It frequents the plains and olive groves, and is never found in cold or mountainous regions. It is totally different from the ακρις, or locust; as it is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly.

'The tettix is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper. Hesiod terms it the musical tettix: Anacreon, Theocritus, Diogenes Laertius, and others, praised the sweetness of its song; and Plutarch says, they were sacred to the Muses. According to Ælian, only the male tettix sings; and that in the hottest weather.

'According

'According to Aristophanes, they only sing during one or two months in the year.'

"*Resonant arbusta cicadis*" is the expression of Virgil: but Anacreon describes it as singing Δενδρεων ἐπ' ακρῶν, which does not seem so improbable when we recollect the state of the insect, that of a fly, at the period when it becomes musical.* Mr. Dodwell has not remarked on the emblematical use of it by the Athenians; which is singular as an omission in a writer who really appears to omit nothing, although it may be observed that he is generally more particular in his description of places and the objects which they contain, than of men and their customs.

To conclude the subject of modern Athens: — it is presumed to be at present increasing in population and civilization, and to contain about 12,000 inhabitants, about nine-tenths of whom are Greeks: but we have seen the population rated at rather a higher estimate, about 14,000. The present tendency to increase has not probably been progressive for any great length of time, since some travellers of the seventeenth century are cited by Mr. Dodwell, who place the existing population of their days on a higher scale than that which is taken at this time. Of the domestic habits of the people but little has been said, and we believe but little is known. We presented to our readers, on a late occasion, a slight view of the interior of a Greek house, which may, we presume, be of rather general application. Modern travellers in Greece usually take up their quarters in the chief towns, at the residence of some Frank family, probably Italian, while convents and the consuls of different nations accommodate others. The British consul, indeed, we believe is a Greek, and receives visitors to board with him: but, as he in some measure attempts to regulate his table according to the customs of the country which he represents, his family-arrangements afford no criterion of those of his neighbours. He is universally known by the name of *Logotheti*, but this is in

* In a subsequent part of his work, Mr. D. describes the note of this insect as peculiarly shrill and unpleasant, having himself, on a hot day, experienced the charms of a full concert of them. With due respect to Aristophanes, we must make one more exception from our rule of exclusion in favour of the Attic frogs. Mr. D. thus writes respecting them: 'The common frogs of Greece have a note totally different from that of a northern climate, and there cannot be a more perfect imitation of it than the *Brekekekex koax koax* of Aristophanes:' so that a *chorus* of frogs is not fabulous, — or not necessarily so.

reality

reality an official and not a family appellative. His office, from which he takes this designation, appears from Mr. Dodwell to be hereditary, and his real name is *Komatiano.*

Of the existing state of literature at Athens, and its improvement, we receive no particular information from Mr. Dodwell, beyond the general assurance of some little resuscitation in the culture of the powers of the mind. Mr. Williams, to whose publication we have more than once adverted as the most recent on the subject, speaks of a society entitled the Φιλομουσοι, into which all well-informed strangers who visit Athens may be admitted; and the principal object of which is to afford the benefit of a foreign education to as large a number of the Athenian youth as the funds of it may allow. He describes the library of the institution as increasing in books, the majority of which are owing to British liberality. The persevering endeavors of the Earl of Guildford have not been confined solely to the septinsular republic: for he has attempted, by donations and other means, to excite in the minds of the Athenians an attention to the useful arts, which must precede the study of those that are more exclusively ornamental; and we trust that he has not made ineffectual efforts. The artists at Athens, who have been employed by so many travellers in executing drawings, are mostly if not entirely foreigners: but the force of their example, especially if their art be well rewarded, must necessarily operate on the natives when their minds shall be a little better prepared to receive benefit from it. The impulse must first be applied in the islands; whence we may confidently expect that it will gradually find its own way on the continent, notwithstanding the intolerant tyranny of the Turkish government. Such excitement has indeed been already given; and, in the great promoter of improvement among the modern Greeks, we see so much perseverance united with sound judgment, that we cannot but consider the auspices for the future as very flattering. All travellers confess that the modern Greeks are by no means deficient in natural quickness and ability. To us it has indeed often appeared rather remarkable that so much has been preserved than that so much has been lost; and that the memorials of former greatness, with which this unfortunate people are surrounded, have so long continued to exert the influence which they undoubtedly hold over their lively feelings. Their own forms of religious worship have almost as debasing a tendency as the pressure of Turkish power; and they have had nothing to counteract these potent agents but the imperfect recollection of the past, aided by visible

visible objects of departed greatness; with some hope, protracted and hitherto fallacious, as to the future; and, lastly, the distinct state in which the conquered have always remained from their lords and masters.

The parts of Greece, through which Mr. Dodwell pursues his travels, have been in a great measure brought under the consideration of our readers lately, when we were reviewing the works of other writers; especially in our notice of the transactions of British travellers in Greece, edited by Mr. Walpole. The same minuteness of description, topographical and antiquarian, continues, which we remarked in the former volume: not a bridge, not a stream, nay hardly a stone which has claim to antiquity, being passed unregarded. In the comparison of antient and modern sites, the same care is preserved in collecting testimony from the poets, the historians, and the geographers of Greece and Rome; and, notwithstanding the abundance of reference to various and voluminous writers, there is something in the general character of the work which must acquit the author, in the judgment of the reader, of aiming at an ostentatious and useless display of classical learning. Scrupulous accuracy seems to have been his great design; and if, in pursuing it, more labour and learning have been occasionally expended than may seem necessary in the mind of every reader, this object, so constantly held in view, will amply account for that which to some may appear a redundancy, without seeking for any other and less meritorious cause.

It does not occur to us that, in making our observations on any late travels in Greece, we have embraced an account of Corinth; a city which, with reference either to its situation or to its history, or to its antient contents, can be considered as second in interest to none but Athens. As we cannot say with the poet, Ἀσομαι ταν ὀλβιὰν Κορινθον, we content ourselves with a more humble path, in which we follow Mr. Dodwell as our conductor, and at the end of which we must take our final leave of him.

A traveller pursuing his route from Megara to Corinth will reach the foot of Mount Gerania in less than three hours. The ascent is steep and winding; and at no great elevation is a custom-house, the most rigorous in Greece, because situated in the only pass which leads to the Morea. A little in advance from this spot, a view of the Halcyonian gulf and a part of the Corinthian sea is obtained, bounded by the Oneian mountains, now called Makriplai; which, with their craggy heights, run in a chain from Gerania into the Corinthian gulf. This road by the custom-house is *not* the antient Skironian way, which

which lies on the southern side of the mountain, and is passable only for travellers on foot. The road from the custom-house continues to ascend, and in forty minutes' advance presents from an elevation an interesting view:

'The whole circumference of the spacious horizon seemed occupied with classical regions of high renown and of deep interest. Below us appeared the Isthmus, the Acrocorinthos, the Saronic and Crissæan gulfs. The more remote prospect unveiled the soft and undulating lines of the Attic coast and mountains, fading into the receding distance of the Sunium promontory, which was distinguished as a speck upon the blue æther of the terminating sky.

'The beautifully varied coast of Argolis, the abrupt and pointed promontory of Methana, with the islands of Kalauria, Ægina, and Salamis, and other insular rocks, embellish the surface of the Saronic gulf. Beyond the Corinthian sea are distinguished the hills of Achaia, surmounted by the loftier summits of Arcadia glittering with snow.'

The road continues along the side of Gerania through forests of pine, myrtle, and lentiscus. We are not accurately informed where the descent commences, but in a few hours the traveller will arrive at the western foot of Gerania, and thus enter on the celebrated isthmus, with the Corinthian gulf on the right and the Saronic on the left. — The first remnant of former times that arrests the attention is a large foss, a vestige of an unfinished attempt to unite the two seas; the age of which must remain uncertain, because history supplies us with several successive attempts to perform this work, none of which were ever accomplished. The various causes of this failure are discussed by the author, but, as each is nearly equally probable with another, no one is altogether satisfactory. The remains of a wall, or rather of three thick parallel walls, which evidently crossed the isthmus, do not run in a straight line, but follow the sinuosities of the ground. The same observation will apply to this vestige of fortification as to that of the foss, for the first wall recorded in history by Herodotus was built by the Peloponnesians after the Persians had passed Thermopylæ, and the last restoration of it was effected by the Venetians, A.D. 1696. The first construction is recorded to have been so hasty that, at a distance of more than two thousand years, no trace beyond that of a very moderate mound could possibly exist: but it would, we conceive, be difficult to decide from the materials used on the date of the existing ruin, since it is probable that the same were applied more than once in the successive re-constructions.

Less than two hours will bring the traveller from the foot of Gerania to Corinth. — As to the breadth of the isthmus, antient

antient authorities do not exactly coincide, though the variation is not great. Diodorus and Strabo each allow forty stadia.

The Acropolis of Corinth (*Acrocorinthus*) is described as nearly the finest object in Greece, and is even now in a military point of view of the highest importance, since it abounds in water, has for the most part precipitous descents, and can be attacked by artillery from only one spot. The Turks seem to estimate it justly, and exclude strangers from its precincts with a most jealous scrupulosity. 'It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance, as it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line. Strabo affirms that it is three stadia and a half in perpendicular height; but that the ascent to the top is thirty stadia by the road, the circuitous inflections of which render this no extravagant computation.'

Nauplia in Argolis is considered as a still stronger military post, though the situation of the Acrocorinthus with reference to the Morea seems to render this latter politically more important. Mr. Dodwell was prevented by the vigilance of the Turks from approaching sufficiently near to this fortification, to examine whether any part of the walls was of antient construction, but the general appearance of them was modern. Such discouragements to farther investigation, however, did not repress the enterprizing spirit of the traveller; who determined to obtain a general view of the isthmus, and for this purpose selected the pointed rock a few hundred yards from the Acrocorinthus, to which allusion has been already made as a spot that commands it. The expedition was accomplished with some difficulty, and to the excessive alarm of the Greek servant, who was not acquainted with the object of it, until they had advanced some way. The reward, however, exceeded the risk incurred.

'When I had reached the summit of the rock, my trouble was amply rewarded by the magnificence of the prospect that was every where displayed. The finest regions of classic interest, where the arts had most flourished, and poetic inspiration most prevailed, were expanded before my eyes. Strabo has accurately characterised the prominent features of the view. He says, "From the summit of the Acrocorinthos, Parnassos and Helicon are seen towards the north, covered with snow. Towards the west is the gulf of Krissa, bounded by Phocis, Bœotia, Megaris, Corinthia, and Sicyonia. Beyond are the Oneian mountains, extending from the Skironian rocks to Bœotia and mount Cithæron." I can only add to this description, that the Olmian promontory, mount Kirphis, and the capital of Sicyonia, are distinguishable on the

the Corinthian gulf, which seems inclosed, towards the west, by a lofty range of mountains, in Locris Ozolæa. In the opposite direction is the Saronic gulf, with its islands, and the Athenian acropolis, like a white speck in the distance, with the Attic mountains, Aigaleos, Pentelikon, Hymettos, and Laurion, stretching down to the receding promontory of Sunium, forming, in the whole, a panorama of the most captivating features, and of the grandest dimensions, comprehending six of the most celebrated states of Greece, Achaia, Locris, Phocis, Bœotia, Attica, and Argolis.

'I remained the whole day upon this solitary rock, drawing the wonderful scenery with which I was so luxuriously regaled. It was a feast both for the eye and for the mind. The prospect from this spot must be superior even to that from the fortress itself, as it includes the Acrocorinthos, which is the object of most immediate interest in the view. Here I had the good fortune to pass the entire day without any molestation.'

Of all the antient cities in Greece, none has less to shew of its pristine splendour in these late days than Corinth, if we estimate our expectations by our knowlege of what it once has been. It is thinly peopled, and no longer *ἀγλαοκουρος*, as Pindar called it; spread over some extent of area in scattered houses, but exhibiting no signs of modern prosperity, and as few vestiges of the splendor of antiquity.

The only Grecian ruin now remaining at Corinth is that of a temple of the Doric order, of which seven columns are yet standing; and from its massive and inelegant proportions, it is presumed by travellers to be the most antient temple of which any part is now extant in Greece.* The columns are formed of calcareous stone, of a porous nature, and were originally covered with stucco of great durability and a very adhesive quality; a method in general use when marble was not the material. No vestige whatever can be found in Corinth of the order of architecture to which it gave a name; nor did Mr. Dodwell observe the existence of the *acanthus* plant in any part of the isthmus. The few Roman ruins that are discernible consist merely of mis-shapen masses, the relics of baths or other buildings, composed of bricks.

Although the brutal vengeance of the Roman conqueror may account for the disappearance of many of the finest specimens of Grecian art at Corinth, much probably escaped his barbarous purpose; for, in its second æra of splendor, under the Roman dominion, it was adorned with many stately temples and other buildings, several of which had outlived

* The reader is referred to Mr. Stuart's celebrated work, Vol. iii. c. 6. for a more accurate description of it.

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the conflagration of the city, while others were the work of more recent hands. The remains of a theatre and a *stadium*, and the circuit and arena of a Roman amphitheatre, are visible near the city; the former of which, presumed by Mr. Dodwell to be the scene of the Isthmian games, lies in the narrowest part of the isthmus, and at the distance of about three miles from the city to the east of it.

We may now venture to take leave of this author and his work, without repeating that opinion of its several merits which will be easily collected by the reader from various parts of our notice of it. In our own days, when laborious and patient investigation, "*quem ob infinitum laborem plerique refugiunt,*" is becoming generally rare, and in proportion to the number of published travels more rare in that branch of literature than in any other, it is a great pleasure to us to add one more name in mentioning that of Mr. Dodwell, to the list of those who have had the energy to resist the temptations to superficial knowlege, for which so many fatal facilities are every where held out. Greece has indeed, as we have before observed, been of late years visited and described by travellers very superior in attainments and industry to those who have generally written on different parts of the European continent: but with none of these needs Mr. Dodwell fear to enter competition. In truth, few of them can bear a comparison with him; and he may without boasting, may with modesty, say in the words of the poet,

> "*Cumque ego præpono multos mihi, non minor illis*
> *Dicar, et in toto plurimus orbe legar.*"

The plates inserted in the body of this work, sixty in number, are chiefly executed in the *manufactory* of Charles Heath, and are not in general by any means in the best style of that establishment: some are etched by Lizars, an Edinburgh engraver, and are extremely coarse in their manner. The coloured acqua-tinted illustrations, which are now publishing in folio parts, containing five views, at the high price of 3l. 3s. each part, have too much the character of their smaller brethren; both being equally heavy, but apparently accurate, representations of the scenes from which they were copied.

ART. II. *A Description of the Western Islands of Scotland, including the Isle of Man;* comprising an Account of their Geological Structure; with Remarks on their Agriculture, Scenery, and Antiquities. By John Macculloch, M. D. 2 Vols. 8vo. About 600 Pages in each, and 1 Vol. 4to. of Maps and Plates. 3l. 3s. Boards. Constable and Co. Edinburgh. Hurst and Co. London. 1819.

WE have repeatedly borne our testimony to the considerate and enlightened spirit which characterizes Dr. Macculloch's communications; and we are pleased to find that these volumes will amply sustain the reputation which he had already so justly earned, as a cautious, diligent, and independent observer, who is more solicitous to collect and establish facts than to defend preconceived theories. In various important respects, his Account of the Hebrides is intitled to a manifest preference when compared with those of preceding travellers. It embraces, in the first place, a much wider and a more diversified range of excursion, including every island deemed worthy of notice, from Rona to the Isle of Man; which last once formed a portion of the political system of the Western Isles. Secondly, more time and greater patience of research have been allotted to the survey, several of the islands having been visited more than once; and the maturation of the plan, which originated in a series of papers drawn up for the Geological Society, having occupied a period of four years. Thirdly, the geology and mineralogy of the respective islands are much more deliberately and accurately unfolded than in the partial and passing remarks of former tourists. 'I must not, however,' says the Doctor, 'terminate this part of the subject without noticing Professor Jameson's work on the same tract of country. I would willingly have shortened my own labour by being indebted to it, and am glad to bear testimony to the accuracy of his account, as far as the facts have been described. The difference of the plan on which this survey was conducted, rendered it necessary to examine every thing, and deprived me of the assistance which I might otherwise have derived from that work; which includes, moreover, but a small portion of the territory which has here been investigated.'

In the prosecution of his laborious undertaking, the author has evinced much zeal and intrepidity; encountering privations, fatigues, and perils, the very prospect of which would have appalled minds of a texture less robust and unyielding. The expense, too, necessarily incident to remote and desultory roaming by sea and land, would with many have operated as a discouragement; and we are not confident

that the charges of such a mission will be repaid with usury by the journal of its progress; or that for all his sacrifices the learned pilgrim will reap any other reward than the approbation of the discerning few, and the heartfelt consolation of having devoted his services to the cause of truth and science: since a fictitious narrative, which he might have penned at his ease in his closet, would probably have experienced a wider circulation than three volumes on the *dull realities* of rocky and weather-beaten islands. Aware, indeed, of the irksomeness inseparable from the undeviating description of objects which are connected by no other tie than that of juxtaposition, he has studied to avoid prolixity and unnecessary repetition, by reducing his more important observations to heads, or principles, and distributing the islands which he visited into five general divisions; while he contrives to relieve the attention by the occasional introduction of such miscellaneous topics as were naturally suggested in the course of his peregrinations. Yet the character of the publication is so decidedly geological as, with unscientific persons, to affect its popularity; and the style, though perspicuous, appropriate, and even occasionally eloquent, will be little relished by those readers who have formed their notions of excellence in this department on the models of our Gallic neighbours.

Of the five groupes of islands which form the subject of these volumes, the first four, namely, the *Gneiss*, the *Trap*, the *Sandstone*, and the *Schistose*, are so denominated from associations strictly natural; since the predominant geological features of each are the same, and they are not very materially disconnected by position: while the last division, relating to the *Clyde* islands, has been instituted chiefly on the principle of geographical situation; although the islands which compose it are also allied by certain common constitutional characters. 'By treating of them in this manner, the relations which they bear to the continent of Scotland will be the more readily understood; while from the great length of line [which] they occupy on the western coast, and the analogy of their structure and disposition to those of the continental strata, they will be found to illustrate in a very considerable degree its geological history.' The general north-easterly tendency of the western coast, and indeed of the main valleys and ridges of Scotland, is still exemplified, with a few exceptions, in the Western Isles; and the bearings of the coast and the ridges of the hills have been found, in most cases, to follow the direction of the strata.

To the Gneiss division belong *Iona*, *Tirey*, *Coll*, *Barra*, *South* and *North Uist*, *Benbecula*, *Rona*, *Harris*, *Lewis*, and several of inferior note.

The antiquities of *Iona*, so finely commemorated by Dr. Johnson, derive their importance from association, as monuments of comparative culture in an age of ignorance and barbarity; for Dr. M. assures us that, in any other situation, they would be consigned to neglect and oblivion. From his sagacious conjectures, we may likewise infer that the oldest of the ruined edifices on the island can scarcely date beyond the eleventh or twelfth century; and that the cathedral, from internal evidence, cannot be older than the early part of the thirteenth, and may be considerably more modern. In consequence of the progress of agriculture, and the rebuilding of cottages, the tomb-stones have been much deranged; and their antiquity appears to be very uncertain. One of the earliest, actually bearing a date, is that of Lachlan Mackinnon, which is inscribed 1489. That of the Abbot Mackinnon, in the choir of the cathedral, was erected in 1500: but it is formed neither of black marble nor of basalt, as different writers have reported, but of mica-slate, containing a mixture of hornblend. 'The botanist must also be told that the byssus iolithus does not grow on this tomb, as mentioned by Lightfoot; but on that of the Abbot Kenneth, opposite, one of the Mackenzies of Seaforth.' Of the three hundred and sixty crosses (probably votive) which are said to have been in the island, three only remain: a few have been removed; and the greater number are reported to have been thrown into the sea by the orders of the *reforming* synod.

With regard to the population of this island, it amounts only to four hundred and fifty individuals, and the annual rent of the whole to 300l.; the tenantry depending for their scanty subsistence chiefly on fishing, the manufacture of kelp, and the rearing of cattle. Scattered patches of barley, potatoes, and a little rye, are cultivated on the light and level portions of the soil: but oats will not thrive, and are sown principally as pasture for the cattle. The principal rocks are, 1. A very black compact clay-slate, which occasionally contains hornblend, and in a few instances mica, and, a little below the village, is traversed by a vein of black basalt: 2. Compact felspar: 3. An insulated mass of white marble, occasionally tinged with green, mostly removed by working, incapable of receiving a good polish, in many places assuming a schistose tendency, mingling with the slate, and obeying its contortions: 4. Anomalous and ordinary gneiss, with a general vertical tendency, but presenting considerable irregularities; and, 5. Limestone, containing mica and noble serpentine. Of these, the gneiss is by far the most exten-

extensive. The rocks of green serpentine, mentioned by the late Dr. Walker as occurring on the shore at the south side of the island, and as capable of being quarried to any extent, seem to have no existence. The supposed specimens of jade are pebbles of green foliated steatite, and a pale yellowish-green and dark-green noble serpentine, which have been detached from marble, and rounded on the beach; and the alleged compact epidote is a substance which occurs abundantly in all the rocks of the island, and may be referred to a variety of compact felspar.

Of *Tirey* and *Coll*, the geological structure is nearly identical. Over the low, flat, and unsheltered surface of the former, the wind blows with destructive violence: yet the soil, from the calcareous nature of the sand, and constant moisture, is not unfertile: though, towards the northern extremity, the rocks become numerous, and preclude the operations of the plough. As the island yields little turf for fuel, this necessary article is fetched, at considerable trouble and expense, from the opposite coast of Mull. With the exception of the *salix argentea* of Smith, not a single ligneous fibre can be traced. In many places, white clover, the faithful tenant of calcareous soil in the highlands of Scotland, prevails over the grasses. The cultivated crops, if so they may be termed, consist of potatoes, barley, oats, and flax; which not unfrequently prosper, even under wretched management. Dr. M. takes a retrospect of the general style of farming in these islands, where many of the old and injudicious practices still prevail: but others are gradually giving way to more enlightened and considerate views, especially since the introduction of the potatoe, which is now supposed to form two-thirds of the subsistence of the natives.

The great gneiss chain of *Tirey* and *Coll* is generally characterized by the presence of hornblend, though mica is also observed, especially in the vicinity of those granite veins by which it is so abundantly traversed. Sometimes it is perfectly foliated, but at others is not easily distinguishable from granite; and, when the quartz disappears, it assumes an aspect intermediate between gneiss and granite, and may be observed to pass into hornblend-slate, or into primitive greenstone, or, in some cases, into a mere unfoliated hornblend-rock. Wherever it is visible, it is usually more or less bent and contorted. The flesh-coloured marble of Tirey is an irregular mass, of about one hundred feet in diameter, enveloped in the gneiss. It occasionally contains large concretions of black and shining hornblend, two inches or more in length: but it is mostly distinguished by the quantity of dark

green augite dispersed through it, which contrasts with the reddish tone of the ground. The quarries have been badly wrought, and nearly ruined by the injudicious use of gunpowder. Another and much larger mass of primitive limestone, or marble, also involved in the gneiss, is characterized by a white ground, an occasional admixture of serpentine or steatite, and particularly by sahlite, in the form of small grains dispersed in the mass. The notices with which we are here presented of this mineral, as it occurs in a few repositories in Scotland, will prove highly acceptable to the curious reader. Sphene has been also remarked in the pink-coloured marble, but it occurs very sparingly, and in minute crystals.

The surface of *Coll* is more rocky than that of *Tirey*, and, towards its southern and western shores, considerable tracts have been overwhelmed by accumulations of drift-sand, notwithstanding which the arable and pasturing spots are calculated at one third of the whole extent. *Eriocaulon decangulare*, hitherto found only in Sky, has been discovered in some of the lakelets of this small island. The direction of the gneiss beds, where it can be traced, is north-easterly, and their dip is towards the east; their elevation varying from 15 to 80 degrees. In several places, distinct beds of mica-slate are found regularly alternating with it. 'A still more remarkable appearance is that of a bed similarly situated, and consisting of a conglomerated rock formed of fragments of quartz imbedded in a micaceous schist; offering an example of a breccia in a situation where these have not been supposed to exist. This rock is to be seen in a small bay near Ben Feoul.' In every instance in which examination is practicable, the gneiss beds appear to have been shifted by the passage of the granite veins.

However obscure the name of *Barra* may be to many of our readers, the island which it designates extends to ten miles in length and seven in breadth, and is a station for the fishing of ling, which is cured, and exported to Greenock, Glasgow, &c. This traffic, which is prosecuted under considerable inconvenience and discouragement, extorts from the benevolent tourist some excellent reflections on the economical management of highland property. Like many of the adjoining islands, Barra is very deficient in permanent streams and springs of water; and the surface is chiefly peat, incumbent on the bare rock, or sand blown up from the shore. Here the refractory nature of the gneiss affords neither alluvial depositions nor accumulated fragments at the foot of precipices: yet so irregular is its disposition, that the

the beds can rarely be traced for more than a few yards together in a straight line. In composition and structure, it is also very variable; and in some places it is traversed by trap-veins:

'But those which render the gneiss of Barra remarkable are of very small size, and distributed in a manner of which no corresponding examples have occurred to me in any part of Scotland but the Long Island. They are subdivided into branches of extraordinary tenuity, traversing and reticulating the gneiss or the granite veins in the most intricate manner, as either of these happens to lie in their way. However small these veins, even though reduced to the diameter of a thread, they maintain their distinctness from the including rock, never diffusing themselves throughout its substance, or entering into any compound with it, but always remaining defined by a determined boundary. They are readily distinguishable on a fresh fracture; and when the rock is exposed to the weather, it is equally easy to recognize them by their rusting and falling out, while the gneiss retains its refractory nature and aspect. In some places they are so abundant as to equal or exceed in quantity the rock which they traverse. Of this there is a remarkable example at Cuire. The original rock is a dark gneiss containing much hornblende, and intersected by veins of grey granite. The trap-veins are so numerous as to have separated the rock into small irregular fragments, so that the whole has at first view the aspect of a conglomerate consisting of fragments of gneiss and granite imbedded in a basaltic paste. Where it has been exposed to the weather, these have been so unequally acted on that it puts on the appearance of a tufaceous lava. I must add, that the matter of all these veins, whether great or small, is invariably identical, and is a very compact fine-grained black basalt. No large vein of basalt is to be observed in the neighbourhood of Cuire.'

Instances, equally striking, of the reticulation of such trap-veins occur in the adjacent small island of *Vatersa*; and in *Hellesa* and *Gia* they may be very distinctly traced.

Dr. M. thus apologizes for not landing on *Mingala* and *Bernera*, two other contiguous islands, which he presumes to be also composed of gneiss:

'Some future geologist will perhaps fill up the blank which I have unwillingly left, if indeed there be any thing in those two islands but what I have conjectured to exist. He will be fortunate if he is not compelled to leave much unseen, and to supply somewhat from conjectures. Though, like the philosopher in Rasselas, he were to find the winds and waves obedient to his word, he would still have much to encounter. He cannot ride in a land without roads, since his horse can neither tread the bogs, nor scale the rocks. Though he may walk with the strength of Antæus, and like the Arab live on the "chameleon's diet," it will

avail him little, unless with the wild duck, the proper tenant of this amphibious region, he can also traverse the lakes and swim the friths. The dependance which he may place on the maritime habits of the islands will be overthrown at every step by the misarrangements common in this country, which display so strikingly some of the characteristics of the Highlander; an almost unsurmountable indolence, and a content which is either satisfied with an expedient or submits to inconveniences of its own creating, as if they were part of the necessary career of his life. Poverty is not always the cause of these inconveniences. If the poor fisherman has no rudder to his boat, no yard to his mast, or no sheet to his sail, his richer neighbour is often equally in want of them. He who has traversed these islands will easily recognize the truth of the subjoined picture. *'

Fudia deserves to be mentioned on account of the fine display which it affords of large, numerous, and capriciously ramifying veins of granite; and also on account of the shifting of the gneiss, produced by quartz veins.

The length of *South Uist* is twenty miles, and its greatest breadth about nine. Its western half is an uniform alluvial flat of peat, interspersed with numerous shallow lakes, and skirted towards the shore with sand; while the eastern division is mountainous and rocky, and intersected by arms of the sea, which penetrate far inland, winding in all directions,

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'* It was settled in the evening that we should visit Barra Head on the following morning. Unfortunately the laird's only boat had been left on the beach without an anchor a few days before, whence it was carried away by the tide and dashed to pieces. But there was an expedient at hand, as there was another boat in the island, and it was borrowed for the occasion. In the morning, when ready to embark, it was discovered that the borrowed oars had been negligently left on the beach on the preceding evening, and had like the former boat been carried away by the tide. There was now a boat, but there were no oars. Oars could be borrowed, somewhere: they would be ready at some time in the day; at twelve or one o'clock; it would not be many hours too late; we could only be benighted in returning. By the time the oars had been sent for, it was discovered that the boatmen and servants were all absent cutting peat in a neighbouring island. But it was possible to find another expedient for this, by procuring some of the islanders. A messenger was accordingly sent for four men. In the meantime the borrowed oars of one fisherman were fitted to the borrowed boat of another, but alas! all the islanders were absent making kelp. Thus the day was spent in arranging expedients and in removing obstacles. Thus is life spent in the Highlands, and thus will it be spent by him who trusts to Highland arrangements for the accomplishment of his objects.'

and

and covered with rocky islets. The whole island, like *Barra*, is lamentably in want of springs, the gneiss-rock presenting neither receptacles for water nor fissures for its transmission; and the climate being far from rainy, because the clouds, which generally pass rapidly over the sea, meet with no material obstruction till they reach the main land of Scotland. The gneiss of this island is mostly of the granite character, but in some places resumes its ordinary tendency to foliation.

On the eastern side of *Benbecula*, the capricious sinuosities of the sea in the land form a perfect maze, in which the traveller is easily bewildered. The redundant population of the island is alike *puzzling* to some of our well-meaning patriots. Dr. M. touches the subject with his usual discriminating powers of reflection; and he maintains, without much fear of contradiction, that, until new modes of rendering labour productive have been introduced, a remedy should be devised for the actual excess of inhabitants; — an evil which, we are concerned to state, is no longer restricted to the Hebrides. The counteracting process which most obviously offers itself, in the mean time, is emigration; and doubtless it would operate as the natural check, were not the pride of the Scotish highlanders commensurate with their poverty, and did they not obstinately cling to the land and the indolence of their forefathers, rather than engage in trade or manufactures in another country. 'At the same time, it must be remarked that the insulated state, the peculiar habits, and the language of these people, present additional obstacles to migration; and that many changes, yet far distant, must be made before such a free communication can be established as shall allow it to take place without effort and without pain; before it shall become a current part of the system of action.' — That the army and navy furnish a drain for the surplus population, with reference to the Hebrides, at least, seems to be quite a fallacious idea; for these islanders have a rooted aversion to both; and it is doubtful whether, at this moment, both services retain a hundred of them. Sky, with a population of at least 16,000, has not a man in the army.

The flat portions of *North Uist* are almost equally divided between water and land; the former being composed of arms of the sea and their endless sinuosities, blended with fresh-water lakes and pools. As these aquatic regions yield fish and kelp, they are far more valuable than the land, which is nearly impassible, and barely suffices for the support of a few animals in the very driest season of summer: but which, in winter, is resigned to wild-geese, ducks, swans, and sea-gulls, that

that share its dreary wastes. Other portions of the soil, however, consist of a fortunate mixture of clay, drift-sand, and peat-earth, and are favourable to the culture of barley and potatoes. The mention of kelp leads to some reflections on the manufacture of that substance in the islands. The sea-ware is cut, dried, stacked, burned, and housed, in the months of June, July, and August. About twenty-four tons of fuci are required to make one of kelp; and the annual produce of the Western Islands is from 5000 to 6000 tons of the manufactured article: the laborious services of the makers being usually contributed by the small farmers instead of rent. If reduced to money, the expense of producing the article may be stated at 5l. per ton, on an average; and the market-price, which is very fluctuating, has been known to vary in the course of a few years from 10l. to 20l. per ton. The superior quality of a portion of the peat of this island affords the Doctor an opportunity of sketching the natural history of this production; — a subject which he happily divests of much unnecessary obscurity. Here, too, alluvial deposits, (a rare phænomenon in the Hebrides,) and accumulations of drift-sand, (a far more common occurrence,) particularly invite his attention. As the alluvial matters appear to be not extraneous to the islands in which they are found, the field of reasoning concerning their origin is considerably narrowed; and, if the sand sometimes lays waste spots of fertility and verdure, it also not unfrequently forms the basis of incipient soil, and acts as a manure; for it is more or less calcareous, and in some instances appears to consist almost entirely of comminuted shells.

Although gneiss still predominates, the ridge of *Heval*, in *North Uist*, presents us with a soil of clay-slate, in contact and possibly in alternation with it, but both thrown together in such a confused manner that it is not uncommon to find the beds vertical at one place, and, at a very short distance, others perfectly regular and horizontal. A singular variety of gneiss, partaking too of the general confusion, occurs in the same repository. — The trap-vein opposite to Maddymore 'is about twenty feet thick, and is divided by parallel lines into two or three beds; of which one, about three feet in thickness, is amygdaloidal, containing nodules of mesotype and of analcime. The others have a tendency to split into regular columnar forms.'

The intricate admixture of land and water and the diversified mountain-ranges of *Harris* are not destitute of picturesque effect: but the total *negation* of trees casts a cheerless gloom over the landscape, and excites a powerful argument

argument in favour of planting in the most auspicious situations. — A few very limited tracts of good soil are here scattered along the shore: but most of the island, which is separated from *Lewis* only by name, consists of an immense groupe of high and rocky mountains, which exhibit a mass of barrenness and desolation that has few parallels in the whole range of Scotish scenery. *Clisseval*, the most elevated of these hills, is estimated to rise at least 2700 feet perpendicularly; and the height of *Lang*, as taken by the barometer, is 2407. The names of many others could not be ascertained. 'It is not intended as an excuse for neglect, to say that such local information cannot often be obtained. He that is contented with a first answer in the highlands will indeed never be at a loss for at least the appearance of information. Unfortunately it will seldom bear a scrutiny, a second question generally rendering void the effect of the first. "*How long is this loch?*" — "*It will be about twenty mile.*" "*Twenty miles! Surely it cannot be so much.*" — "*May be it will be twelve.*" — "*It does not seem more than four.*" — "*Indeed I'm thinking ye're right.*" — "*Really, you seem to know nothing about the matter.*" — "*Troth, I canna say I do.*" This trait of character is universal, and the answer is always so decided that the inquirer, unless he is a strenuous doubter, is not induced to verify the statement by this mode of cross-examination.'

The gneiss, in some places in *Harris*, verges on granite, and in others seems to pass into it. Among the veins of granite are found beautiful specimens of the graphic variety. Near the old church of Rowdill, a low and irregular ridge of limestone, in aspect and composition somewhat analogous to the marble of *Tirey*, and like it containing sahlite, lies among the gneiss.

The granite-veins in *Toransa*, an islet connected with *Harris*, exhibit fine large crystals of mica, some of them attaining to nearly a foot in length. — *Scalpa*, another small island, is remarkable for a bed of serpentine, which contains minute particles of chromate of iron. — *Lewis*, of a more regular aspect than *Harris*, though not physically disjoined from it, is forty miles in length, and rather more than twenty in its greatest breadth: but we cannot follow Dr. M. in his minute dissection of its topography. One of its supposed Druidical remains, however, deserves to be noticed on account of the peculiarity of its structure:

'The form is that of a cross, containing at the intersection a circle with a central stone; an additional line being superadded on one side of the longest arms and nearly parallel to it. Were this

this line absent, its form and proportion would be nearly that of the Roman cross or common crucifix. The longest line of this cross, which may be considered as the general bearing of the work, lies in a direction 24° west of the meridian. The total length of this line is at present 588 feet, but there are stones to be found in the same direction for upwards of 90 feet further, which have apparently been a continuation of it, but which having fallen, like others, through different parts of the building, have sometimes been overwhelmed with vegetation, leaving blanks that impair its present continuity. The whole length may therefore with little hesitation be taken at 700 feet. The cross line, intersecting that now described at right angles, measures 204 feet, but as it is longer on one side than the other, its true measure is probably also greater, although I was not able to discover any fallen stones at the extremities; the progress of cultivation having here interfered with the integrity of the work. The diameter of the circle which occupies the centre of the cross is sixty-three feet, the lines ceasing where they meet the circumference. The stone which marks the centre is twelve feet in height. The heights of the other stones which are used in the construction are various, but they rarely reach beyond four feet: a few of seven or eight feet are to be found, and one reaching to thirteen is seen near the extremity of the long line. The additional line already mentioned, extends northwards from the outer part of the circle, on the eastern side. It is however very defective, a great number of the stones being absent towards its northern extremity; although there is apparent evidence of their former continuity, in one which remains erect and in others which have fallen from their places. I could not discover any traces of a line parallel to this on the western side; but as some inclosures have been made in the immediate vicinity, it is possible that such might have originally existed; notwithstanding the superstitious reverence with which the Scots in general regard these remains, and the care with which, in their agricultural operations, they commonly avoid committing any injury to them. The intervals between the stones vary from two to ten feet or more, but it is probable that the larger spaces have resulted from the falling of the less firmly rooted pillars which occupied those places. The number of stones in the circle is thirteen, independently of the central one; and the number in the whole building, either erect or recently fallen, is forty-seven.

'The aspect of this work is very striking, as it occupies the highest situation on a gentle swelling eminence of moor land; there being no object, not even a rock or stone, to divert the attention and diminish the impression which it makes. The circles found in the vicinity are less perfect, and present no linear appendages: their average diameter varies from forty to fifty feet, and one of them contains four uprights placed in a quadrangular form within its area. I may add to this general account, that solitary stones, apparently of a monumental nature, are found in this neighbourhood, as well as in the island of Bernera, and in other parts of Lewis.

'The

'The cruciform shape of the structure described above is a remarkable, and I believe a solitary circumstance. It has not at least been noticed among the numerous descriptions of these erections which antiquaries have given to the public. It is true, that in some of the cromlechs or smaller monuments, a disposition of the stones resembling that of a cross has sometimes been remarked, but it seems in all these cases to have been the result either of accident or necessity. No monuments in which that form is obviously intended, have been traced higher than the period of the introduction of Christianity; nor was it indeed till a later age, that of Constantine, that the cross became a general object of veneration. From that time its use is common; and it is frequently found applied under a great variety of structures and forms, to numerous objects, civil and military, as well as ecclesiastical. Those cases in which the figure of the cross has been found marked or carved on stones of higher antiquity, which had served either for the purposes of sepulchral memorials or Druidical worship, appear to have resulted from the attempts of the early catholics to convert the supposed monuments of ancient superstition to their own ends; either from economical motives or from feelings of a religious nature. But such attempts cannot be supposed to have given rise to the peculiar figure of the structure here described. The whole is too consistent and too much of one age to admit of such a supposition; while, at the same time, it could not under any circumstances have been applicable to a Christian worship. Its essential part, the circular area, and the number of similar structures found in the vicinity, equally bespeak its ancient origin. It must therefore be concluded that the cruciform shape was given by the original contrivers of the fabric, and it will afford an object of speculation to antiquaries, who, if they are sometimes accused of heaping additional obscurity on the records of antiquity, must also be allowed the frequent merit of eliciting light from darkness. To them I willingly consign all further speculations concerning it.'

Along the coast are innumerable examples of the passage of granite veins, and of the contortions of gneiss. Not far from Oreby is seen a detached and incurvated rock of this material, forty feet in height, the surrounding parts having fallen away.

Enough, however, of these *gneiss islands*; in which the hoary monotony of the geology seems to have palled even on the Doctor's patient spirit of research: but his observations concerning them bespeak both originality of statement and correctness of induction; while the corollaries deducible from them may be regarded as important contributions to the history of a rock, which forms an extensive ingredient in the composition of many mountainous tracts of the globe.

The *Trap islands* are so denominated from the prevailing rock, although in a few of them no masses of that substance

stance are to be found; yet their geological features, being in other respects analogous to the rest of the groupe, will justify an apparent deficiency of arrangement. The non-conformity of their outline to the general bearings of the coasts, and their secondary characters, at once proclaim a difference from the preceding division. They abound, too, in trap-veins, which may generally be traced to large masses of the parent-rock. These islands, in the order most conducive to their elucidation, are, *Rasay*, *Flodda*, *Sky*, *Soa*, *Longa*, *Scalpa*, the *Shiants*, *Canna*, *Sandy Isle*, *Rum*, *Egg*, *Muck*, *Inch Kenneth*, *Mull*, *Ulva*, *Colonsay*, and a few others of subordinate dimensions.

The west side of *Rasay* has a dull and uninteresting aspect: but on the east we meet with scattered farms, diversified by towering rocks, mural cliffs of sandstone, patches of brush-wood, and striking proofs of enormous fractures and dislocations. The first conglomerate, that forms a part of the sandstone beds, presents 'some detached and elevated rocks of a very remarkable character, on one of which is situated the very whimsical and picturesque structure, Brochel Castle, the antient seat of Macleod of Rasay. This building is so contrived as to cover the whole summit of the sharp eminence on which it stands; its walls being continuous with the precipitous faces of the rock. The projections of these have been so contrived as to form parts of the building; and they are at the same time so like in appearance to the masonry of which it is constructed, that it is often difficult to distinguish between the artificial and the natural wall.'

Owing to various unfavourable circumstances, the precise sequence of the strata in this island is ascertained with doubt and difficulty; and we shall therefore only mention, generally, that, besides gneiss, which geologically connects the island with *Rona*, are found red and white sandstones, graywacké slate, shale, and coarse limestone. The porphyry, which is not regularly stratified, has for its base compact felspar, usually of pale tints; and the imbedded crystals of felspar are white, or slightly yellow. Different trap-rocks are also found incumbent on the sandstone: but they bear a very small proportion to the porphyry. One, of common basalt, forms the summit of Duncan-hill, and another has for its base a mixture of augit and felspar, and contains prehnite.

The little island of *Flodda* is included in this series merely for the sake of illustration, as it throws some light on the structure of *Rasay* and *Sky*. The magnitude of the latter, and the great variety and intricacy of its geological structure, occasion it to occupy nearly 160 pages of the present work: but

but we cannot accompany the writer through such a labyrinth of disquisition; and we must be contented to point to a few of the more remarkable passages, whether of a popular or a scientific description.

On the east side of the promontory of Strathaird are a number of caverns, which have been formed in the rock by the wasting and degradation of trap-veins. One of them was inhabited by the Pretender, during his concealment; and another has lately become the cause of great resort to *Sky*, on account of its stalactitic concretions, being popularly distinguished by the name of the Spar Cave.

Beyond the high cascade of Holme, the uniformity of the mural rock is finely relieved by a series of columnar cliffs, in some respects superior to the ranges of *Staffa*; for, though not so regular, it is on a scale of five or six times the magnitude, and, in some of its portions, more assimilated to magnificent Grecian architecture. The *virgin* scenery of Loch Scavig, and of the vale of Cornisk, is portrayed in the Doctor's best style: but he was not permitted to approach this enchanted ground without submitting to an ordeal of patience, arising out of the want of boat-accommodation, in a degree more than equal to that which we have already mentioned as defeating his efforts to reach Barra-head.

The principal rocks which compose the geology of this island are gneiss, the lowest of the series, graywacké slate, red sandstone, quartz rock, shelly and crystalline limestone, shale, calcareous sandstone, and various members of the trap and syenite families, in the usual irregular and overlying position: with partial strata of siliceous schist, chert, and coal. The first of these latter varies in its tints from pale to dark grey, and to an intense black. On weathering, the grey becomes white, while the black retains its original hue, many of the fragments thus resembling striped jasper. *Lydian-stone* is merely the black variety of siliceous schist in a hard and brittle state. With respect to the coal, its position is generally as obscure as its quantity is insignificant. In some instances, it is entangled in the trap-rock, and accompanied by bituminous wood: but, in any situation in the island in which it has been hitherto discovered, it affords no prospect of being worked to advantage.

The principal unstratified substances, of which the positions and relations are here detailed, are syenite, porphyry, claystone, basalt, amygdaloid, iron clay, jasper, greenstone, augit rock, and hypersthene rock. Dr. M. observes: 'the jasper is rare. I have used this term because I know of no other by which the substance in question can so well be characterized.

racterized. It is yellow or brown, with a lustre approaching to the resinous, and is well known as a product of St. Helena. The specimens of Sky differ in no respect from those of that island, which have sometimes, but improperly, been called pitch-stones. That they are not such, if proof were necessary, would be sufficiently proved here by the regular gradation which they undergo into clay; appearing indeed to be portions of clay which have undergone changes, in consequence of their vicinity to the basalt, resembling those which sandstones experience in similar situations.*'

Dr. M. proposes to give the name of *augit rock* to an admixture of felspar and augit, which possibly occurs more frequently than mineralogists are aware, as it is often confounded with green-stone; the difficulty of discriminating between augit and hornblend, especially when the particles are small, and intimately combined with felspar, being very great. In the present instance, the finer varieties, when freshly broken, are comparatively tender, with the aspect of serpentine, the felspar being of a green colour, and the augit of a pitchy black: but, in a day or two, this distinction vanishes, the whole acquiring great additional hardness, and a generally grey aspect; so that neither of the ingredients can be accurately discerned. Here, then, we have another example of the close alliance between lavas and traps, 'since the observations of mineralogists have recently proved that augit and not hornblende forms the dark part of these volcanic products.'

The simplest varieties of the hypersthene rock, which occurs so abundantly in the Cuchullin range of hills, consist of hypersthene, with compact greenish or crystalline felspar; the crystals or concretions of hypersthene being, in some cases, half an inch in length, and in others not exceeding a pin's point. The masses are remarkable for the bareness and integrity of their surfaces, and for the spiry forms of their summits, which emulate the picturesque aspect of the hills of Arran. — Dr. Macculloch's able sketch of the numerous trap-veins observed in Sky will amply reward the trouble of perusal. — The independent minerals which he specifies are, analcyme, chabasite, stilbite, (which is very abundant,) nadelstein, (in various forms,) laumonite, olivine, prehnite, chalcedony, steatite, actynolite, &c. The rarest was hypersthene.

* I have since received similar specimens from Guadaloupe, where they occur among the lavas of that island, adding one more to the numerous analogies already existing between the volcanic rocks and those of the trap family.'

Several

Several of the subordinate islands in the vicinity of *Sky* present little that is interesting in a detached point of view, but their geology seldom fails to throw light on the more obscure and puzzling portions of that of *Sky*; and they are, consequently, introduced within the scope of the work for the purpose of illustration rather than of detached description. The *Shiant*, or Sacred Isles, however, are worthy of separate commemoration; since, insignificant as they are in dimension, they possess very powerful attractions both for the geologist and the landscape-painter.

'The northern face of *Gariveilan*, the most conspicuous of the three, measured by the sounding line, was found to vary from three to four hundred feet in height. It is columnar throughout, and forms a magnificent scene for the pencil; spreading in a gentle curve for a space of 1000 yards or more, and impending in one broad mass of shadow over the dark sea that washes its base. In simplicity and grandeur of effect, it exceeds Staffa almost as much as it does in magnitude; offering to the tourist an object as worthy of his pursuit as that celebrated island, and of no very difficult access from the northern extremity of Sky. Although the columns which form this extensive and elevated face, are scarcely less regular when separately considered, or when detached, than those of Staffa, they do not impress the spectator with the same idea of regularity, or excite the same feeling of artifice. Different causes unite to prevent this. One of these is the want of that contrast which in Staffa results from the irregular masses of rock on which the pillars repose, and which at the same time surmount them. Another cause is to be found in the great height of the columns composing this face, which, being prolonged from the sea to the very summit, exceed six times in length those of Staffa, while they do not generally surpass them in dimension. They consequently appear small; while the distance required for viewing the whole to advantage diminishes them still so much more, as almost to render the columnar structure of the cliff invisible from a proper point of sight. Lastly, the great length of these columns generally prevents them from being continuous, as at Staffa, from the summit to the base; and the effect of regularity is therefore diminished by the interruptions which result from frequent fractures. But these are rather sources of variety than defects; and if the faces of Gariveilan have less of design and regularity than those of Staffa, they exceed them in simplicity, in grandeur, in depth of shadow, and in that repose which is essential to the great style in landscape.'

Of the columns which compose this island, the diameter may be averaged at five feet, though in some cases it extends to six or seven, and a heptangular one measured eight feet and six inches. The substance of which they are formed is

a variety of augit rock, which has been often regarded as green-stone. In the rifts of the siliceous schists of the same islands, wavellite occurs, though sparingly.

In *Canna*, the geological structure is so similar to that of the north-western part of *Sky*, that the islands seem almost to be portions of the same general mass: but the surface is generally covered with fine grasses, most of the land being devoted to grazing. The inhabitants subsist chiefly on fish. Columnar and amorphous basalt, several varieties of green-stone, trap-porphyry, amygdaloids, and trap-conglomerates, occur through the island, in various irregular and capricious dispositions. Among these rocks, bituminous wood is found in many places, always bent or distorted, occasionally passing into black wood-coal, and apparently consisting of oak. It is either entangled in the solid mass of trap, or accompanies the various substances that enter into the conglomerate. The disturbance occasioned to the magnetic needle is not more remarkable in Canna than in other basaltic countries; nor is it here limited to the proximity to Compass-hill.

So much respect is paid by the insular highlanders to the profession of medicine, that Dr. M. was induced, when detained by gales in the harbour of Canna, to devote a few paragraphs to their nosology. Fevers, which were formerly prevalent among them, and which probably originated in the poverty and scantiness of their fare, have become much less common since the introduction of the potatoe; and, when they do occur, they are successfully counteracted by bleeding. Acute pulmonary inflammations are more frequent and fatal, although their progress might often be checked by greater freedom in the use of the lancet. Rheumatism is not more prevalent than in the low country. 'Intermittents are not known; nor are the autumnal diseases in general to be found where the season itself cannot be said to exist.' The sibbens, as a local endemic, is far from uncommon: but, 'with respect to cutaneous affections, it may safely be said that the supposed opprobrium of the country has vanished.'—No disorder is more frequent than dyspepsia, with all its modifications of hypochondriasm; a striking proof that this bane of our existence requires other preventives than spare diet, open air, and bodily exercise. The popular notion, that instances of longevity are more multiplied in the Highlands of Scotland than in any other parts of Great Britain, seems to rest on no solid foundation: for, on the contrary, it is matter of notorious observation that the aspect of age, and symptoms

toms of physical decay, are visibly impressed on both sexes at a very early period of life.*

Rum is a mountainous island, exhibiting little cultivation, and that little being too much; since the stormy and wet nature of the climate is peculiarly unpropitious to the healthy maturation of the crops, if they can be dignified with that name. Its native rocks, which present many irregularities, and are at no time very accessible to examination, form a part of the same deposit which pervades *Sky*, and therefore, notwithstanding their anomalies, need not to detain us. We should not omit to mention, however, that it abounds in augit rock; which offers various modifications and transitions, and in some places regularly graduates into syenite, or rather into a nameless rock corresponding to syenite, except that in its composition augit takes the place of hornblend. — On the shores of Loch Scresort, is a remarkable basaltic vein, of which the direction is *parallel* to that of the columns. Another example of the same phænomenon is indicated on the west side of the Mull of Cantyre; and it deserves to be stated that, in the first instance, the position of the columns is horizontal, and in the second vertical: but thus is overturned at least the universality of the received principle, that the veins are always at right angles to the columns. — In this island, the collector of mineral specimens will find pitch-stone, several varieties of heliotrope, pale onyx agate, large crystals of black and green augit, (though not in a detached state,) hypersthene, minute crystals of apatit, opake green calcareous spar, and a substance which the author discovered also in Fife and Major Petersen found in Iceland, and which is thus described.

'When recently broken it is of a green colour; varying from the transparent yellow green of the finest olivin, (or chrysolite,) which it sometimes resembles so as to be undistinguishable, to the dull muddy green of steatite, to which in this case it bears an equal resemblance. In a few hours after being taken from its repository, or exposed to the air, it turns darker and shortly becomes black; a change which also occurs within the rock at the depth of an inch or more from the surface. In this case the transparent variety puts on the external aspect with the lustre of jet; while the opake one preserves its dull surface and more nearly resembles black chalk. Notwithstanding this change, the mineral when in small fragments still continues to transmit light. The

* Dr. Johnson remarked, in his Tour, that in the Western Islands he found no instances of extraordinary longevity; and that "a cottager grows old over his oaten cakes like a citizen at a turtle-feast, though he is seldom incommoded by corpulence."

first variety remains perfectly translucent, and presents in some specimens the fine brown orange of cinnamon stone, in others a rich bottle or olive green. The other appears also of an olive green, but is not more translucent than wax of the same thickness. When powdered, the one is of a snuffy brown; the other, of a dirty olive. The fracture of the first variety is generally conchoidal, that of the second is commonly intermediate between the conchoidal and granular. It is so soft as to be scratched by a quill, and is brittle; easily breaking into minute irregular fragments. The specific gravity is 2,020.

'With respect to its chemical habits it remains unchanged before the blowpipe; neither cracking nor sensibly altering its colour or translucency. It is apparently as refractory as quartz; a remarkable circumstance, when the quantity of iron in it is considered. It is acted on by muriatic acid, giving indications of a considerable proportion of iron, with a little alumina; but the principal constituent appears to be silica. There are no traces of lime or of manganese. The very minute quantity I possessed for examination prevents any more accurate detail of its composition.

'It is found imbedded in the amygdaloids of the cliffs of Scuir more, the base being either a basalt, or a black indurated claystone. The nodules are generally round, and vary from the size of a radish seed to that of a pea or upwards. Occasionally they are oblong and compressed, and sometimes scale off in concentric crusts. In a few instances they are hollow within, the interior surface having a blistered aspect; or else the cavity of the amygdaloid is covered with the substance in a form resembling that of an exudation. More rarely still the nodule is compounded, containing a spherule of calcareous spar within an investing crust of the mineral. When long exposed to the air it decomposes in the form of a rusty powder, which is thus occasionally found filling those cavities that are visible on the surface of the fragments in which it is found. The variety from Fife differs from that of Rum in being less regular in form, and less frequently round, while it is commonly also of a larger size. From the most characteristic quality of this mineral, the term chlorophæite may be conveniently adopted to distinguish it.'

Notwithstanding the easy access of *Egg*, and the very striking and unique spectacle exhibited by its *Scuir*, it remains still nearly unknown to our annual tourists in the Highlands. In a general view, it consists of a large body of trap, but, in some parts of the coast, numerous beds of the secondary rocks also make their appearance. In the neighbourhood of a cave rendered remarkable by a massacre committed on the Macleods by the Macdonalds, in the days of petty feudal warfare, are two pitch-stone veins which traverse the surrounding trap-rocks, in a nearly vertical position. Their thickness varies from upwards of three feet to an inch, or less, and they are

occasionally interrupted and shifted. We regret that we cannot make room for the Doctor's description of this rock.

The general composition of *Muck* is similar to that of *Egg*; the upper members of the secondary strata being subjacent to the trap, which constitutes the principal part of its mass. Like *Canna*, it is verdant and fertile, but deficient in springs and in fuel.—The rocks of Inch Kenneth are almost entirely of secondary formation, consisting of sand-stone and conglomerate, but reposing on a basis of primitive quartz.

Mull, the third of the Western Isles in respect of magnitude, presents few attractions to the general traveller, or to the admirer of natural beauty: but to the geologist who has nerve to encounter 'its wet and stormy climate, its trackless surface, and boisterous shores,' it reveals 'some striking examples of those junctions and relative positions of rocks which have recently been objects of attention, and have thrown so much light on the science of geology.' With the exception of a few rocky portions, the soil is deep, and even fertile, though chiefly adapted to pasturage, the extreme humidity of the climate being inimical to the culture of grain. Alder and birch are still exported, on a small scale, from this to the neighbouring islands, and a few neglected copses of oak continue to drag out their existence: but the celebrated woods of Mull have disappeared; and the profit derived from the rearing of cattle is more immediate, and consequently more alluring, than the remote returns from planting. The numbers both of black cattle and of sheep have been of late years increased, and the nature of the former materially improved; while the Tweedale breed of sheep has been universally substituted for the antient Highland race. The indigenous stock of hardy horses has been recently much thinned, in consequence of new allotments of farms, and other causes: but agricultural improvements can never advance with a steady and rapid pace, in the present lamentable deficiency of roads for wheel-carriages.—The population is estimated at 10,000 individuals, most of whom are employed in grazing, and about 600 tons of kelp are annually manufactured. The town of Tobermory, established in 1789 under the auspices of the Society for the Encouragement of Fisheries, has failed to prosper; both because it is unfavourably situated as a fishing station, and because no extensive system of occupation, requiring an advance of capital and ready markets, can succeed under the existing circumstances of the Highlands.

In adverting to the very rainy and tempestuous weather which often prevails in *Mull*, the author takes occasion to re-

mark that the depression of the mercury in the barometer usually indicates only such changes as are of an extensive nature; and that the instrument is often of no value as an index of local storms. He likewise arrives at the conclusions, that 'contemporary observations, for the determination of altitudes, are least worthy of reliance in proportion to the horizontal distance of the stations; and that observations, which are not contemporary, are not to be depended on absolutely because one of the observed instruments has for a given time maintained a steady elevation; since the corresponding one may have nevertheless undergone considerable fluctuation.'

The structure of *Mull*, like its shape, is complicated and irregular. Granite, which, except in the form of veins, is not found in any other of the Hebrides, occupies a part of the western and southern point; being elevated into numerous round hills, of no considerable height, and presenting several varieties. In some places, it is of a decidedly laminar structure, and might on a first inspection be supposed to be stratified; the laminæ being very large, and apt to split by fissures in various directions, so as frequently to indicate an approach to crystalline forms. The felspar is either of a pale flesh or of a high red colour, and the mica is black; and the mass is well suited to the purposes of architecture. To the granite succeed, on a long and interesting line of junction, thin beds of quartz rock and mica-slate, or schistose gneiss; the granite being found sometimes in contact with quartz, and sometimes with the mica-slate. The junction of these primary strata with the trap is less distinctly traceable, the points of contact being often overwhelmed with rubbish: but here, as in other cases, the trap-veins which penetrate the strata proceed from the main body of the secondary strata, which are presented in a very obscure and confused manner. The lime-stone, which is presumed to be the lowest, is in some parts highly indurated; and, where most visible, it contains no organic remains. Nearly allied to it in position is a bed of sand-stone, analogous to that which occurs in *Sky* and *Rasay*. Other beds of lime-stone, containing *gryphites*, *terebratulæ*, and *belemnites*, are to be found near Achnacrosh; and sand-stone is again present on the western shore of Gribon. Coal has been discovered, connected with the trap, in two different places, though of so limited an extent as not to defray the expense of working: — but the largest portion of the island is occupied by the trap-rocks, among which columnar forms are not uncommon; and some of a remarkable character may be seen on the shores opposite to Loch Laigh. 'These are for the

most part curved and implicated in various intricate directions, generally surrounding the openings of two or three small caves that occur in these cliffs. They pass gradually into the amorphous basalt which constitutes the body of the hill. Among them are to be found some groupes of straight columns of a small size, being from six to nine inches in diameter, and of great regularity and beauty; constituting specimens of convenient dimensions for collectors of minerals.' — After having described the carbonized wood contained in a vein of trap-conglomerate, Dr. M. thus proceeds:

'The phenomenon of wood in basalt has been often quoted as an argument against the igneous origin of that substance. Whatever conclusions are to be drawn from this fact, it is at least necessary to be accurate in stating it; and I believe that in all the instances hitherto described, the wood has, as in the present case, been found in a conglomerate or in some other rock, either lying under, or entangled in the basalt, and not in the basalt itself. In none of these cases does it appear to prove any thing either for or against that theory. Wood, it is well known, can be carbonized by the action of water as well as by fire, and as yet no instance of this nature has been brought forward in which the action of either might not equally have produced the effect.'

In opposition, also, to a doctrine which has been much maintained by geologists, namely, the recognition of rocks by their appropriate outline, Dr. M. shews, by an enumeration of examples, that it can by no means be adopted as a general rule. — The amygdaloids of this island contain analcyme, mesotype, prehnite, calcareous spar, and an undescribed powder resembling silica, but very fusible, which the Doctor provisionally denominates *conite*.

The smaller neighbouring islands, *Ulva*, *Colonsay*, &c. having the same geological structure as *Mull*, are more cursorily reviewed.

[*To be concluded in our next Number.*]

Art. III. *Tales of the Heart;* by Mrs. Opie. 4 Vols. 12mo. 1l. 8s. Boards. Longman and Co. 1820.

It is the fate of our craft to be frequently assailed by feelings that interfere with the cool and deliberate exercise of our judgment; and this is a predicament which happens chiefly when a female writer is before us. We cannot speak harshly, or judge austerely, of authors in muslin and sarsenet: gallantry, or sometimes a tenderer sentiment, interposes, and blots out an ungracious criticism or an uncourtly sentence;

and the female errors that fall to her share are instantly forgotten, as our fancy calls up to us the face or the figure of the fair poet, or novelist, who has condescended to amuse us.

We make these confessions that justice may be done to us, when we are absolutely *impelled* to pronounce an unfavourable opinion on the productions of that amiable sex. In the present instance, such an opinion is given not only with reluctance but with regret. The tale of "The Father and Daughter" was so tender and affecting that it drew tears, and those not of iron, down our cheeks; and while we were reading the stories now under examination, those prepossessions in favour of their author, which the remembrance of that little work naturally called into action, maintained rather a strong conflict with our taste and our reason. Still we must deal out impartial justice, and, referring neither to the sex nor to the reputation of the writer, tell our readers fairly and honestly what we think of her performance.

This duty is the more rigidly exacted from us, because the customers of the Circulating Library have voracious and undistinguishing appetites; and it is of the utmost importance, therefore, that articles of such general consumption should be accurately inspected, and their weights and measures superintended by a vigilant police, especially when previous reputation may give a sort of sanction to the things that are vended. Above all, we are bound in conscience to see whether the goods offered to the public are manufactured merely for sale; and whether the author, more intent on profit than ambitious of fame, has any other solicitude than

—— "*nummum in loculos demittere; post hoc*
Securus, cadat, an recto stet fabula talo." (Hor.)

We cannot *put down*, nor confine within any assignable limits, this species of writing: we can only see that it is composed of wholesome ingredients, and bears some proportion in value to the price which is asked for it.

As a writer of this class, Mrs. Opie has a peculiarity which is honourable to her. She does not deal in that diseased sentiment which some authors have imagined to be love, and have taught so many boarding-school misses and milliner's apprentices to imagine to be love also. Her pages do not abound with those exaggerations of passion which leave nature and common sense behind them. Her ladies and gentlemen are neither immoderately good nor immoderately bad: they talk the language of every-day life; and sometimes, we

are

are compelled to say, they are as heavy and dull as people in every-day life are frequently found to be. The interest which she excites is drawn from ordinary and not from artificial sources. She does not soar into the regions of fancy, nor revel in the wilds of romance. She does not wing her flight like the lark into clouds. She keeps on the ground; and her humble and unaspiring occupation is that of drawing from the world as it is, and from manners as they are, those incidents which, though of rare occurrence in real life, have sufficient probability to fascinate and amuse us. When all this is skilfully done, we are well recompensed for the absence of those splendid impossibilities, and that glare of sentiment, which in so many of our modern novels are revolting to the moral as well as the literary taste of sensible and discerning readers.

Still it is evident that, though this task may seem to be easy, it is attended by great difficulty. When a writer forms his groupes and combines his events from common life, he has much to do before he can make them pleasing. Exactness of copy is not of itself sufficient in any of the imitative arts. The figure of the sculptor must have a superadded grace, and adventitious beauty:—the landscape must not be a tame imitation, like those of Paul Brill, but must have clumps and shades and tints imparted to it by the genius of the painter. Of common life, also, the imitations must be select; its coarse realities must be avoided; great skill and judgment must be displayed in the choice of character and the management of dialogue; and the utmost caution should be employed in keeping clear of those insipidities, both of character and dialogue, which make us yawn in real society. Powers, in short, of no ordinary kind, are required to blend the charms of fiction with the imitation of nature; to divest a tale of romance, and yet to preserve interest.

The title-page, 'Tales of the Heart,' misled us in the first instance; and we began to anticipate from the perusal of them a series of incidents calculated to awaken the sentiments, and stir up the emotions, which flutter in that part of our organization. On proceeding, however, we found that region wholly undisturbed; and, though some of the stories interested us, scarcely an incident, or a character, or an expression, reached the precincts of the heart. The handkerchief, which we usually deposit ready on our table when we have a work of feeling or pathos to peruse, was quietly returned to its more usual place, and we journeyed along from tale to tale without the slightest occasion to recall it. How has this happened? Mrs. Opie must pardon us, but we think

think that we can account for it. The fault lies in the structure, in the conduct, and in the sketching of her stories. Her personages not only do not talk well, but positively talk ill. The author endeavours to make them interesting by their benevolence, and other amiable qualities; and they give away their money (those, at least, who have money to dispense) freely and liberally: — but, when they open their lips, they speak so much common-place, and in so bad a taste, that we feel downright fatigue in their company. Elegant nothings, polished trifling, graceful *badinage*, all this we can endure, and not unfrequently relish: but, when insipidity is inelegant, and that which is trivial is next to vulgar, we become unquiet in our chairs. Even the fiction ceases to carry us along: we take a turn or two across the room: but this will not do; we vainly endeavour to resume the book, and at length throw it by in despair. We do not require these assertions to be gratuitously admitted, for we will give a specimen of a conversation or two in fashionable life, and then take our leave of so unpleasant a part of the subject. We select a discussion after a ball:

'The young Baronet, who was by no means a man of words, and from a sort of *mauvaise honte*, only too common to Englishmen, was never quite at ease with strangers, only bowed in return for his host's civility; and the party sat down to supper.

'It was now increased by the presence of a lady whom Miss Wallington had graciously gone to summon, and now as graciously supported on her arm into the room; for youth and beauty appeared, she well knew, to great advantage while lending their aid to infirmity.

'This lady, on being introduced to Sir William by the name of Mrs. Norman, took care to call his attention to this trifling piece of benevolence, by observing,

'"My sweet young friend's angelic attention makes me not feel my lameness;" while the sweet young friend seated her by herself, and, patting her on the shoulder, insisted on her making a good supper, as she had been so foolish as to sit up on purpose to hear all about the ball.

'"Well, but you have told me nothing yet."

'"No, nor can, till I have supped. Sir William, be so good as to help me to a leg of that chicken."

'He obeyed. In the mean while the lame lady was still questioning Miss Wallington, and [asking] whether she and her sister had made *any new conquests*.

'"Nonsense!" cried both the young ladies at once; but Mrs. Norman, who knew such questions were usually welcome, had not *tact* enough to feel that they might be ill-timed in the presence of a stranger; and she still went on with,

'"Well! and was the handsome young baronet Sir William Dormer there?"

'"No;

'"No; he was not," petulantly returned Miss Wallington, while the handsome young baronet who *was* present looked up with a strong expression of astonishment; but he said nothing, and Miss Wallington feared that he was shocked at the petulance with which she had replied.

'"Well, my lady, and how did *you* like the ball?" resumed the *impracticable* Mrs. Norman. "But no doubt you liked it, and, as usual, felt yourself the most favoured of mothers?"

'Lady Wallington smiled complacently, and said, "Yes, I felt that I was a fortunate mother; but there were others as much so. The Miss Selvyns looked lovely to-night, only they were *comme de coutume*, over-dressed. Their mother, though she has long been a private gentleman's wife, can't forget she was once on the stage; and she loads them and herself with such trumpery finery!"

'"Aye, she does indeed; but you are too candid; the Selvyns can't look lovely."

'"Oh! Mamma quite patronizes their beauty, you know, Mrs. Norman; and I am sure it needs patronage. To-night these lovely creatures looked as red as red-cabbage, and red-cabbage dipped in oil too."

'"O you clever creature! that was so like you!"

'Miss Wallington, gratified by this praise of her wit, and fancying it would add to the piquancy of her beauty, went on with her observations.

'"Yes, Mamma is so over-candid. — There was Mrs. O'Connor sprawling about her large limbs in a quadrille, and Mamma looking on and asking me if I did not think the handsome widow improved in her dancing!"

'"Well, indeed, *I* thought she was," said Caroline Wallington with a timid manner and a blushing cheek.

'"Aye, and so did I," said Miss Laura.

'"There, Anne; it is three to one against you," observed Lady Wallington.

'"No matter: I may be out-voted, but not convinced. All I can own is, that Mrs. O'Connor's foot has now a *plan* to *pursue*, since she took lessons in town; and before it was '*a mighty maze*, and *quite without a plan*;' and as this foot kicked in all directions, she ought in common humanity to have cried out to those nearest her, 'Gare toes, gare toes!'" This lively sally, which she thought witty, drew forth smiles from Lady Wallington and her complaisant friend. But Miss Laura said, "You are always so severe, Anne!" and Caroline looked very grave, while she observed, "How handsome Mrs. O'Connor is, *even now!*"

'"She would not thank you for that compliment, with the '*even now*' tacked to it; but you think every body handsome, Caroline. I really do believe, — don't blush, — that you think *yourself* so."

'"No indeed, cousin Anne, that I do not," replied the poor girl, covered with the most becoming blushes; "and I am sure you do not think I ever did; and you only say it to —"

'"To

'"To what?" cried Anne, rising and hiding her anger at the unuttered word under a smile, while she threw her beautiful arms gracefully round her agitated cousin, and kissed her cheek with seeming affection, "What did I do it for, dear Cary?"

'Caroline had not courage now to say, "To tease me:" and while Sir William gazed on the exquisite form and graceful attitude of Miss Wallington, and saw her caressing manner towards her cousin, he forgot (as she thought he would) the unkind raillery which had produced it.

'Miss Wallington returned to her seat, agreeably conscious that the Baronet's eyes followed her with admiration.

'"Well," now observed the curious Mrs. Norman; "well, and so Sir William Dormer, to the disappointment of all the young ladies, was not there after all!"

'"Not to my disappointment, I assure you," cried Miss Wallington scornfully; "for I have been told he is very proud, reserved, and conceited, and not very good-looking."

'"Dear me, Anne," cried her sister, "how changeable you are! It was only to-day that you said you would give any thing to know if he would be at the ball, and whether he liked fair or brown women."

'"Nonsense! No such thing," replied Anne, blushing with anger at hearing her real sentiments thus exposed before Sir William Maberley; but Laura provokingly went on to say, "Yes, it is *true*, sister; and you know what you said about Miss Dormer's ball, and about opening it with her brother."

'Miss Wallington's reply was now prevented by Sir William's rising suddenly, and saying that it grew late, and he must go. But it was in vain that he made the attempt; Anne, with an air and a manner which she had often found irresistible, playfully set her back against the door, and looked up in his face with a fascinating smile; and while Sir William muttered a few unintelligible words, he suffered himself to be persuaded back to his seat: but it was evident that he was not at ease, and that though he resumed his chair he did not resume his composure.

'"It is very strange," said Caroline, "that not one of us has yet mentioned the great novelty of the evening, the young heiress, Miss Dormer."

'"The less that is said of her the better, perhaps," observed Anne, "though it is wrong to judge of any one at first sight. I own I was terribly disappointed in her."

'"Indeed!" replied Caroline: "I am sure she quite equalled my expectations, high-raised as they were."

'"High-raised! And pray, child," said Lady Wallington, "what could you know of Miss Dormer?"

'"Oh! I know an intimate friend, a school-fellow of hers; and she described her as all that was amiable, and indeed she looks so. Why, is it possible, cousin Anne, that you do not think her face and countenance beautiful?"

'"Beautiful! she is deformed."

'"Her

' " Her face is not; and the defect in her shape I should never have found out, if it had not been pointed out to me."

' " No! — Why, her wretched style of dress called one's attention to it; it was so showy, and so unbecoming!"

' " I must own it was too rich and splendid to suit my taste," said Caroline.

' " Or your pocket either, my dear," said Lady Wallington: " and Miss Dormer could have no *eye*, no taste, to adopt it."

' " I dare say, dear aunt," replied Caroline, " Miss Dormer did not choose her own dress: I suspect that sweet-looking old lady with her chose it for her."

' " And why?"

' " Because she seemed so pleased with her appearance, and surveyed her and it with so much delight; and then she *stroked it down* with such complacence just before Miss Dormer began to dance; and looking so affectionately and so like a mother at her, I really could not help envying Miss Dormer a friend so *like a parent*; and I am told she lives with her, and *is* quite a mother to her. How delightful!"'

Now, strange as it may seem, we have occasionally descended from our garrets, and have had opportunities of observing the manners and hearing the discourse of what is called *good society;* and we positively affirm that the language, which Mrs. Opie has put into the mouths of these ladies, would scarcely have been used by their maids. Much nonsense is talked, no doubt, and much malice felt, by the elegant class of people: but in the house of what family of any condition, much less of distinction, would this stuff have been uttered? Where has Mrs. Opie observed, among persons of rank and education, the low female spite vented by these sisters against each other, in the presence too of a young baronet who was a perfect stranger, and at whom they were *setting their caps?* We are aware how ill-bred it is to compare one lady with another; and it is not for the purpose of comparison, therefore, that we venture to remind our readers of the skill and consistency with which the author of *Evelina* and *Cecilia* adapted the style of her dialogue to the rank and condition of her characters. Flippant volubility in her hands contrived to rattle out something that had a point, a *tournure:* but the most voluble and chattering female of her varied and animated groupes would have hesitated, at least, in giving utterance to the vulgar joke, as it is called by courtesy, of *gare-toes.*

Another specimen of her conversations will be sufficient to shew how Mrs. Opie manages the dramatic part of her narrative, and will give at the same time some idea of her skill in quotation. An afflicted widowed lady is under the care of

of one of her relations: who, while administering to her a *nervous medicine*, (*qu.* a strong dose?) could not help exclaiming;

'"Poor dear! what will all the physic in the world do for you, cousin Helen? as the man says in the play,

'' *What can minister to a mind diseased?*'

And

'' *Give physic to the dogs.*' "

'Here my mother with a pathetic look motioned her to be silent, but in vain.

'"Nay, my dear Julia," said she, "I must speak; my dear cousin Helen will not know else how I have cried and lain awake all night with thinking of her miseries."

'"She does not doubt your kind sympathy, dear aunt, she does not, indeed."

'"But she cannot be sure of it, Mrs. Charles, unless I tell her of it; and tell her

'' *I cannot. But remember, such folks were,*
And were most dear to all.'

Oh! he had

'' *an eye like Mars!*' '

and that is quite appropriate, you know, as he died in battle. I mean your poor husband, poor George Pendarves; not your brother, I never saw him."

'My mother looked aghast. Since the death of George Pendarves no one had ever ventured to name him to Lady Helen:

'"But fools rush in where angels dare not tread."

And Lady Helen hid her face in agonizing surprise on my mother's shoulder.

'"Ah! one may see by your eyes that you have shed many tears. Why, they tell me you never knew what had happened till you saw the poor dear love lying dead and bleeding. There was a shock! Oh! how I pity you, dearest soul! I have often thought it was a mercy that you did not fall over the banisters, and break your neck."

'"It broke my heart," screamed out Lady Helen in the voice of phrensy, unable to support any longer the horrible picture thus coarsely brought before her; and in another moment the house resounded with her hysterical cries; while Mrs. Pendarves added, she could not but think Lady Helen was very bad still, as she could not bear to be pitied; though pity was said to be very soothing — and though she,

'"like pity on one side,
Her grief-subduing voice applied." '

Another reason may be assigned for Mrs. Opie's present failure. Little improbabilities are perpetually staring us in the

the face, which disturb the air of *vraisemblance* that should pervade the main parts of the story. When the incidental and subordinate occurrences are absolutely out of the course of events, they tell us at once that the whole narrative must be artificial, and that the scenes which it pourtrays never did and never could take place. For instance, in her first story, which is much better delineated in Hogarth's prints of the idle and the industrious Apprentice, a Mr. and Mrs. Fullarton happen to arrive at a village, and are so instantaneously *taken* with a poor lad, (Ronald Douglas,) who had bravely rescued from suffocation in a vault three or four labouring men of the place, that they make him a present of — what — a writership in India! As the fact is related, it would seem that they carried the writership about with them. This is not all. The young writer proceeds with them to Calcutta, and is generally considered as a relative of his kind patrons. A ball is about to be given by a lady in the settlement: but, being apprehensive that her rooms will be too crowded, and that, if her cards are indiscriminately issued, the heads of families will bring with them their guests, (strangers being generally entertained on their first arrival in the houses to which they bring letters of introduction,) what does she do? She sends out her invitations to certain persons, "and their relatives." The consequence is that Ronald, construing the card *au pied de la lettre*, though a handsome young man, is too high-minded to go as a relative with Mr. and Mrs. Fullarton, and heroically stays away. Now we will venture to say that all this could never be, particularly in India. We believe that, when a lady projects her ball, her chief solicitude is to fill her rooms, and with those who are likely to dance. An invitation, however, to a family "and its relatives" would merely bring to her house a few *chaperone*'s and their husbands, who had in all probability left off dancing; while it would exclude all those who could give the slightest air of festivity to the scene, — all the young persons of both sexes: for in India there are not, as in European societies, knots and combinations of kindred. The gaiety of the ball-room, therefore, must be lighted up chiefly, if not solely, by the guests residing in the different families of the settlement, consisting principally of the *new arrivals;* that is, of nearly all the beauty and fashion of the place, whom this ingenious lady, with such admirable self-denial, took pains to exclude from her party. — Let us, however, proceed. Ronald remains, *by great good luck, at Calcutta for seventeen years;* during which, Mr. Fullarton having put him into the way of a *profitable speculation or two*, he makes a large fortune, comes home to England a bachelor,

lor, and, as soon as he arrives, instead of contenting himself with lodgings or an hotel, takes a handsome villa at Southgate. That these little things are impossible, we do not say: but there is a beaten track of usage, in which all writers who undertake to represent the occurrences of ordinary life must be contented to tread. We are led to suspect, from these instances, that Mrs. Opie has viewed life with a negligent or unskilful eye, or has had insufficient opportunities of regarding it.

Other incongruities occur which are equally palpable. In a story, the date of which is immediately after the Revolution, a young lady not only studies Tasso, and retains nearly all his poetry in her memory, but actually understands botany; — not the culling of simples which, in the reign of William III., constituted the whole of the science, but the classes of plants, lichens and mosses, &c. There should be a keeping in every picture of life; and the habits and pursuits of the personages should be modelled in conformity to the period to which they are assigned. Were Tasso and botany likely to be the familiar studies of a young lady at the age of sixteen in the middle of the seventeenth century? In another place, (vol. iv. p. 43.) the author's inattention makes her appear ignorant of the laws of nature, and she gives a young woman, aged thirty-three, a large family of grandchildren!

An additional cause also has contributed to Mrs. Opie's failure in her present volumes. She does not always condescend to write English: a remark not implying simply that her diction is inelegant, but that it is vicious; such as is condemned by correct taste, and by universal convention banished from all tolerably good society. We must be permitted to remind the author of a few of these instances. A well-educated young lady cries out, 'Oh dear, yes! I hope so. Nay, *I am sure so.*' Vol. i. p. 21. — 'Instantly those speaking eyes lighted up with pleasure;' meaning, we presume, "were lighted up." P. 39. — A little farther on, we are treated with a pun. A nobleman, suspecting that his son's visit to the Isle of Wight had a matrimonial object, asks the young gentleman whether he had any particular views in his intended tour? *whereupon*, though living in the time of William III., nearly sixty years before the birth of Joe Miller, he thus facetiously replies: 'Yes, my Lord, I have: the views round Cowes in particular.'

A very strange mysterious gentleman, in the first story, when he is putting his guest to bed, gives him a peremptory injunction, — 'Should you hear *aught unusual*, do not be alarmed,

alarmed, but turn and *sleep again*:' an injunction which implies, we think, somewhat too much faith in the power of volition. We also learn a point in ecclesiastical law which is quite new to us, that there are various degrees of legitimacy. 'I now, in order to legitimate my child *as much as possible*, procured a licence, and we were married.' Sometimes, Mrs. Opie's phrase is borrowed from very humble life: '*It was months* before Madeleine held up her head.' 266. 'How worthy of love is that being who is fond of *encouraging sources for* thankfulness!' — 'To whom was he to address it (a letter). His heart said to Grace Fullarton; but his judgment, to her aunt; and the latter *carried the day*.' Vol. ii. p. 121. On one occasion, we are amused with a little confusion as to sex. At the end of a love-scene, 'Ronald could not desire a more explicit avowal, and *he left her* the happiest of *men*.' Confusion of *persons* also occurs in vol. iv. p. 15., where we read: 'Suffice that during the next ten years Mrs. Evelyn became the mother of two daughters and a son; that Mr. Evelyn's parents died when they (*who?*) had been married nine years,' &c. In another place, our indignation against a negligent police is awakened by being told (vol. ii. p. 152.) that the road round Southgate is so much infested by robbers, 'that *the chances* of being attacked are very *certain*;' and in p. 167. we have a pretty little gallicism, Mr. and Mrs. Douglas bitterly lamenting 'the *evasion* of the wicked man;' meaning the escape of a robber.

The following sentence must surely be taken, word for word, from some of the little story-books which were formerly sold by Mr. Newberry: 'But when my father and mother were seated at the breakfast-table, and gave me some of the *nice things* set before them, I became less averse to their caresses, and before the day was over I consented to have one papa and two mammas; while Seymour assured me he thought my papa, though *ill*, very handsome, and like his own poor papa.' Vol. ii. p. 230. — In vol. iv. p. 264., the carriage of Sir Edward is found to be inconvenient as a *chariot*, though at p. 121. it is blazoned forth as a 'costly *coach*;' and the first sentence of that volume is thus inelegantly worded: 'If we were to *take* from the catalogue of miseries those which are merely the result of our own diseased imaginations, and the distorted or *mistaken* view which we *take* of circumstances and persons,' &c. Many of these objections may perhaps be termed trifles, but they shew the want of care with which the approbation of the public has here been sought.

In addition to these sources of *ennui*, we are not much pleased by having to undergo an introduction not only to the principal persons in the tales, but to their grandfathers and grandmothers, whose adventures and loves are tediously recited. It is too much to have two generations of the Seymour and Pendarves families let loose on us at once; and we cannot describe the yawn which escaped us when, by way of preamble to a long story, we read the following sentence: '*Introduction.* My grandfather and the grandfather of Seymour Pendarves were brothers, and the younger sons,' &c. &c.

The task, however, which we are now reluctantly executing, must be closed. We have before observed how ill-bred it was to compare one lady with another; or we might have observed on the evident superiority of Miss Edgeworth's tales to those of Mrs. Opie. Miss E. pays a better compliment to the understandings of her friends who frequent the circulating libraries, than to write beneath them. Her diction is generally polished, always easy, and sometimes eloquent. She conforms to truth and nature; and, though we frequently meet with improbabilities, we find a perfect consistency in the manners of the persons by whose agency her story is conducted. Her delineation of character is skilful and accurate; in all their varieties of passion, of nation, and of disposition, they are true to themselves; — and, which is more, they all conduce to illustrate some useful principle, and inculcate some momentous lesson.

In making these remarks on Mrs. Opie's present production, our countenances, if she could discern them, would be seen to be more "in sorrow than in anger." We wish to admonish, not to wound: but, if our admonition inflicts a wound, we trust that it will be salutary; that it will urge her to set a higher value on a reputation so fairly acquired by many of her former writings; and that, in consequence, she will not put it again to hazard by stories so indigested in their plans, so incorrect in their execution, and so little calculated to awaken our sympathy. We know that she has talents; and we must therefore earnestly entreat that, in her next publication, she will not excite a suspicion that they are impaired and blunted. Let her remember that the pathetic tales of *The Father and Daughter* and of *Adeline Mowbray* bear strong testimony to her powers: but that these will soon be forgotten, and with them the praise which was awarded to their author, if she perseveres in her contempt of public

judgment, by writing such stories as 'The Opposite Neighbour.'

We have not yet mentioned that various poetical effusions are interspersed in the volumes: but it is due to them to state their occurrence, and to remark that they are occasionally very pretty. We will do more, for we will quote one of them as a proof of their merit.

'FAIREST, SWEETEST, DEAREST,

'*A Song.*

'"Say, by what name can I impart
My sense, dear girl, of what thou art?
Nay, though to frown thou darest,
I'll say thou art of *girls the pride:*
And though that modest lip may chide,
Mary! I'll call thee 'FAIREST.'

'"Yet no — that word can but express
The soft and winning loveliness
In which the sight thou meetest.
But not thy heart, thy temper too,
So good, so sweet — Ha! that will do!
Mary! I'll call thee 'SWEETEST.'

'"But 'fairest, sweetest,' vain would be
To speak the love I feel for thee:
Why smilest thou as thou hearest?"
"Because," she cried, "one little name
Is all I wish from thee to claim —
That *precious* name is 'DEAREST.'"

ART. IV. *Memoirs of Richard Lovell Edgeworth*, Esq.; begun by Himself, and concluded by his Daughter, Maria Edgeworth. 8vo. 2 Vols. 1l. 10s. Boards. Hunter, &c. 1820.

WHO among our readers, who in the literary or the educated world, is unacquainted with the name of Edgeworth, or uninterested in any publication that appears with its sanction? Often have our pages been graced by it, in recording the productions both of the father and the daughter; and truly, though with a mixture of regret, do we now welcome from the hands of the latter a biography of him to whom she owed existence, mind, and fame. Participating as the public has done in the beneficial use which she has made of the talents that he cultivated, corrected, and matured, they will unite also with us in a desire to contemplate the life of him from whom she derived them, and who has himself for so long a period held a place in literary annals by bearing a

share in literary toils. We shall have pleasure, then, in detailing the principal particulars here communicated to us, with as much circumstantiality as our other duties permit.

Richard Lovell Edgeworth was born at Bath in the year 1744, of a family which was antient and respectable, having settled in Ireland about the year 1583. One of his ancestors was raised by Queen Elizabeth to the see of Down and Connor; and John Edgeworth, who made an excursion to England with his lady, and contrived to run through all his ready money in London, was knighted by Charles II. Sir John, as he grew older, became more prudent, and pushed his fortune at court with some effect. Francis Edgeworth, called *Protestant Frank* from his attachment to the cause of the Revolution, was the eldest son of Sir John Edgeworth, and the grandfather of the subject of the present memoir. The son of Francis Edgeworth married the daughter of Samuel Lovell, a Welsh judge; and Richard Lovell Edgeworth was the third child of this marriage.

He was not very fortunate during his earliest years, having been nearly starved to death by two women, whose names he never afterward forgot, Nurse *Self* and Nurse *Evil*. When he was two or three years of age, he was carried by his father and mother to Edgeworth-Town, in the county of Longford. Of his infancy, Mr. E. has preserved some interesting anecdotes, which his memory appears to have retained with great but not unusual distinctness. The advanced time of life, at which he composed this memoir, may account for this singular accuracy; since it is a well-known fact that, while the recollection of more recent circumstances fades from the mind of age, the events of youth seem freshly revived in the memory. 'I remember,' he says, 'distinctly, several small circumstances which occurred before I was four years old. This I notice because the possibility of remembering at so early an age has been doubted.'

The activity of mind, and the love of research, by which Mr. Edgeworth was so much distinguished, made their appearance very early. When he began to read the Old Testament, he dramatized in his mind the history of the creation, pitied Adam, was angry with Eve, and most cordially hated the Devil. Joseph was a great favourite with him, and his history continued for a long time to have an influence on his own conduct. The power of early circumstances, in determining the character of a man, is well exemplified in the anecdotes of Mr. Edgeworth's infancy: in a paroxysm of passion, he had flung a piece of iron at the head of his brother, which fortunately missed its aim; and the mild and sensible remon-

strance which his mother on that occasion addressed to him produced the best effect. 'From that moment,' says he, 'I determined to govern my temper; and whilst I was a child, and after I became a man, these her words of early advice had a most powerful and salutary influence in restraining my temper.' When he was about seven years old, a circumstance happened to which Mr. E. attributes the leading taste for mechanics that afterward distinguished him: he became acquainted with a Mr. Deane, who amused himself with contriving little mechanical inventions; and from him the youth received such encouragement and assistance as created a predilection for science which, were it not thus explained, would be called the effect of natural genius.

The time now arrived when he was to be instructed in the rudiments of antient learning, and he was placed under the tuition of the Reverend P. Hughes, who had educated Goldsmith and some other distinguished literary characters. Soon afterward, in the year 1752, he was sent to Warwick, under the care of Dr. Lydiat, whose name he mentions with much reverence and affection: but in a short time he was removed to Drogheda school, of which Dr. Norris was the master. He relates an anecdote of this period of his life, which displays at once his attachment to literature and the quickness of his understanding. It had been forbidden to read any thing besides the lessons in school-hours: but young Edgeworth grew so tired of having nothing to do when he had learned the prescribed task, that he constructed a kind of fortress behind a large reading-desk, where he enjoyed without detection the pleasure of amusing himself with English books. He was one day buried in Pope's Iliad, when Dr. Norris espied his head behind the reading-desk, and said, "What is all that?" The boys answered, "It is only Edgeworth's *Cobby-House*, Sir, as he calls it."

'"Edgeworth's *what*?" There was no jesting with the Doctor upon any infringement of the laws.

'"Don't you know, Sir, that it is not permitted to read any English books in school-hours?"

'I pleaded that I had said my lesson a considerable time, and that I had nothing to do.

'"Why not get your lesson for to-morrow, Sir?"

'"I have it, Sir."

'"Well, Sir, for the next day?"

'"I have it, Sir. I have my lessons, Sir, for the whole week."

'"Stand up this moment then, and say them, Sir, under penalty, that if you miss a word, you shall be flogged."

'I stood up, and said my lessons for a week, without missing a word. Doctor Norris gave a nod of benevolent approbation, and decreed that I should thenceforward have permission to read in school-hours, in my *Cobby-House*, whatever English books I chose.'

After some farther instructions in a school at Longford, he was deemed qualified to be entered a student of the University of Dublin. At this time he was not seventeen years old, and he acknowleges that his residence there was not such as he could afterward contemplate with satisfaction. In the year 1761, he was removed to Oxford, and here he became acquainted with the family of Mr. Elers, one of whose daughters he soon afterward married: a step which seems to have been the most imprudent of his life. He was now entered as a member of the Temple, but does not appear ever to have pursued the study of law with any effect. His home had no attractions for him; and, in the absence of cultivated society, he passed his time in scientific research. On one of his visits to London for the purpose of keeping his terms, he had the good fortune to meet with several distinguished persons; such as Dr. Knight, of the British Museum, Dr. Watson, Mr. Wilson, Mr. Espinasse, the electrician, Foote and Macklin, the actors, and that singular character, Sir Francis Blake Delaval. Among these men, Edgeworth gained much information and no inconsiderable knowlege of the world; and it is remarkable, that the first idea of introducing a telegraphic communication was now suggested to his mind, by one of his noble and gay companions mentioning his regret that he could not obtain earlier intelligence of the event of a horse-race at Newmarket. Mr. E. defends his claim to the originality of this revival of an old idea with earnestness, and with success. When the time for completing his terms arrived, he again visited London, and renewed his intimacy with Sir Francis Delaval; of whose singular character the memoirs before us give an amusing account.

In consequence of having invented a new and peculiar kind of carriage, a notion which had engaged the attention of Dr. Darwin, Mr. Edgeworth became acquainted with that celebrated man, and preserved a sincere friendship for him till the period of his death. He visited the Doctor at Lichfield, and there was made known to Miss Seward, whom he seems to suspect of having had a design on his heart. At the same house he was introduced to Mr. Bolton of Birmingham, and by this intercourse with scientific men his attachment to such pursuits was encouraged. Amid a variety of other ingenious speculations, he spent much time on the model of a vehicle

vehicle by which he intended to ride over such stone-walls as should happen to be in his way: but this invention he could never bring to perfection, though he tells us that, had he sufficient time, he should not despair of success.

The first attempt of Mr. Edgeworth in the important work of education, to which he and his excellent daughter have since devoted their great talents, was rather singular. His eldest son was born in 1764, and he determined to educate him according to the system of Rousseau, of which we need not say he lived to repent. He dressed him in a jacket and trowsers, without stockings, and with his arms bare, and succeeded in teaching him the hardy virtues of a savage. This plan he pursued for five years, until his son had attained the age of eight. He now became acquainted with Mr. Day, the singular but amiable author of Sandford and Merton, and he deems the commencement of this friendship an æra in his life. Of the character of this guileless-hearted being, our limits will not permit us now to give any detailed account: but, indeed, he is already well known to many of our readers. Charitable and humane beyond the common feelings even of the humane, high-minded, gifted with the purest moral feelings, and favoured by fortune with ample means of indulging the genuine kindness of his disposition, — in despite of all these advantages, Mr. Day does not appear to have passed a happy life. Averse from intercourse with the world, and despising its forms and ceremonies, he yet could not escape from its influence; and he inwardly felt the want of that worldly knowlege and *tact*, which he nevertheless truly contemned. This friendship, between two persons of dissimilar tastes, habits, and pursuits, continued with the most unvarying constancy till they were divided by death. Mr. Edgeworth had since his marriage resided in England, but in the year 1768 accompanied his friend Mr. Day into Ireland; where that gentleman made proposals of marriage to his friend's sister, an offer which, however, at last, ended in disappointment. Soon afterward, Mr. Day adopted the strange plan of selecting two girls from the Foundling Hospital, and educating them both so as to qualify either of them for his wife. This chimerical idea he actually put in execution; and, though he married neither of them, he honourably provided for them both.

About the year 1770, Mr. E.'s father died, and he came into possession of a large estate, which made it no longer necessary for him to continue the study of the law. In the same year, he paid a visit to his friend Day, who then resided near Lichfield; and at the house of Mr. Seward he first saw Miss Honora Sneyd, whose beauty and superior charac-

ter made a strong impression on his mind. Mr. Day at first did not admire this lady, who danced too well and had too much of an air of fashion to please him: but at length he began to imagine that she was the person who was destined to make him happy, if he could persuade her to give up the world, and to enjoy love and retirement with him alone. He consequently made a proposal, contained in several sheets of paper; and the lady returned an argumentative reply, which actually threw the philosophical lover into a fever. Mr. Edgeworth was the bearer of both communications. Shortly after this affair, Miss Elizabeth Sneyd, the sister of Honora, visited Lichfield, and Mr. Day's heart was again surrendered, and ultimately rejected. Sensible as Mr. Edgeworth was of the powers of fascination which Honora possessed, he never deviated from the strictest line of honour and fidelity in forwarding the views of his friend; and, conscious at last of the danger to which he was exposed, he determined to go abroad. Mr. Day accompanied him on his travels, with the view of acquiring those accomplishments which Miss E. Sneyd conceived the man should possess who intended to become her husband. At Paris, he suffered the torture of attempting to straighten his knees; he rode, he fenced, and he learned to dance: but the coat of antique learning and philosophy, with which his manners were encrusted, was more obstinate than the rust of Scriblerus's shield; and the neophyte himself at last confessed that Thomas Day, *Blackguard*, was a better man than Thomas Day, *Gentleman*. Miss E. Sneyd seems to have been of the same opinion.

The account of Mr. Edgeworth's residence in France is curious and entertaining, and we much regret that we have not space to give more details respecting it. The vivacity and spirit which distinguished him rendered him well qualified to enjoy himself in that country; and his attachment to good company, with his love of sprightly amusement, there found ample sources of gratification. After a short stay at Paris, during which the friends paid a visit to Rousseau, who took much notice of little Edgeworth, they proceeded to Lyons; where Mr. E. resided in an agreeable French family for nearly two years. At this place, his love of scientific pursuits again forced itself into action, and he became the manager of a Company who had undertaken to turn the course of the Rhône from its usual bed. His conduct of this scheme, in the course of which he made extraordinary exertions, and once incurred the greatest personal risk, was properly appreciated by the Company; and they conferred on him a lot of ground in

in the new town, gained from the antient conflux of the Rhône and the Saone.

Immediately before his return to England, he heard of the death of his first wife; and in the year 1773 he was married by special licence, in the Cathedral of Lichfield, to Honora Sneyd. With this most accomplished and amiable woman, he passed some years of unalloyed happiness. Directly after their marriage, they went to Ireland, where they resided for three years; improving the condition of their estate, and of the peasantry who lived on it. At the expiration of that period, they returned to England, and took a house in Hertfordshire; and at this time they had the satisfaction of seeing their friend Mr. Day happily united to a woman of a temper congenial to his own. The singularity of this gentleman's disposition is strongly exemplified in an anecdote which Mr. Edgeworth relates of him. He was building a new house; and one day, when he was deeply immersed in a treatise on Agriculture, the masons desired to know where he would have the window of a new room on the first floor. He gravely demanded whether the wall might not be built first, and a place for the window cut out afterward. The mason stared: — "Why, Sir, to be sure it is very possible: but I believe, Sir, it is more common to put in the window-cases while the house is building, and not afterwards." Mr. Day, however, ordered the wall to be built without any opening, and so it remained; the apartment, which was intended as a dressing-room for Mrs. Day, being used only by the light of candles.

Mr. Edgeworth had soon to experience the severest shock which his heart could suffer. His wife Honora, to whom he had been so tenderly attached, was in a few years found to be wasting under the ravages of consumption, and she at length sank, smiling, to the grave. His feelings on this occasion are so well told, that they ought to be given in his own words:

'I passed the night before the funeral beside her coffin. The last look! — How often I thought that I had taken the last look!

'What a variety of recollections and ideas passed through my mind during this night! There was a clock in the room. I observed that it was four o'clock. I was standing on the hearth, not leaning against any thing, and in that position I suddenly fell fast asleep, and though I slept but five minutes, it seemed to me hours. The day began to dawn. I opened the window-shutters and the sash, — "the lark sang out, the morning smiled;" a strange sense of life and renewed vigour came over all my senses.'

Honora

Honora had advised her husband to marry again, and had formed an idea that *her sister*, Elizabeth, was suited to him. They were accordingly united, on Christmas-day, 1780, and a little time afterward they visited London; when Mr. Edgeworth was invited by Sir Joseph Banks to become a member of the Royal Society, and he contributed to its Transactions a paper on the resistance of the air to bodies of different shapes.

In the second volume of Mr. Edgeworth's Memoirs, commencing with the year 1782, the narrative is continued by his daughter. — In that year, he again returned to Ireland, 'with a firm determination to dedicate the remainder of his life to the improvement of his estate, and the education of his children; and farther, with the sincere hope of contributing to the melioration of the inhabitants of the country from which he drew his subsistence.' Hitherto, his life had been rather that of a man of the world, attached to its gay amusements, and contributing his share towards them, than of a citizen studying the welfare of the community: — but, when he settled in the midst of his own tenantry, and became an inhabitant of a country which at that period stood so much in need of men of firmness and patriotism, the sphere of his utility was enlarged, and the energy and exertion of character which he displayed were equal to the increased calls made on him by circumstances.

The state of his domestic affairs first attracted his attention on his arrival. Followers, petitioners, tenants, undertenants, drivers, agents, and sub-agents, were all to have audience; and the catalogue of grievances, which greeted his eyes on his arrival, was sufficient to have driven him back. Mr. Edgeworth, however, had a quick insight into the Irish character; and his tenants soon discovered that they had to deal with one who would be neither a tyrant nor a dupe. Of the system which he adopted in managing this unmanageable people, his daughter gives a long and valuable but rather tedious account. He became his own agent, and took away all discretionary power from his *drivers*, petty tyrants who exercised the power of distress on the goods of the tenants. He made merit the sole claim to preference; and the mere plea, "I have lived under your honour, or your honour's father, or grandfather," was by him disregarded. He did not choose his tenants from their being *substantial* persons, but by the excellence of their character; and religious or political prejudice had no weight in his decision. To his repute as a good landlord, it was soon added that he was a *real gentleman*; and this phrase, pronounced with well-known

known emphasis, comprizes a great deal in the opinion of the lower Irish. He tempered authority with mildness; and the poor soon found that they might expect from him what in other quarters was frequently denied to them, — *justice*. His system of reform was not a rash plan; he suggested rather than commanded; and he had the wisdom to make use of the prejudices of the people as a means of their improvement.

It was about this period, also, that he began to take an active part in political life. When he returned to his native country, the Irish volunteers were in force; and, on his landing at Dublin, one of the first occurrences that he witnessed was well calculated to inspire him with patriotic sentiments: he was present in the Irish House of Commons when the vote of fifty thousand pounds to Mr. Grattan — the bounty of a grateful country to her most faithful servant — was passed. In the honourable zeal of the moment, he addressed a letter of congratulation and advice to the associated volunteer-corps of the county of Longford; and at a county-meeting he proposed and carried a series of resolutions, with a petition for parliamentary reform; — the first resolutions and the first petition on that subject in Ireland. At length, the convention, consisting of one hundred and sixty delegates from the volunteer-corps, met in Dublin on the 9th of November, 1783, for the purpose of seeking a reform through the intervention of parliament, which was then sitting. In the heat of debate, it was proposed that the petition should be carried to the bar of the house by the whole body of delegates, in their uniforms; — a most rash and dangerous project, which Mr. Edgeworth was the first person who ventured distinctly to oppose. The hopes of the friends of freedom ended at last in disappointment; and from this period, until he became a member of the Irish parliament, many years afterward, Mr. E. took no farther part in public affairs.

During this interval, his time was fully occupied in the education of his children, and in his own literary and scientific employments. His name appears as one of the founders of the Royal Irish Academy; and he also paid considerable attention to agriculture, and profitably improved very large tracts of mountainous land and of bog. He made great exertions to establish an iron rail-way for the convenience of the public works in Ireland, till he at last discovered that they had little to carry, and nothing to pay.

The sudden death of Mr. Day, who was killed by a fall from a young horse which he was training, was a severe shock to Mr. Edgeworth; and he experienced a still greater misfor-

misfortune in the death of his daughter Honora. He had made considerable progress in writing the life of his friend Day, when he relinquished it, in consequence of hearing that Mr. Keir was engaged in a similar undertaking. *

In 1792, in consequence of the ill health of one of his children, Mr. E. again visited England, and resided there for two years, mostly at Clifton, near Bristol. Occasionally, he made several journeys to London, and renewed his acquaintance with his various literary and scientific friends; among whom he reckoned Watt, Darwin, Keir, and Wedgwood. He also became acquainted with the celebrated Dr. Beddoes, who afterward married his sister, Miss Anna Edgeworth.

Various accounts of the disturbed state of Ireland having reached the ears of Mr. Edgeworth, he deemed it his duty immediately to return home; and accordingly, in the autumn of 1793, he left England. The state of affairs, however, was not so alarming as it had been represented, and he turned his attention chiefly to the establishment of a line of telegraphs for the information of government. To accomplish this object he visited Dublin, where he met with nothing but delay, vexation, and neglect. In the year 1796, he canvassed the county of Longford; and though at that time he found it necessary to relinquish the contest, he met with sufficient encouragement to induce him to press his claims on a future occasion.

Mrs. Elizabeth Edgeworth died in the autumn of the year 1797; and in 1798 Mr. E. "took unto himself" a fourth wife, in the person of Miss Beaufort, the daughter of Dr. B. He was not made, it appears, to enjoy happiness alone. — At the close of this year, the storm of discontent burst forth over almost all Ireland. The spirit of rebellion existed in great strength in the county of Longford, in which Mr. Edgeworth resided; and many of the neighbouring gentlemen had raised corps of yeomanry. Mr. E. wished to delay this sort of appeal to the sword as long as it was possible: but he at length perceived that he could not, in justice to his own tenants, prevent them from having the same protection which others enjoyed. He therefore embodied a corps of infantry, into which he admitted Catholics as well as Protestants; and, although he was scouted and suspected for this display of liberality, he found in the moment of imminent peril that he had no reason to repent of his determination. On the news of the approach of the rebels, the family

* A report of this publication will be found in our vith Vol. N.S. p. 59.

of

of Mr. Edgeworth were compelled to quit their house, and seek safety in the town of Longford. It is gratifying to discover, at times when the hottest passions of the soul are excited, that the best and kindest affections of the heart are not asleep. The housekeeper had been left at home to follow the family as soon as she could, but towards evening a large body of rebels entered the village: she heard them at the gate, and expected it would be immediately broken open. Their leader, however, with a pike in his hand, set his back against the gate, and swore that "if he was to die for it the next minute, he would have the life of the first man who should open that gate, or set enemy's foot withinside of that place." He said that "the housekeeper who was left in it was a good gentlewoman, and had done him a service though she did not know him, or he know her. He had never seen her face: but she had, in the year before, lent his wife, when in distress, 16s., the rent of flax-ground, and he would stand her friend now." He did so:—he mounted guard at the gate all night, and bade her not be *frighted*, "for that no harm should happen to her, or any belonging to her; not a soul should get leave to go into her master's house; not a twig should be touched, not a leaf harmed." His companions huzzaed and passed on, and the house was saved by the gratitude of a single individual.

Mr. Edgeworth's parliamentary career now commenced; and his speech on the great question of the Union, in which he seems to have weighed the advantages on both sides very accurately, excited much curiosity. He voted against that measure: but not so much through a conviction of its inexpediency, as from a belief that it was contrary to the wishes of the majority of the sense and property of the nation.—During the same session, he directed the attention of the House to that most important question, the *education of the poor;* and by his exertions a committee was appointed, and resolutions were adopted which were prepared by him. His speeches in parliament are said to have made a considerable impression on the House. While he was thus occupied in the senate, he spent two winters in Dublin, and in the spring of the year 1799 he came to England.

In 1802, Mr. E. and several of his family, passing through England, proceeded to France, where his literary and scientific acquirements appear to have been highly estimated. While in Paris, he gave what may be deemed rather a superfluous proof of his attachment to the cause of liberty. He had a great desire to see Bonaparte, and had accordingly made the necessary arrangements for being presented: but,

soon

soon after his arrival, having learned that the First Consul had been preparing the way for becoming Emperor, he declared that he would not go to the court of an usurper.

The system of *espionage*, that indelible disgrace to any country which pretends to the shadow of freedom, was now in high perfection in France, and Mr. Edgeworth experienced a little of the tyrannical folly which it produces. Though he had always been prudent in conversation, and had never meddled with politics, he was one morning surprized by an order to quit Paris in twenty-four hours, and the French territories in fifteen days. By the interest of his friends, a revocation of this decree was obtained, but the real cause of its promulgation is still involved in doubt. The circumstance, however, determined him to depart from France.

On the return of Mr. E. and his family from the continent, they visited Edinburgh, and in the latter end of 1804 again reached Edgeworth-Town. Notwithstanding the insulting disappointments which he had experienced on his former attempt to establish a telegraph in Ireland, he did not allow personal feeling to interfere with his duty to the community; and during the lieutenancy of Lord Hardwicke, he and his brother-in-law, Capt. Beaufort, of the navy, succeeded in establishing a line of telegraphs from Dublin to Galway. In 1806, another opportunity was presented of usefully employing himself in the service of the public, and the value of such services was duly appreciated by government: he was appointed, without solicitation, one of the commissioners of a board of education, an office for which he was peculiarly qualified. He had also the resolution to undertake a much more laborious and painful duty. Commissioners had been nominated to examine into the nature and extent of the bogs of Ireland, and to determine whether they could or could not be reclaimed; and under their authority he took the charge of a district containing above 34,500 acres; which, according to his instructions, were "to be surveyed, levelled, and bored to the hard ground, at lines parallel to each other, at the distance of a quarter of a mile." For nearly twelve months, and when his health was by no means strong, he persevered in this undertaking; being usually out from day-break till sun-set, and frequently passing fifteen hours without food, when he was in his 65th year. The fact serves to shew what unusual activity both of mind and body he possessed at that age.

In the latter years of Mr. Edgeworth's life, few material circumstances seem to have occurred on which the pen of his biogra-

biographer could dwell. Surrounded by a large and happy family, of such variety in age that the eldest was forty while the youngest was scarcely one year old, and by tenants and neighbours who loved and respected him, the decline of his life was as enviable as the course of it had been useful and honourable. With unabated cheerfulness, he bore severe suffering, and his greatest anxiety was to prevent his family from sinking under their unceasing exertions. He often observed, "the smallest service merits thanks," and his thanks were not words of course merely. Five days before his death, he dictated a letter to Lady Romilly, which might have been praised as the production of a man in the prime of life and health. He preserved his faculties to the period of dissolution, and in his concluding hours his bodily sufferings subsided. In the most serene state, before he breathed his last, he said, "I die with the soft feeling of gratitude to my friends, and submission to the God who made me." He expired on the 13th of June, 1817. 'It remains with his children,' says his excellent biographer, 'to do honour to his memory.'

In forming a correct estimate of the character of Mr. Edgeworth, we shall find much to respect and admire. In talents, however, he was perhaps not a first-rate man, and his abilities seem to have been exerted in the sphere for which they were best fitted. He did not possess *genius*, unless his taste for mechanical pursuits (in which, however, he never made any *important* discoveries) can be called by that name. His mind was rather acute than profound; and his acquirements were neither very laborious nor very learned. In his writings, he is ingenious and lively. His various works, and those in which he engaged in common with his daughter, are too well known to the public to need recapitulation in this place. In the qualities of his heart, he appears to have been sincere and affectionate; and the grateful veneration with which his daughter treats his memory is highly honourable to them both.—Yet, notwithstanding the great kindness which he displayed to all around him, it may perhaps be questioned whether he possessed very deep feelings: kindness and affection appear to have been a *principle* with him rather than a *feeling*; and, while he never suffered any one about him to be unhappy, if he could prevent it, he was equally sedulous in driving sorrow from his own breast. His anguish was of short date, and soon subsided into the placidity of regret.—As a politician, he merits great praise. At a time when corruption had become so common as scarcely to be a disgrace, and in a country where many and lofty examples were

were not wanting to extenuate the offence, he preserved his integrity unimpeached, in spite of the power of temptation. Wealth, title, and splendor might have accompanied the sacrifice, but he "refused to palter with the fiend ambition." — His sentiments on the most important political questions were liberal and judicious; and his time, his fortune, and his labour, were freely given to the exigencies of the state.

One of his best claims, however, to the gratitude of posterity, is the formation of that daughter's mind whose works are "familiar in our mouths as household words;" and whose labours have given, and we hope will long continue to give, delight and instruction to all who peruse them. — The very affectionate and grateful manner, in which Miss Edgeworth mentions her father, will do more towards convincing the public of his real excellence of heart and understanding, than a thousand cold and laboured panegyrics from the pen of a stranger-biographer. If it be thought by those who strictly examine the *extent* of Mr. Edgeworth's powers, that his daughter in some points over-rates them, it was perhaps impossible that she could totally divest herself of the partiality of affection, however sincere was the spirit in which the work was composed: but, in the estimate of her father's virtues and heart, who could be a more competent judge than the person on whom his kindness and attention had been so profitably bestowed? The mode in which he encouraged his daughter to proceed in her literary exertions, and the assistance which he afforded to her, form a curious and very pleasant part of these memoirs; and, at the same time, it is interesting to trace in many of the incidents of Mr. Edgeworth's life the foundation or the illustration of his daughter's valuable and attractive tales.

Of the variety of anecdote, and the mass of instruction with which these volumes abound, it is impossible in the limits of a critique to give any adequate idea: but that part of the narrative which is written by Mr. Edgeworth is much more in the light style of memoirs, than the portion that we owe to the pen of his daughter. — From the preceding account, it will be seen that in his early life Mr. E. was acquainted with many men of science and literary celebrity, and of his intimacy with them the Memoirs contain various pleasing anecdotes. His daughter also gives some agreeable specimens of his epistolary style, which is light, elegant, and *piquant;* forming a great contrast to the classical and rhetorical periods of his friend Day's letters. We give one epistle.

'From

'FROM MR. EDGEWORTH TO MR. DAY:

In answer to his complaining of the Ingratitude of some inferior Person to whom he had shewn kindness.

* * * * '"You have certainly seen repeatedly that persons of low habits are never thankful for improvement, comfort, or convenience; but are caught and chained to you by finery, and an introduction into higher life, and greater airs and graces than they have been used to.

'"Young people cannot whilst they are young, and fools cannot, even when old, estimate life with any tolerable accuracy.—Their common error is, to attend more to what they hear than what they feel. And, as they hear almost every body talk with rapture of rank, public diversions, dress, and equipage, they place their hopes of happiness on these objects; and become, at length, so accustomed to pursue them, that, long after they are undeceived as to their real value, they continue the chase, without the slightest appetite for its object.

'"We have had, my dear friend, very different fortunes in life. You began with more sanguine hopes of friendship. Not having lived with any person older than yourself, whose abilities you relied upon, you did not hear with the same ears the continual admonitions that the old dispense, upon the frailty of friendship. I have had very few friends; and those I chose amongst my equals in fortune. I remember well, in a lane near Hare-Hatch, my foretelling that our attachment was likely to continue, because it was probable, that we should never be in very different stations of life, and, therefore, that we should not be separated by interest or fashion. All this family send their best wishes to you and to Mrs. Day.

"I am your sincere Friend,

"RICHARD LOVELL EDGEWORTH."

Judging from a prefixed portrait, we should say that Mr. Edgeworth's countenance was handsome and intelligent; and we learn that in figure he was below the middle size, but extremely well made and active. In his early youth, *dancing* was quite a mania with him, and his success in this art may be judged by the following anecdote. He had been a pupil of the famous Aldridge; and in 1793, nearly thirty years afterward, he happened to be in a coffee-house in London, when he saw a gentleman eyeing him, who at last exclaimed, —"It is he!—Certainly, Sir, you are Mr. Edgeworth?" Mr. E. replied in the affirmative.

'"Gentlemen," said the stranger, with much importance, addressing himself to several people who were near him, "here is the best dancer in England, and a man to whom I am under infinite obligations, for I owe to him the foundation of my fortune. Mr. Edgeworth and I were scholars of the famous Aldridge, and once when we practised together, Mr. E. excelled me so much,

that I sat upon the ground, and burst out a crying: he could actually complete an entrechat of ten distinct beats, which I could not accomplish! However, I was well consoled by him, for he invented, for Aldridge's benefit, '*The Tambourine dance,*' which had uncommon success. The dresses were Chinese. Twelve assistants held small drums, furnished with bells; these were struck in the air by the dancer's feet, when held as high as their arms could reach. This Aldridge performed, and *improved* upon it, by stretching his legs asunder so as to strike two drums at the same time. Those not being the days of elegant dancing, I afterwards," continued the stranger, "exhibited, at Paris, the Tambourine dance to so much advantage that I made fifteen hundred pounds by it." '

ART. V. *Lyrical Dramas:* with Domestic Hours. A Miscellany of Odes and Songs. By Cornelius Neale, late Fellow of St. John's College, Cambridge. 12mo. pp. 368. 9s. Boards. Holdsworth.

ALTHOUGH we had not been guided by the title-page, we should have concluded immediately that this work was the production of an author who had shared in the advantages of an University; since considerable scholarship, and much meritorious imitation of the classical poets, are to be discovered in the volume. At the same time, we are far from thinking that Mr. Neale is the most successful when he treads the closest in the steps of the antients; or, rather, when he *intends* to translate. Our readers will see that this *intention* is not always happily fulfilled: but, before we attend the author on his excursion into classical Italy, in company with Horace, we must first follow his wilder and more natural flight into the romantic regions of fairy-land; or into the scenes of modern Italian wonders.

The first of the 'dramas' is entitled Rinaldo and Armida, and takes the names and the principal incidents from Tasso, but has little else in it that can be said to resemble that great original. Still it presents some fortunate passages, especially among the lighter and more truly lyrical parts: but we must reserve the space which we can allot to quotation for the second of the dramas, called 'Love's Trial;' which, on the whole, we think, is the most creditable specimen of Mr. Neale's poetical powers.

The story of 'Love's Trial' is very simple. A village youth and village maid (Edward and Ellen) are mutually enamoured, and about to be married. At this crisis, an unlucky wager takes place between Oberon the king and Titania the queen of the fairies; the latter of whom engages to make any

, lover false to his mistress, and, as a trial of Edward's elity, deprives poor Ellen of all her beauty. Edward, however, continues true to his attachment; and the same elfin ent, Mabiel, who was previously commissioned to destroy, now ordered to restore the charms of the earthly maiden. ne marriage is then celebrated with redoubled happiness; d Mabiel, the fairy messenger, is restored to his human ndred, from whom he had been stolen when an infant, and r whom he always retained a hankering tenderness, even in e ætherial delights of fairy-land.

"Midsummer Night's Dream" aukwardly occurs to us, uring the whole process: but, not to prolong invidious comarisons, we shall now enable our readers to judge for themelves of the degree of merit which belongs to Mr. Neale's lramatic efforts.

Ellen (during the continuance of her affliction),

'Shall I come forth into the evening air?
'*Edward.* Come forth, my love: the air is balmy as
The breath of gentle spirits, when they watch
Over an infant's sleep. — My love is better;
But her poor eyes still sightless; and diseases,
So terrible as hers, leave not the body
But with sad tokens and remembrances,
Like to the scathed leaves of a fruitful tree,
After the armies of the blight have been there:
Her face is ever veil'd.
'*Enter* ELLEN.
'*Ellen.* How sweet! *I'ad* almost said, how beautiful!
And sooth, dear Edward, hitherto my senses
Have lived together in such unison,
No one receiving pleasure, but the rest
Did catch thereof some sign and subtle token,
With their own faculties, that sure I seem
To *see* this summer evening bright and lovely,
The other senses so reporting it
To the dear one I've lost. Is it not lovely?
'*Edward.* Beautiful, as the good man's quiet end,
When all of earthy now is past away,
And heaven is in his face.
'*Ellen.* It is the time
When music sounds the sweetest. Oh, how oft
I've stood, at the still hour, on the lake's marge,
Sooth'd in my moody dreamings by the soft
Unceasing ripple, and have almost thought
To see the water-nymph, that all day long
Shelters from the heat and glare, and eye of mortal,
In her cool bowers below, and gathers shells
Speckled or striped or waved, and weeds, and stones
Transparent, for her crystal palaces, —

I've almost thought to see her issue forth
In open air, and watch the daylight die,
And peer about for the first star in heaven,
And sing her sweet song in the ear of night;
That song which the winds hear, and the hush'd waves
Creep to the shore, and listen.
'*Edward.* Pretty fancies!
I'll sing thee, — not the mermaid's song, but such
Untutored melody as thou hast loved,
And sate withal in gentle judgement on,
Telling me, this note suited not my voice,
And that ran all too high. 'Tis a new song;
I have but tried it to thy shrubs and flowers.'

The conclusion also is pretty; and we are bound to give a glimpse of the fairies, who appear in their native colours, and use their proper language in several parts of the drama.

'*Mabiel.* 'Tis my cue now; I step forth
Champion of much-vexed worth.
Lady, I that did thee harm,
Must undo the powerful charm.
First, to lay thine eyes upon,
Bring I this pellucid stone
From the earth's pole, where it lay,
Drinking light, a six month's day.
To the maiden's sightless eye,
Sunlight of the crystal, fly.
See, the stone is dim and dark,
And the eyes regain their spark.
On each cheek a rose-leaf, yet
With the dews of July wet:
There is healing in the dew;
In the leaf there's beauty too.
On thy bald and leprous head
Once I breathe, and twice I shed
Fragrant oils, in season bland,
Sweat from trees of elfin-land.
And, to make a perfect spell,
Throw I round thee airs that dwell
Far away toward the west,
In the islands of the blest.
Brethren, I crave aid of you;
Bless we now the happy two.

'*Chorus of Fairies.*

'Never sickness enter here,
Pain and Sorrow, come not near.
Youth, and health, and kindly pleasure,
All enjoyments without measure,
To their love and virtue due,
Fall upon the happy two.

'*Oberon.*

'*Oberon.* 'Tis I must put the top-stone to their bliss.
Maiden, your memory may not reach a point
So far i'the distance; but *you'ad* once a brother,
Older than you some twelve months. Fifteen moons
Had scarcely set him tottering on his feet,
When, as 'twas thought, he died. Your mother's grief
I will not speak of: it ev'n clos'd her life.
He was not dead; but elves of mine had found him
Cherub-like in his infant innocence,
And brought him to me sleeping. I might not
Dismiss him back; the laws of fairy-land
Forbade it, till thrice seven years were past.
Thrice seven years are past this day, and here
I give thee back thy brother. Mabiel, servant,
I shall much miss thee, trust me; but I here
Do disendow thee of all memory, feeling,
Traits, features, qualities of faërie,
Save the ethereal bloom that may not pass;
Do new-create thee a mere mortal, give thee
Those human feelings thou hast longed for, with
How sweet a channel where to pour them forth.
So, to thy earthly bliss, and fare thee well. [*Fairies vanish.*
'*Mabiel.* Oh, my dear master! Gone! but what kind feelings
Come over me! Sweet sister!
'*Ellen.* Oh, my brother!
There was nought wanting to my bliss but this.
How I shall learn to love the name of brother!
'*Mabiel.* I have a brother too.
'*Edward.* One you shall love,
Or I will lose much labour. Let's go in,
And talk these wonders over, at more leisure. [*Ex.*

'*Chorus, in the air.*

'Never sadness enter here,
Pain and sickness come not near!
Youth, and health, all gentle pleasure,
All enjoyments without measure,
To their love and virtue due,
Fall upon the happy two.'

There are perhaps portions still more fanciful than this; for the author has certainly a brilliancy of fancy in some of his lyrico-dramatic effusions: but we have no room for specimens of that nature; and, on the contrary, we must now observe that a coarseness of expression occasionally derogates from the polished effect of the larger part of the volume. Such, we think, is the idea of the '*bald and leprous head*' in the foregoing quotation. The following, too, appears to us pedantic.

'No chains but such as Love, *turn'd smith*, would forge,
And never bribe his mother with a kiss
To borrow for him her lame husband's *smithy*.' p. 49.

We are by no means desirous of seeing *every* borrowed allusion attributed to its right owner by inverted commas, and citation: but, when so striking a story as the contest of the Minstrel and the Nightingale is introduced at some length, (see p. 17.) it should be referred to its original, in the Prolusions of Strada.

After having referred to a most feeling and elegant little poem at p. 182., we now come to Mr. Neale's Horatian lucubrations; and here, we suspect, our readers will agree with us that the author lamentably fails. A clear correctness of language, an easy flow of verse, a strong though pleasing turn of composition, must appear in the style which attempts to imitate Horace, or to transfuse his peculiar elegancies into another tongue.. Mr. Neale seems to us capable of much better translations, or paraphrases, than those which are here offered to the classical reader: but he is *run away with*, he is *abstracted* from his legitimate object, by the impracticable fancy of writing a *free and easy* English ode, and at the same time preserving the sense and spirit of Horace. Not only do the two languages preclude the possibility of this amalgamation, but the *singularities* of Horace, his own "curious felicity" and recondite graces, render the attempt itself ridiculous. Something *must* be sacrificed in such an undertaking as the transfer of the sense of Horace into the words of Englishmen; and the judicious translator will not hesitate long in chusing the sacrifice.

'*Audivere, Lyce, Dii mea vota*, &c.

'TO HIS MISTRESS, GROWN OLD.

'Tis heard, my prayer is heard above,
And you wax old, my quondam love,
Old, withered, wrinkled, gray;
Yet still in beauty's bloom would seem,
Impudent wanton, still would dream
Of feast and frolic play.'

All this we think is bad, except the first line, perhaps; and the second is pre-eminently vulgar.

In a still greater degree, we conceive, Mr. N. has mistaken the spirit and character of the Latin lyrical bard, when he thus represents

'*Quantum distet ab Inacho*, &c.

'Oh, *prythee*, no more of the siege of *Troy-town*,
Of *Æacus' family tree*;' &c.

This

This reminds us forcibly of a successful melodram at one of the summer-theatres, where Æneas was introduced thus *introducing* himself to Dido.

" Æneas, I'm from Troy, Ma'am,
A ramping, roaring boy, Ma'am!" &c.
" *Chorus.*
" So I lather'd away with my oakstick!"

We take our leave of Mr. Neale by quoting a very different and much more honourable strain.

' TO A FRIEND ABOUT TO MARRY A SECOND TIME.

' *Non profectura precando.* OVID.

' Oh, keep the ring, one little year
Keep poor Eliza's ring,
And shed on it the silent tear,
In secret sorrowing.

' Thy lips, on which her last, last kiss
Yet lingers moist and warm,
Oh, wipe them not for newer bliss,
Oh, keep it as a charm.

' These haunts are sacred to her love,
Here still her presence dwells,
Of her the grot, of her the grove,
Of her the garden tells.

' Beneath these elms you sate and talk'd,
Beside that river's brink
At evening arm-in-arm you walk'd,
Here stopt to gaze and think.

' Thou'lt meet her when thy blood beats high
In converse with thy bride,
Meet the mild meaning of an eye
That never learnt to chide.

' Oh, no, by heaven, another here
Thou canst not, must not bring:
No, keep it; but one little year,
Keep poor Eliza's ring.

ART. VI. *Messiah;* in Twenty-four Books. By Joseph Cottle. Part II. Crown 8vo. 6s. Boards. Button and Son. 1819.

WE had entered with some surprize, but certainly with due attention, into Mr. Cottle's theory of rhyme, as propounded in his preface to this volume, when we came to the following most oracular passage.

'A consistency with my proposed design required that every part connected with the more tender class of feelings (as well as the didactic parts) should be expressed with choice smoothness, and that roughness, and short sentences, should be introduced in precise proportion to the degree of passion connected with the subject; an order which Nature inviolably observes. I more particularly notice, also, that it was my wish (if my success were at all commensurate with my efforts) that whatever else might disturb the reader, his sense of weariness might not often be excited by the recurrence of monotonous pauses, the bane of many, if not of most long poems in rhyme. I even purposed to carry the exclusion of similar pauses to an extent which should leave no two lines, through the whole Poem, that possessed the same cadence, with the reasonable latitude of taking in conjunction the line which immediately precedes or follows. However imperfectly this object may have been accomplished, my endeavours to attain it, as well as my labour in altering lines unexceptionable, except from their proximity to others of a like construction, exceeds the power of ordinary calculation.

'A long-confirmed sense of the evil I wished to avoid led me to consider whether metrical expression, capacious as it is, had already reached its attainable extent; and, as it respects rhyme, I was satisfied that there were still high and unappropriated regions, and that if a few notes, a few letters, a few bells, admitted of an almost infinite combination of sounds, the world of poetic harmony was not confined to one, nor to fifty paths, but fearlessly encouraged the qualified visitant to explore in new ways its inexhaustible and ever-varying luxuriance. I would, however, observe that this (poetical) breaking of the line, which I have thus attempted, (to an increased degree,) if unrestrained by judicious regulations, might degenerate into the unsightly motion of a wain on a rough road, and obtain merely an equivocal character, differing from both, yet retaining the merits of neither of the two orders of verse of which it was compounded.'

Whether Mr. Cottle, in this composite order of verse, which he seems to deem so excellent, has not occasionally imitated the *wain*, or *waggon*, above-mentioned, we shall now permit our readers to decide. We take the extract out of many kindred examples:

'They haste to Bethlehem. Lo! there they see,
With hands uplifted, while they bend the knee,
Joseph and Mary, both resign'd and mild,
And, (in the manger laid,) the Heavenly Child!
The sight with prostrate reverence they behold;
They tell how they have left their distant fold;
How Angels bore the tidings of his birth,
Shouting, "Good will to men, and peace on earth!"
Whilst the full Choir the Infant Saviour praise,
And as they slow ascend, the Heavens one blaze!
Wide anthems swell, and loud hosannas raise.'

Now

Now although the author may contend that this is a smooth road, we must also maintain that it is a *waggon*, and a heavy waggon too, which pursues the easy undulations of that road, with correspondent regularity of rise and fall, of stately bathos and composed majesty of dullness.

We acknowlege that we have little sympathy with an author who talks about Dryden, and triplets, and Alexandrines, and studied contrast of roughness in his measures, &c. &c., throughout his preface; and who yet, when he comes to the proof, produces such *things* by way of verse as Mr. Cottle exhibits in the poem (he is so pleased to call it) now before us!

Ecce signum; in another part of the volume.

> 'A Damsel from a window looks below
> Upon the concourse passing to and fro,
> (The evening closing fast, while tempests blow,)
> And one she saw, unnoticed and unknown,
> Upon an ass who sat, and sat alone.
> The voice of Pity pleads, and forth she came,
> With courteous look, to ask the stranger's name.
> Mary, the full tear gushing from her eye,
> Answer'd. "Not desolate! One friend have I,
> And One who rules all hearts in yonder sky!
> Oh! let me whisper gently in thine ear —
> I soon shall be a Mother. Sister, dear!
> Find me the quiet spot. Still be my friend,
> And Heaven's best blessings on thy head descend!"
>
> 'The Damsel answers. "Oh! it is an hour
> When Mercy pleads, without her winning power.
> No vacant room nor quiet spot is here.
> Heard'st thou that general burst of boisterous cheer?
> Lawyers and Priests, in costly robes array'd,
> Rich men and great, this house their seat have made,
> And thou must haste, while I will service pay,
> Where thou 'mid cattle must thy Babe array:
> A stable be thy home, thy bed be hay."'

If any thing *could* degrade the inimitably lofty subject of this passage, the passage itself would so debase it.

Really Mr. Cottle must undeceive himself at last. He has not a ray, nor a shadow, of the genius of a poet. We have no doubt, on the evidence of this work, that he is a truly amiable person; pious, and right-thinking, and well-informed: but how he can have persuaded himself that a particle of poetry is discoverable in his uncommonly prosaic composition, we are still at a loss to imagine, after all our observation of human self-deceit.

It

It does not seem to occur to Mr. C. that there are many paths, many modes of writing, which lie between his abrupt and familiar conversation-manner, and that 'pompous inanity' which so greatly alarms him. Because a versifier (we must beg to drop the term *poet* on this occasion) is right in avoiding lines of such utter insipidity, as those which Mr. Cottle has facetiously contrasted with his own text, (page xii. of preface,) must he therefore run into 'the intentionally crabbed' verses of that text? (Page 64. of poem.)

"*Est inter Tanaim quiddam, socerumque Vitelli.*"

In sober truth, there is such an *extravagance* in Mr. Cottle's defence of variety in versification; there is such a wild-fire in his prose, while his verse partakes so largely of the character of dead ashes; he so utterly forgets in practice those magic changes of harmony which he advocates in theory; and, in a word, *he is so flat and dull in expression;* that it must be considered as a waste of our time and space to do more than to justify our severe censure by farther extracts. We take a part of John's speech in the Wilderness; and let us see which is to be admired most, the judgment that has *so* amplified the simple announcement of our Saviour in the original, or the plain *imitation* of Pope's Messiah in the conclusion of these lines.

' " There standeth One amongst you, yet unknown,
Th' Eternal's Son and Partner of his throne.
Before the world was fashion'd into form,
And o'er rude Chaos swept the plastic storm,
His sovereign thought th' unruly winds obey!
He spake, and darkness brighten'd into day!—
Aspiring trees from sterile clods arise,
And Eden's richest fragrance fills the skies!

Judging from the execution of this work, we should say that the author labours under two similar deceptions of taste. In the first place, he thinks that the style of a long narrative poem should be varied *to such a degree* as to comprize prose as well as poetry; and, secondly, with regard to the pauses and cadences of the versification, he conceives that *variety of harmony* is not enough, but that some qualifying roughness should be left as a contrast, and that 'intentionally crabbed lines' should precede those of 'more than common harmony.' Not contented with supposing himself to have performed such musical wonders, Mr. Cottle declares his lofty aim, nay, his glorious success, to be the following:—'I have diversified my lines in a greater degree than he (Dryden) has done, by a more

a more general introduction of the dramatic and Miltonic pauses'!!! (Preface, p. vii.)

'Cried Satan, while his brow defiance bore:
"Princedoms! the book deemed sacred I explore
Often,—yet not to learn, but evermore,
To look unmoved at its denouncing page,
To swell my hate, and aggravate my rage;
To cavil at, refute, to pour disdain
Alike on threat and promise, phantoms vain!
For this alone I read, and feel within
Intenser scorn of good, and love of sin.
I hate this book. It is my deadliest foe:
It teaches what I would not Man should know,
And, not opposed, will work my overthrow.
I will instruct my Votaries to unite,
One common spirit theirs, to quench this light:—
Through all succeeding times, the test alone
By which my faithful followers shall be known.
This book, Credulity's sweet manual!
Declares. Oh! curb your spirits whilst I tell"—

'Beelzebub, with venom charged, profound,
Seeking his Lord with pungent pang to wound,
Yet not by open war, and boisterous sound,
Answered, "Are these the words? I too have read,—
The woman's seed shall bruise the serpent's head."

'Satan exclaim'd, "Down to th' infernal den!
Mammon and I will conquer Earth and Men.
Moloch at hand, pre-eminent in guile,
His passion blood! who as he stabs can smile.
These my support. Hence, Demon, back to night;—
But why this storm to quench a taper's light.
I will restrain the torrent of my rage,
Derider, till my vengeance to assuage,
Once more in Hell with thee the war I wage."

'From the proud Fiend he turned with eye inflam'd,
And thus in Moloch's ear his thoughts proclaim'd.

'"Upon this lonely Man the light to cast:
Heed me! The book, to scorn advancing fast,
Declares,—and where have lies unmix'd appear'd,
In Sybil leaf, or fable, or the fear'd
And crafty Oracle? This book hath said,
As we in hour of sportive scoff have read,—
Tidings of joy to man's apostate race!
One shall arise and go before his face,
Crying aloud, 'The way of God prepare!
Make straight his paths! Deserts shall blossom fair
At his approach, and fragrance fill the air!'"

These are the lines more diversified than the lines of Dryden;

den; and *this* is the introduction of dramatic and Miltonic pauses!

We subjoin, in order to obviate the possibility of cavil, the conclusion of the work; the end of these four-and-twenty books *; the death of John the Baptist.

——'The Prophet lifts his heart:
He prays that God, all bounteous, would impart
(From the full stores of his compassion great)
Repentance to his murderer, ere too late.
Solemn the pause. Friendship's intrepid band
Surround him, when he cried, with clasped hand,
"Upon the verge of Jordan's wave I stand!
Behold the beckoning Angels!" — At one blow,
('Mid groans commingling with the shriek of woe,)
The jailor lays the great forerunner low!'

Art. VII. *Geraldine;* or Modes of Faith and Practice. A Tale. By A Lady. 12mo. 3 Vols. 1l. 1s. Boards. Cadell. 1820.

Female talents and accomplishments have shone very conspicuously in the present age; and not only have our ladies successfully put forth their claim to distinction, but in many instances have contended for the palm of celebrity with our veteran authors themselves. Their productions are likewise various, elegant, and beautiful; reflecting through the mirror of a finer taste than men are allowed to possess, the more delicate features, the peculiar lights and shades, which characterize national literature in refined stages of society. They have generally too been excellent *in their kind.* The novels of Mrs. D'Arblay, Mrs. Radcliffe, Mrs. Inchbald, and Mrs. Opie, have never been surpassed as romantic and pathetic exhibitions of nature and the human passions. As poets and dramatic writers, we have fully as rich a display of genius; and the works of Miss Johanna Baillie and Mrs. Hannah More ought to put some of our modern play-wrights to the blush. The latter lady is also a novelist, and in that character has introduced a distinct system, a perfectly new and fruitful species of writing, uniformly applied to the purposes of religion and morality. In miscellaneous literature, and in poetry, the successful candidates have been so numerous, that we cannot, without

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* In this his *second* part, Mr. Cottle has presented us with only twenty-four books; whereas, in his infliction on us of the first part, he lavishly bestowed *twenty-eight.* (See M. R. vol. lxxxii. N. S. p. 323.)

turning

turning this article into a mere catalogue, convey our opinion of *all* the celebrated women of the age. We must, therefore, restrict ourselves to a dutiful discharge of our immediate office, by becoming rather more particular in our attentions towards the present *incognita*, the author of the volumes before us.

Geraldine is a novel of a style and character altogether varying from any particular work which we could mention. It is neither of a sentimental nor a romantic tendency, but it is something much better, because it is both instructive and entertaining. Evidently written in the *spirit* of the new school of Mrs. Hannah More, softened down by Mrs. Brunton, it yet possesses a manner peculiar to itself; a more sociable feeling for the humanities and sweetnesses of life; with an air of freedom and worldly tact, even in treating the most serious topics, which persuades us to be in love with them against our will. In this particular the writer has shewn no little ability, and knowlege of the human heart; veiling the sober face of truth in the smiles of fiction and joy. The fair author has thus well observed the precept of Horace, so beautifully imitated by Tasso in the following lines.

" *Così all' egro fanciul porgiamo aspersi*
Di soavi licor gli orli del vaso:
Succhi amari, ingannato, intanto ei beve,
E dall' inganno suo vita riceve." (Ger. Lib. Canto I. 3.)

We cannot give a more *meaning* translation of this passage than in the words of a late celebrated female, " To be good and disagreeable is high treason against virtue;" a sentiment which the present author has adopted, and on which she has moulded the plan and object of her work. These are to expose the difficulties and dangers to which a young and susceptible woman's mind is liable, surrounded by examples of fashionable levity, and the dissipation of high life, before religious habits are formed and the education is completed. With this view, Geraldine is destined to undergo a complete ordeal of temptations, when she has not arrived at years of discretion. In course she runs great risk of imbibing the frivolous and idle dispositions of those around her, without being sensible of the consequences to her moral peace and religious principles; to the virtues of sincerity, truth, self-denial, and half the other moralities contained in the catechism. As the book is entirely of a practical tendency, developing the evil results attending imprudent or unsettled habits of mind, it displays a great variety of character drawn in a natural and forcible style, which fills the story with sufficient action

action and incident, while it helps to add interest to the situations in which the heroine is placed. With the exception of Geraldine, the other *dramatis personæ* are made victims to imprudent habits and false education: but we are of opinion that the author sometimes, in her devotion to *poetical justice*, produces worse consequences than slight deviations from principle will admit.

The story is simply this. Geraldine, an interesting and beautiful girl, receives an excellent education in her earliest years, and is afterward intrusted by her father, Mr. Beresford, to the protection of Mrs. Mowbray, a fashionable and *manœuvring* woman, who lays strong siege to the soul of her *protégée*, in order to enlist her in the service of the gay and time-serving world. On the other side, she is assailed by the wicked doctrines of Mr. Mowbray, a confirmed and incurable free-thinking philosopher; who unites all the coldness and calculation of Hobbes with the active and sarcastic spirit of Voltaire. A still more fascinating example is added, in his animated and beautiful daughter Fanny; who would almost persuade a saint to lay aside his gravity, and join her in a song or a quadrille. What effect, then, might not be supposed to be produced on the susceptible heart of poor Geraldine? She has, however, yet farther trials. She is now just seventeen years old; and Montague, the generous and animated Montague, makes his appearance, — the son and heir of this diabolically pleasant family of temptation. He is handsome as an angel, talks as if he were always under the influence of Burgundy, and is possessed of "*tous les talens et tous les charmes;*" and he likewise opens a cruel battery on the heart of the guileless and unprotected Geraldine. It is almost needless to add that such a heart was gained: — but this is only the beginning of fresh troubles. Montague, after all, is not the perfect hero, but has a dash of levity in his disposition which spoils a thousand bright qualities. He makes love to other ladies during his engagement to Geraldine, merely because he is not always in her company, and to beguile his *probation year*, which has been assigned as a task of constancy previously to marriage; and he finds it easier to forget than to follow the old maxim,

> "It is good to be merry and wise;
> It is good to be honest and true;
> It is good to be off with the old love,
> Before we be on with the new."

Geraldine makes exceptions to this line of conduct; and the noble, generous, and handsome Montague is very near being

being disgraced. He pleads, however, at her feet for mercy; and his sentence is commuted for another year's banishment abroad. Now, our readers must be informed of the existence also of a Mr. Maitland; one of those faultless, quiet, and perseveringly good beings who are almost sure to bear away the palm from the more brilliant but inconsistent characters, that are gifted with strong genius and sensibility. He is a young clergyman, too, and discourses *at* Geraldine with the most eloquent and winning earnestness and grace. She now likewise hears very unpleasant accounts of Mr. Montague Mowbray's behaviour abroad, and is told that he has half-enslaved himself to a young foreign beauty. Mr. Maitland thus derives farther advantages; and with unobtrusive but persevering care he gradually undermines the absent Montague in the lady's good opinion.

At length, the young hero returns home, full of expectation and love, but finds all things in a very aukward situation for him; and here the author has finely developed the feelings of disappointed passion on one side, and the resistance of principle to the voice of lingering affection on the other. With all his noble qualities, accomplishments, vivacity, and wit, Mowbray is refused: Mr. Maitland then comes forwards, the real hero of the scene; and thus Geraldine at last escapes, miraculously good, from the wicked wiles and delusions of the fashionable and irreligious world, into the arms of a truly pious and worthy clergyman.

This appears to be the pith of the story, which is, however, the least valuable and clever portion of the work: for it is in the variety, justness, and keeping of the characters, in the animation and humour of the dialogue, combined with interesting incident, that we are to look for the *utile* and the *dulce*, which are very happily combined in this pleasing tale. Numerous other persons, of inferior importance, are introduced whom we need not particularly discuss; and we shall afford a more correct idea of the work by extracting a few specimens of the dialogue. Mr. Wentworth is a plain, sensible, religious sort of personage, the complete contrast to the learned, shrewd, and *unbelieving* Mr. Mowbray. At a party, and in the presence of Geraldine, the conversation having taken a religious turn, Mr. M. with very little ceremony broaches his latitudinarian doctrines, to the infinite scandal of Mr. W.'s orthodoxy, who observes:

'"Well, you may think as you please, but, certainly if I maintained such opinions, I should expect to go to the devil." "The Devil! Why, my good friend, there is no such being," returned Mr. Mowbray. "That would be excellent news, if you could

could but prove it true," said Mr. Wentworth. "For my part, I not only believe there is such a being, but that he is at your elbow at this very moment." "So you really suppose," returned Mr. Mowbray, laughing, "that what you call evil thoughts are suggested by this said being, commonly called the devil." "To be sure they are," said Mr. Wentworth; "you won't find him suggesting good ones, I fancy." "Will you favour me with your reasons," continued Mr. Mowbray, gravely, "for supposing that the devil has any thing to do with the thoughts?" "I can give you the best reason in the world," replied Mr. Wentworth, "the Scriptures affirm it again and again." "You believe, then, on the same authority in the existence of witches, enchanters, and magicians," rejoined Mr. Mowbray; "for, if I recollect rightly, the one fact is as clearly asserted as the other." "I never troubled my head much about them," said Mr. Wentworth; "but they existed, or they would not be mentioned in the Bible." "You believe *all*, then, that the Bible contains?" said Mr. Mowbray. "Every word," returned Mr. Wentworth. "Will you allow me to ask *why* you believe it?" said Mr. Mowbray. "Why?" repeated Mr. Wentworth, a little puzzled; for unfortunately he was not very well able to give a reason for the hope that was in him. "Why? — why, because it is right and proper to believe it, and because my fathers before me believed it." "Let us be thankful, my good friend," exclaimed Mr. Mowbray, "that you were not born in the plains of India; by this time, perhaps, you would have been crushed to pieces under the car of Juggernaut." Mr. Wentworth paused for a minute or two, as if to understand the full sense of Mr. Mowbray's words; and then said, "I am not a reading man; sometimes I wish I had been; but I met with an observation the other day which suits you to a tittle. It was remarked of Lord Bolingbroke, that his bad practices were greatly aggravated by those rare abilities of his, of which God gave him the use, and the devil the application." "By the bye," said Mr. Mowbray, without noticing this remark, "to revert to your *protégé*, the devil, — granting for a moment that he really exists, it is but fair to do him justice. Now, I recollect no part of the Scriptures, in which ubiquity is ascribed to the devil; and if all the evil thoughts of man are to be ascribed to his influence, he must, like the Deity, be omnipresent if not omnipotent." "God forbid that he should be either!" exclaimed Mr. Wentworth; "he does mischief enough already." "But, my good Sir, let me appeal to your candour," said Mr. Mowbray; "you know you ought to give even the devil his due: if he does exist, he certainly has been terribly slandered." "Can any one in his senses think it worth while to defend the character of the devil," said Mr. Wentworth, with uplifted hands. "It is merely from a sense of justice," returned Mr. Mowbray, coolly; "Satan cannot be guilty of all the mischief imputed to him, unless, indeed, you believe him similar to the Creator in power and essence." "I would believe nothing so blasphemous, for the world," said Mr. W. "Then you agree with me in thinking that the devil has

has been shamefully traduced," said Mr. Mowbray. "Traduced! no, indeed: I believe, to say the least, that he has been aiding and abetting in all the mischief that has happened since the day Adam ate of the forbidden fruit, to this hour." "Then he has had business enough upon his hands to occupy twenty devils," said Mr. Mowbray. "Do you think it probable," continued he, after a pause, "that the wise and omniscient Maker of all things, should create so mischievous a being, foreseeing, as he most assuredly must have done, that he would oppose his beneficent attentions towards man, and lead millions to destruction?" — Mr. Wentworth paused in his turn, on hearing this question. His simplicity was a sure guide on this occasion; it led him instantly to the right conclusion. "To tell you the truth," said he, "I think you are now getting out of your own depth, as well as out of mine. Clever as you are, you might as well attempt to take the gauge of the ocean with a cockle-shell, as to solve these sort of questions. It will be all clear enough by-and-by; but a child is as well able to act as a judge in an affair of life and death, as you, or any other mortal man, to fathom the ways of his Maker, farther than he has chosen to reveal them."

"Is it not much more consonant with the benevolence of the Deity, and much more simple and satisfactory, to get rid of the devil altogether?" said Mr. Mowbray. "It is no such easy matter," replied Mr. Wentworth; "and, depend upon it, my good friend, you will find it one thing to disbelieve the devil, and another to get rid of him." (Vol. ii. pp. 43—49.)

Though this be not a specimen of the most *interesting* and tender portion of the novel, yet in its style and matter it happily illustrates the design and manner of the whole. The work contains many characters and dialogues equally spirited and amusing, with opinions on subjects of taste and feeling which are not only expressed in a just and liberal spirit, but have a practical tendency, and abound in general knowlege of the world. The following comparison between English and French society is not without its charm. — Alluding in the course of conversation to English reserve, and tameness of praise and admiration, it is remarked:

"I beg you will not attribute our economy of praise to deficiency either in taste or politeness," said Edmund Wentworth: "the fact is, we pique ourselves upon being a very moral nation; we do not choose to encourage vanity; we are disagreeable upon principle." Geraldine smiled, and a comparison between English and French society succeeded. "If you expect to meet with the ease and spirit of *bienveillance*, which characterize French society," said Mrs. Mowbray, "you will be disappointed; they are never found in England; they cannot be naturalized here. In England, people meet together in herds of three or four hundred; elbow, jostle, and stare at each other; curtsey, bow, and separate." "I have often thought," said Miss Cotterel, "that a collection of well-

well-drest puppets would answer precisely the same purpose; they would fill a room; and this is the grand object in England." — "Now, in France," continued Mrs. Mowbray, "parties are select, and the conversation always entertaining and spirited; no freezing silence; no dull pauses; no bevies of frowning politicians in one corner, and whispering coquettes in another; but a general, animated interchange of thought; a never-failing succession of sprightly anecdote, and gay repartee." — "Yes," said Edmund, "French conversation, like French wine, is light and sparkling; and exhilarates for a moment; but then it only exhilarates: it does not nourish; it has no body, no strength, no richness." — "That observation," replied Mrs. Mowbray, (the fashionable lady,) "unravels one great cause of the habitual silence of an Englishman. An Englishman of any talent is a great deal too anxious to say only what is worth saying; as if he always wanted to listen to aphorisms and axioms: he could not speak with more deliberation, if every word he uttered were to be engraved on marble, and handed down to posterity, like the sayings of the seven wise men of Greece." — "You can't accuse a Frenchman of this weakness," observed Miss Cotterel. "A Frenchman," said Mrs. Mowbray, "will never sit silent, and allow himself to be mistaken for a fool." — "No," replied Miss Cotterel, "but like some Englishmen of my acquaintance, he will open his mouth and prove himself one." — "Well," exclaimed Mrs. Mowbray, "even nonsense is better than dulness: our countrymen know nothing of the *laisser aller* of conversation; they can harangue, and debate, and argue, and discuss, but they cannot talk: a Frenchman possesses this talent in perfection, like Dean Swift, who was said to be able to write well upon a broomstick: he can talk well upon any subject. A ringlet, or a revolution; a fan, or an empire; are equally inspiring; and if he betray a little national and personal vanity, he always knows how to sooth that of his hearer. The French are certainly the vainest people under the sun, but ——" Mrs. Mowbray stopped abruptly; for she perceived a Parisian acquaintance (the Comtesse de Clairville) advancing towards her. With perfect ease and dexterity, she changed the subject from French manners to French music, which she pronounced to be deficient in pathos and expression; it might please the ear a little, but it never penetrated the heart.' (Vol. ii. pp. 101—104.)

We must here, however, like the fashionable Mrs. Mowbray, abruptly break off, though not without repeating our approbation of the style and manner in which this fair author has acquitted herself. Her novel is one of the few which possess the rare merit of entertaining and amusing us, while they are devoted to a moral and religious object. It is undoubtedly the production of no unpractised pen; and our opinion, which the writer will consider as no small compliment from *reserved Englishmen*, is, that she ought not to be afraid of presenting the reading public with farther testimonies of her abilities and taste.

ART.

ART. VIII. *The First Report of the Society established in London for the Suppression of Mendicity.* 8vo. 1s. Whitely, and all Booksellers. 1819.

The Second Report of the Society, &c. 8vo. 1820.

THE immense sums yearly raised by parochial rates for the relief of the poor, together with the magnificent establishments which every quarter of the metropolis, and indeed every part of the kingdom, derive from the foundation and support of private benevolence, would seem in theory to justify the exclusion of the word "*beggar*" from our vocabulary: but, practically, the case is far different; and, from the crowd of mendicants who daily importune us, it would rather appear that no provision existed for those who are depressed by want or affliction. This lamentable evil may be traced to many sources: — the inadequacy of the poor-laws themselves, — the inefficiency of some of the ministerial officers, — the apathy of others, — the impossibility of providing adequate or long-continued relief, — and the difficulty of finding work. All these refer principally to the parish-poor; and with regard to private institutions, very many cases must exist which have not been contemplated by any founders: many proper objects must also be ignorant of the existence of an establishment on which they have a claim; and others must want interest to procure admission. We must add also the over-stocked state of some foundations, and especially the disgraceful neglect into which others have fallen; where trustees have "contaminated their fingers" by appropriating to themselves the funds intended for the indigent. All these causes would, particularly in times of such commercial distress as we have lately experienced, account for a large portion of the numbers whom we daily see endeavouring to obtain a temporary relief by begging: but we fear that the majority of those who annoy us by their importunate appeals consist of the idle and the vicious, who impose on the charitable by every species of deception, and who pursue the *trade* of begging as regularly as any artisan follows his honest calling. So numerous are these impositions, and so notorious are the facts by which they are proved, that *mendicity* and *mendacity* have almost become synonymous terms, and a deserving object is frequently refused assistance by those who fear to become the dupes of fraud. This denial, indeed, can scarcely excite wonder, when it is well known that these vagabonds obtain not only an easy subsistence, but that the bounty which they thus extort enables them to live in comparative luxury, and is almost invariably spent in drunken-

ness and debauchery. The scenes which were laid open by the Committee of the House of Commons on this subject, in the year 1817, have dispelled the notion, which long existed, that these were visionary assertions, and have too clearly evinced that they are plain and incontrovertible facts.

With a full knowlege of all these circumstances, and with the view of preventing that indiscriminate alms-giving, by which these fraudulent practices were *rewarded*, the "Society for the Suppression of Mendicity" was instituted in the year 1818, when the sudden and alarming increase of vagrants in the metropolis had made a very powerful impression on the public mind. The members of it have adopted, in a great measure, the plan suggested by Mr. Martin in a pamphlet which we noticed many years ago. (Vol. xlii. N.S. p. 108. Sept. 1803.) They recommend that no money whatever shall be given to a street-beggar, but that he shall be presented with a ticket, with which subscribers and purchasers are provided, to be taken by him to the Society's Office, in Red Lion Square. On his arrival there, he is examined by a variety of interrogatories, as to his parish, his usual occupation, the cause of his distress, his prospect of support, the relief which he has already received, and such other questions as the case may suggest. All his answers are regularly entered, and the whole are registered for inspection, with a statement of the assistance which is afforded to him; and which of course varies according to the emergency of the case. In every instance, food-tickets are given, intitling the pauper to a meal of nutritious soup, and to a large portion of bread; so that, if he be not considered deserving of any other aid, his loss of time at least is plentifully repaid, by bestowing on him and all his family a day's nourishment. That this bounty may not be misapplied, the whole must be eaten on the premises; and, if the applicant be without lodging, a sufficient sum is given to him to procure a bed for the night.

A note is also transmitted by the pauper to the overseers of the parish on which he has a claim; and he is supplied with a return-ticket, to introduce him again to the office for farther aid or instructions. If parish-relief be refused, a clerk is sent with the pauper to a magistrate, for the purpose of procuring a summons to the overseers to answer his complaint. In the mean time, inquiry is made into the character of the applicant; and, if the result be satisfactory, steps are taken by the sitting manager to prevent the necessity of a recurrence to street-begging.

The Society likewise employs constables to apprehend sturdy beggars and impostors, who are then prosecuted by its officers.

cers. Every method is taken to prevent imposition, and to obtain an account of the result of every case; and to that end, when beggars are passed to their parishes or assisted by the Society to reach home, letters are regularly sent to the ministers or officers of the parish, requesting information whether the party arrives.

We have been induced to occupy a larger space than we ordinarily devote to the description of charitable institutions, by an honest conviction of the real utility of this Society, by the sincere gratification which we feel in seeing a number of noblemen and gentlemen employ themselves personally in the laborious duties of inquiry and examination, and by the palpable benefit which has resulted from their exertions in the diminution of mendicants that is already evident. Too many obstacles, both temporary and permanent, stand in the way of a complete and effectual suppression of mendicity, to warrant us in expecting it: — but, though the grievance may not be totally eradicated, it may be materially decreased; and, in order to assist in promoting this improvement, we would earnestly inculcate on our readers the impropriety of "indiscriminate alms-giving," and the consideration that the real purposes of charity will be more truly answered by taking a little trouble than by giving a few pence.

It should not be omitted, also, that the Society does not refuse relief to those who apply with tickets, although they were not found in the act of begging. This is wise and just, since a contrary practice would be in fact holding out a premium to habitual mendicants. Neither should we forget to mention that the Society is about to open a new office, for the very useful purpose of instituting inquiries into the truth of those pitiful tales which are so frequently related in letters addressed to private individuals; a mode of imposition by which, we doubt not, several of our readers have more than once been sufferers.

We copy the following short passage from the first Report:

'*If it be now too late to retrace our steps, let us not incur the additional reproach, of refusing to profit by past errors* — let the appalling facts which recent inquiries into the management of the Poor have elicited, teach us sedulously to avoid the dangerous principle of affording assistance indiscriminately to the infirm and the able-bodied, the industrious and the idle, the deserving and the vicious; let us at least in the exercise of individual benevolence adopt a better course; let investigation always precede relief; the circumstances of every case be minutely examined — the character and habits of the party fully inquired into, and relief will then, if deserved, be given in the way most likely to be really

serviceable to the object, and most satisfactory to the feelings of the donor.

'If this, however, be a duty which many have not the leisure to perform, we intreat them to distribute the Society's tickets; neither on the one hand allowing the applications of beggars to be altogether disregarded, or on the other endeavouring to rid themselves of clamorous importunity, by contributing to perpetuate a practice pregnant with every moral and political evil.'

A number of cases, selected from the Society's books, will shew the efficacy of the interference of its members, in relieving real distress, in detecting fictitious claims, and in punishing incorrigible vagrants. These cases are both interesting and satisfactory, and we recommend the Reports at large to general perusal: from which, we doubt not, an accession of strength to the Society will follow.

ART. IX. *The Fall of Jerusalem*, a Dramatic Poem. By the Rev. H. H. Milman. New Edition. 8vo. 8s. 6d. Boards. Murray. 1820.

IT is with sincere pleasure that we sit down to review the present work of Mr. Milman. Nothing, indeed, can be more gratifying to critics, who have been compelled to censure flagrant offences against taste committed by a writer of acknowleged genius, than to witness the same writer emancipated, in a great measure, from his former follies; and shining forth, if not altogether with unclouded light, yet with manifest increase of glory and of power. That class of composition, of which we are here presented with a distinguished specimen, certainly requires very unusual qualifications. Destitute of the artful arrangement and condensed interest of the regular drama, it is at the same time deprived of the ample developement of characters, and connected series of events, which adorn the epic. A proportionate degree of energy, both in thought and in expression, is obviously requisite to preserve the *dramatic poem* from an entire failure in affording entertainment. Of this energy, especially vigour of conception, we have always felt that Mr. Milman possessed a sufficient share: but in his earlier works, according to our judgment, he was thrown on that fatal rock of taste which has occasioned so much affectation, and so unnatural a manner, in several of our most promising poets. The prevailing fault to which we allude was the *studied* adoption of the style, of the frame of sentences, and of the turn of expression, which mark the writers who founded our national drama in the æras of Elizabeth and James. Such a bias prevails, indeed, in the present

present day, (yes, even in the year 1820,) towards the revival of this antiquated phraseology, and (to us) unnatural mode of speech, that even the *laboured* imitation of the harshest figures of our old dramatists is no bar to the admiration of our contemporaries. Sadly did Mr. Milman sacrifice to this *modern-antique* mania in his ingenious and spirited play of Fazio: — the same imitation pervaded many parts of the heroic Samor, although with much improvement in freedom of manner: — but now we are able to hail a performance of this very rising poet, which exhibits a rare combination of attractions. The "*worser part*" of his dramatic imitations is here entirely cast aside; comparatively few examples of this vicious taste remain; and a poem is presented to us which may take its deserved station on the same shelf with the *Samson Agonistes*, and, although to our minds of plainly inferior degree in poetical correctness as a whole, may contest, in a large portion of it, the post of honour with the *Caractacus* and *Elfrida*.

Having said thus much, with our known opinions as to the comparative merit of the writers of the early and the latter part of the nineteenth century, it can scarcely be necessary for us to add that we consider the 'The Fall of Jerusalem' as one of the first compositions of our times.

'The groundwork of the poem is to be found in Josephus, but the events of a considerable time are compressed into a period of about thirty-six hours. Though their children are fictitious characters, the leaders of the Jews, Simon, John, and Eleazar, are historical. At the beginning of the siege the defenders of the city were divided into three factions. John, however, having surprised Eleazar, who occupied the Temple, during a festival, the party of Eleazar became subordinate to that of John. The character of John the Galilean was that of excessive sensuality, I have therefore considered him as belonging to the sect of the Sadducees; Simon, on the other hand, I have represented as a native of Jerusalem, and a strict Pharisee; although his soldiers were chiefly Edomites. The Christians, we learn from Eusebius, abandoned the city previous to the siege (by divine command, according to that author), and took refuge in Pella, a small town on the further side of the Jordan. The constant tradition of the Church has been, that no one professing that faith perished during all the havoc which attended on this most awful visitation.

'It has been my object also to show the full completion of prophecy in this great event; nor do I conceive that the public mind (should this poem merit attention) can be directed to so striking and so incontestable an evidence of the Christian faith without advantage. Those whom duty might not induce to compare the long narrative of Josephus with the Scriptural prediction of the

"Abomination of Desolation," may be tempted by the embellishments of poetic language, and the interest of a dramatic fable.'

We have deemed it right to let the author speak for himself in this sketch of his work; and we have only to add (for we shall purposely avoid any regular analysis of the poem) that the most interesting characters are Simon and his two daughters, Salone, and Miriam, with Javan the Christian lover of the latter, who is also a convert to Christianity. Miriam descends at night, by a secret ruined stair, to the fountain of Siloe beneath the walls of Jerusalem, where she meets her lover: but it is for the hallowed purpose of receiving from him fruits and wine, as the means of preserving the life of her father. The Jews are now reduced to extremity; famine, disease, and slaughter, waste their numbers; and the circuit of the Roman intrenchment is almost completed round Jerusalem.

Before, however, we come to the interview of the lovers, we must state that the scene opens by a dialogue between Titus and his officers, on the Mount of Olives. The strong though secret bias that the victorious Cæsar feels on his mind, contrary to his usually merciful character, to execute signal vengeance on the rebellious city, is described in a highly poetical manner, and the idea itself was susceptible of lofty expression. He thus replies to the Stoic, who wonders at the unusual vehemence of passion in one who had been effectually taught the doctrines of the severest philosophy:

'*Titus.* 'Tis true, Diagoras; yet wherefore ask not,
For vainly have I question'd mine own reason:
But thus it is — I know not whence or how,
There is a stern command upon my soul.
I feel the inexorable fate within
That tells me, carnage is a duty here,
And that the appointed desolation chides
The tardy vengeance of our war. Diagoras,
If that I err, impeach my tenets. Destiny
Is over all, and hard Necessity
Holds o'er the shifting course of human things
Her paramount dominion. Like a flood
The irresistible stream of fate flows on,
And urges in its vast and sweeping motion
Kings, Consuls, Cæsars, with their mightiest armies,
Each to his fix'd, inevitable end.
Yea, even eternal Rome, and Father Jove,
Sternly submissive, sail that onward tide.
And now am I upon its rushing bosom,
I feel its silent billows swell beneath me,

Bearing

Bearing me and the conquering arms of Rome
'Gainst yon devoted city. On they pass,
And ages yet to come shall pause and wonder
At the utter wreck, which they shall leave behind them.'

We return to the softer subject. — The meeting of Javan and Miriam, at the fountain of Siloe, is very beautiful; with the exception of some few quaintnesses, some scattered little fancies and conceits, which betray the remains of the "*Old Leaven.*" Javan tells her —

'Yet, yet 'tis time,
And I must bear thee with me, where are met
In Pella the neglected church of Christ.
'*Miriam.* With thee! to fly with thee! thou mak'st me fear
Lest all this while I have deceived my soul,
Excusing to myself our stolen meetings
By the fond thought, that for my father's life
I labour'd, bearing sustenance from thee,
Which he hath deem'd heaven-sent.
'*Javan.* Oh! farewell then
The faithless dream, the sweet yet faithless dream,
That Miriam loves me!
'*Miriam.* Love thee! I am here,
Here at dead midnight by the fountain's side,
Trusting thee, Javan, with a faith as fearless
As that with which the instinctive infant twines
To its mother's bosom — Love thee! when the sounds
Of massacre are round me, when the shouts
Of frantic men in battle rack the soul
With their importunate and jarring din,
Javan, I think on thee, and am at peace.
Our famish'd maidens gaze on me, and see
That I am famish'd like themselves, as pale,
With lips as parch'd and eyes as wild, yet I
Sit patient with an enviable smile
On my wan cheeks, for then my spirit feasts
Contented on its pleasing thoughts of thee.
My very prayers are full of thee, I look
To heaven and bless thee; for from thee I learnt
The way by which we reach the eternal mansions.
But thou, injurious Javan! coldly doubtest!
And — Oh! but I have said too much! Oh! scorn not
The immodest maid, whom thou hast vex'd to utter
What yet she scarce dared whisper to herself.
'*Javan.* Will it then cease? will it not always sound
Sweet, musical as thus? and wilt thou leave me?
'*Miriam.* My father!
'*Javan.* Miriam! is not thy father
(Oh, that such flowers should bloom on such a stock!)
The curse of Israel? even his common name
Simon the Assassin! of the bloody men

That

That hold their iron sway within yon city,
The bloodiest!
'*Miriam.* Oh cease! I pray thee cease!
Javan! I know that all men hate my father;
Javan! I fear that all should hate my father;
And therefore, Javan, must his daughter's love,
Her dutiful, her deep, her fervent love,
Make up to his forlorn and desolate heart
The forfeited affections of his kind.
Is't not so written in our Law? and He
We worship came not to destroy the Law.
Then let men rain their curses, let the storm
Of human hate beat on his rugged trunk,
I will cling to him, starve, die, bear the scoffs
Of men upon my scatter'd bones with him.
'*Javan.* Oh! Miriam! what a fatal art hast thou
Of winding thought, word, act, to thy sole purpose;
The enamouring one even now too much enamour'd!'

The last line is disfigured by a play of words that is unworthy of so feeling a passage: but there are those, we know, who delight in this sort of *punning pathos*. Equally reprehensible, in our judgment, is the old hacknied fancy of the air being fond of Miriam's voice, and 'enviously delaying its tender sounds from the ear that thirsteth for them.' Javan too, instead of hastening to meet her when she appears, exclaims, as unnaturally as the *simile-making* lover in Cato,

'Nay, stand thus in thy timid breathlessness,
That I may gaze on thee,' &c. &c. —

An enamoured *painter* might talk in this way, but not a *lover*, in distress and danger.

We trust that the author will give us the credit which we really deserve, for very reluctantly pointing out the minor blemishes that yet adhere to his poetry. Of these we may perhaps take some farther notice, before we conclude: but, meanwhile, we shall enjoy the uninterrupted pleasure of laudatory quotation and remark.

Some very fine descriptions occur in this poem. The first view of Jerusalem is equally distinct and grand: but the picture of the Roman assailants and the Jewish defenders, as seen from the walls by Salone, the enthusiastic and half-insane daughter of Simon, is spirited in the highest degree. The effect of these *scenes from the walls* is always good, when they are executed with any energy. Their prototype in the Iliad led the way, and it has often been successfully followed; seldom with more good fortune than at present. The gentle and more feminine Miriam affords an engaging contrast to her vehement and high-spirited sister:

'Miriam.

'MIRIAM — SALONE.

'*Miriam.* Sweet sister, whither in such haste?
'*Salone.* And know'st thou not
My customary seat, where I look down
And see the glorious battle deepen round me?
Oh! it is spirit-stirring to behold
The crimson garments waving in the dust,
The eagles glancing in the clouded sunshine.
'*Miriam.* Salone! in this dark and solemn hour,
Were it not wiser that the weak and helpless,
Bearing their portion in the common danger,
Should join their feeble efforts to defend —
Should be upon their knees in fervent prayer
Unto the Lord of Battles?
'*Salone.* Yes; I know
That Zion's daughters are set forth to lead
Their suppliant procession to the gates
Of the Holy Temple. But Salone goes
Where she may see the God whom they adore
In the stern deeds of valiant men, that war
To save that Temple from the dust.
Behold!
I mount my throne, and here I sit the queen
Of the majestic tumult that beneath me
Is maddening into conflict. Lo! I bind
My dark locks, that they spread not o'er my sight.
Now flash the bright sun from your gleaming arms,
Shake it in broad sheets from your banner folds,
Mine eyes will still endure the blaze, and pierce
The thickest!
'*Miriam.* And thou hast no tears to blind thee?
'*Salone.* Behold! behold! from Olivet they pour,
Thousands on thousands, in their martial order.
Kedron's dark valley, like Gennesareth,
When over it the cold moon shines through storms,
Topping its dark waves with uncertain light,
Is tossing with wild plumes and gleaming spears.
Solemnly the stern lictors move, and brandish
Their rod-bound axes; and the eagles seem,
With wings dispread, to watch their time for swooping
The towers are moving on; and lo! the engines,
As though instinct with life, come heavily labouring
Upon their ponderous wheels; they nod destruction
Against our walls. Lo! lo, our gates fly open:
There Eleazar — there the mighty John —
Ben Cathla there, and Edom's crested sons.
Oh! what a blaze of glory gathers round them!
How proudly move they in invincible strength!
'*Miriam.* And thou canst speak thus with a steadfast voice,
When in one hour may death have laid in the dust
Those breathing, moving, valiant multitudes?

'*Salone.*

'*Salone.* And thou! oh thou, that movest to the battle
Even like the mountain stag to the running river,
Pause, pause, that I may gaze my fill!
'*Miriam.* Our father!
Salone! is't our father that thou seest?
'*Salone.* Lo! lo! the war hath broken off to admire him!
The glory of his presence awes the conflict!
The son of Cæsar on his armed steed
Rises, impatient of the plumed helms
That from his sight conceal young Amariah.
'*Miriam.* Alas! what means she? Hear me yet a word!'

With young Amariah, on the last fatal night of Jerusalem, Salone is wedded, in a wild and highly impressive manner; attended by the nuptial torches through this city of distress and approaching desolation, and hailed by the nuptial song immediately on the brink of ruin. The moment at which the marriage is effected, through the intervention of a false prophet, affords an incident and a situation strikingly dramatic. These nuptials reconcile Simon and John, just at the crisis of a deadly quarrel; and they also prevent Salone from revealing, in the madness of her zeal for the Jewish faith, (although her natural affection has already checked her purpose,) that her sister Miriam is the obnoxious individual who, in the Jewish hymn of supplication in the Temple, had intermingled the prayers of a Christian. We grieve, exceedingly, to point out any defect in this part of the story: but, touching and poetically beautiful as the mild admixture of Miriam's faith is with the Jewish worship, it is utterly impossible that the offender should not have been discovered on the spot, and dragged to punishment. We must pass over many intermediate beauties, and advance towards the end of the work.

Nothing is better conceived, or more appropriately expressed in the poem, than the unbending belief of Simon that Jehovah would yet interfere to rescue his peculiar city. Even when the storm of the town has been successful, and the thunders in the heavens are almost equalled by the terrific tumult in the blazing streets of Jerusalem, Simon stands unarmed in the front of the burning and blood-stained Temple, and confidently expects the wrath of the Deity to descend on the profane invaders. We give the author great credit for the noble picture which he has here imagined and perfected. The silent soldier who rescues Miriam excites a powerful interest; although, of course, suspicion also is soon excited by his appearance. It is an unfortunate notion to make her suppose him to be *deaf:* — this is comedy. The death of Salone is very affecting; and the general description of the astonished

tonished and trembling Jews, gazing in the streets at the prodigies that appear in the skies, manifests great command of the secrets of the poetic art.

We have now specified, or quoted, a great variety of excellence; passages in which every different power of moral and natural description, of animated soliloquy or pathetic dialogue, is called out, and happily exercised. We wish that our limits would allow a more liberal quotation of such parts: but an ampler detail of the story we expressly avoid, lest we should deaden that curiosity which it is our object to rouse.

Let us now make our readers acquainted with the lyrical merits of Mr. Milman; and here, although we find much to admire, in all the efforts but the last we discover also much to censure. In the hymn to our Saviour, which breathes a spirit of unaffected and most pleasing piety, the gentleness and the simplicity of the appearance of the Redeemer are beautifully pointed out, first in the state of destitution in which he was born; secondly, in the single star that led the Eastern Sages to his cradle; again, in the announcement to the shepherds; and, lastly, in the merciful address to the penitent thief. When, however, misled by the spirit of generalization, and the desire of multiplying his allusions, the author endeavours to extenuate the supernatural terrors that accompanied the crucifixion, we think that he has taken not only a narrow but an incorrect view of that great event. He endeavours to fix the attention on the *transient* nature of the earthquake and the darkness, as if it were necessary for a miracle to be *prolonged* to give it full effect! This is neither poetical nor judicious; and what does he mean by saying that, after the resurrection, our Saviour did 'haste to meet' his '*mother's* coming feet?' What tradition, or imagination, may we take this to be?

The sacred song, beginning 'King of Kings, and Lord of Lords,' has much spirit: but it is certainly lengthened out to ill effect; and the last stanza, in our opinion, is the weakest and the worst. We hasten to the final hymn. The Temple has fallen; and great, and gloriously described, has been its fall, — when the poet thus proceeds:

'*Javan.* Fall down,
My brethren, on the dust, and worship here
The mysteries of God's wrath. *

* The well-known passage in Shakspeare will occur to every reader.

Even

Even so shall perish,
In its own ashes, a more glorious Temple,
Yea, God's own architecture, this vast world,
This fated universe — the same destroyer,
The same destruction —— Earth, Earth, Earth, behold!
And in that judgment look upon thine own!

'HYMN.

'Even thus amid thy pride and luxury,
Oh Earth! shall that last coming burst on thee,
That secret coming of the Son of Man.
When all the cherub-thronging clouds shall shine,
Irradiate with his bright advancing sign:
When that Great Husbandman shall wave his fan,
Sweeping, like chaff, thy wealth and pomp away:
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain.
Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund strain:
Still to the pouring out the Cup of Woe;
Till Earth, a drunkard, reeling to and fro,
And mountains molten by his burning feet,
And Heaven his presence own, all red with furnace heat.
The hundred-gated Cities then,
The Towers and Temples, nam'd of men
Eternal, and the Thrones of Kings;
The gilded summer Palaces,
The courtly bowers of love and ease,
Where still the Bird of pleasure sings;
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard is unfurl'd,
The skies are shrivell'd like a burning scroll,
And the vast common doom ensepulchres the world.

'Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been, is no more:
When for the round earth hung in air,
With all its constellations fair
In the sky's azure canopy;
When for the breathing Earth, and sparkling Sea,
Is but a fiery deluge without shore,
Heaving along the abyss profound and dark,
A fiery deluge, and without an Ark.

'Lord of all power, when thou art there alone
On thy eternal fiery-wheeled throne,
That in its high meridian noon
Needs not the perish'd sun nor moon:

When

When thou art there in thy presiding state,
Wide-sceptred Monarch o'er the realm of doom:
When from the sea depths, from earth's darkest womb,
The dead of all the ages round thee wait:
And when the tribes of wickedness are strewn
Like forest leaves in the autumn of thine ire:
Faithful and Trūe! thou still wilt save thine own
The Saints shall dwell within th' unharming fire,
Each white robe spotless, blooming every palm.
Even safe as we, by this still fountain's side,
So shall the Church, thy bright and mystic Bride,
Sit on the stormy gulf a halcyon bird of calm.
Yes, 'mid yon angry and destroying signs,
O'er us the rainbow of thy mercy shines,
We hail, we bless the covenant of its beam,
Almighty to avenge, Almightiest to redeem!'

After this sublime burst of poetry, we really must decline the ungracious task of transcribing the errors of expression which we have noted in this volume, and leave an author who is so capable of excellence to correct his own faults. We heartily wish him "good luck with his laurels," and earnestly exhort his still increasing care to avoid all quaintness and antiquarianism of phraseology. Let us be allowed to assure him that, with all the varied and unrivalled *poetry* which adorned his favourite æra of English literature, much *pedantry* also was mixed both of mind and manner, to cloud and to disfigure the highest efforts of genius.

MONTHLY CATALOGUE,

FOR AUGUST, 1820.

POLITICS.

Art. 10. *A few plain Facts and Observations* relative to the Situation of the Country at the Commencement of the Year 1820, in regard to its Finances, Morals, and Religion; with a Plan for their gradual Improvement. 8vo. pp. 45. Whitmore and Fenn.

After a general, or, mort correctly speaking, a particular abuse, in unmeasured language, of almost every class in society, the land-holder, the fund-holder, the banker, and the lawyer, not forgetting the clergyman, this author indulges us with his plan for the improvement of the nation. We are to have an immediate reduction of one-fourth of the national debt for a commencement; for, as we have long been insolvent, we should, like honest tradesmen, offer our creditors a composition. We are next to have a property-tax of five shillings in the pound, till it is redeemed by a transfer of stock producing an equal annual sum;

sum; then, a reform in Parliament; and the clergy are to be compelled to strict residence. We are to have no pluralities; and 'the post-obit system,' which now prevails in the church, of renewing leases of twenty-one years, or three lives, on fines, and continuing the old reserved rents, is to be for ever abolished.—Let us recommend a little more civility of language to this gentleman if he ever writes again.

Art. 11. *My Opinions since the Peace.* By Sir Rowland Oldacre, Bart. 8vo. pp. 39. Longman and Co. 1820.

This *worthy Baronet* looks out from the loop-holes of his antient castle, the venerable seat of his ancestors, and is no unobservant spectator of the passing events of the political world. He expresses, without any affectation of sensibility, his concern at the sufferings of his country, endeavours to trace back their origin and progress, reasons on them with much good sense, and offers the suggestions of his mind in a tone of perfect moderation, yet with a becoming confidence.

At the period of the peace, British industry was in full activity: the price of agricultural produce being high, the farmer could pay his rent punctually, employ numerous labourers, and encourage trade and manufactures by an extensive purchase of goods in the home-market. Under the comparative disadvantages of great wages and heavy taxation, still, by the superiority of our machinery, the abundance of our capital and consequent credit, we were enabled to keep our looms at work, because we could export our manufactures to every quarter of the globe: but "the centre of this circle of prosperity was the thriving state of the home-market." The different branches of industry and internal trade supported each other; though in opposition, it is admitted, to certain general principles of political economy. A statesman had his option of two courses to pursue; first, to maintain high prices by a heavy duty on foreign corn, and to preserve a full circulation of currency, which alone could render the thriving state of the domestic market compatible with a large annual amount of taxes. Sir Rowland Oldacre,—*first cousin, we presume, to Sir John Barleycorn,*—seems to have foreseen, what the event has proved, that the exhausted state of foreign nations must disable them from giving us a compensation for the falling off of our domestic market by a liberal purchase of our exports. The prices at which our manufactures have been sold in foreign markets are ruinous, and we have lost the substance in grasping at the shadow. Secondly, the other course was more consonant with the views of the economist; namely, to reduce the price of English corn to a level with that which was grown in the rest of Europe, by throwing open the ports; and not to encourage a waste of capital by feeding people at a greater expence than they would cost if the same money were employed in manufactures to be exchanged against foreign corn. A statesman, with this purpose in view, would consider the nominal price of our commodities as arising from an excessive paper-currency not convertible into specie; and he would in course revert to cash-payments, and thus raise the value of

of our own currency to a level with that of other states. The price of our own commodities being thus reduced to the average level of the rest of Europe, he would, in consistency, remove all commercial prohibitions and restrictions, and proclaim a general freedom of trade. The low price of our commodities, however, would render it impossible for us to pay a high nominal amount of taxes, imposed to discharge the interest of money borrowed when prices were high. He must, therefore, by means of retrenchment, reduce the amount of taxes on industry: the *baronet* adds, and *by means of a property-tax:* but we say that a property-tax is that very tax on industry which he deprecates, because those whose incomes are diminished by a decrease of their property have no longer resources to employ the same number of workmen at the same price which they gave before: industry, therefore, must be worse paid, that is to say, taxed.

The severest retrenchment, however, accompanied even by an *equitable* property-tax, would be very insufficient, while a sum equal to double the whole rental of the kingdom is drawn from the diminished profits of land and labour, to pay the interest of more than a thousand millions sterling of public debt. The statesman, therefore, who adopts the latter course, must by some means or other diminish the amount of the public debt, to such limits as will bring the payment of the interest within the power of a people who have been reduced, by the system which has been preferred, to a comparatively low rent for land and remuneration for labour.

Now, our *worthy baronet* complains that neither of these systems has had fair play, or has been carried on consistently and allowed its full operation: on the contrary, opposite as the two plans are in their principles and effects, they have been put together and mixed, so as to produce, as it were from black and white, a pie-bald or a grey colour. 'For example,' says he, 'that the rules of political economy have been acted upon, so as to lower prices and deprive land and labour of the means of contributing largely to the exigencies of the state; but that they have been neglected so as to leave the demands of the state upon that land and labour as great as they were before.' He therefore attributes much of our present distresses to the inconsistency of the measures which have been pursued; to the timidity which deterred our statesmen from acting resolutely on the one or the other system; and to the childishness of pursuing a middle course, and expecting to reap advantage from the combination of principles hostile to each other. If we have taken a serpentine rather than a straight line, we must fall back till we can get into the track of one of the two systems, either of which would extricate us from the perplexity and embarrassment which now distract us: — but, alas! here is the difficulty, for here must be the acknowlegement of error:

> "*Sed revocare gradum —*
> *Hic labor, hoc opus est!*"

Art. 12. *The Origin and Proceedings of the Agricultural Associations in Great Britain;* in which their Claims to Protection against Foreign Produce, Duty-free, are fully and ably set forth. 8vo. 1s. Sherwood and Co.

Mr. Webb Hall, chairman of the General Agricultural Association, appears to be the compiler, and indeed the author, of most of the addresses and documents collected in this pamphlet. He is an indefatigable and very zealous advocate for the former of the two systems, the nature of which we have briefly explained in the preceding article. To prove that agriculture, 'which requires as much skill, employs much more capital and many more hands than all the trades and manufactures of the country put together,' (p. 9.) is 'actually discouraged,' while commerce and manufactures are highly protected, the writer presents us with a list of heavy import-duties imposed on baskets, bottles, china, hides, leather, &c. &c., amounting in some cases to ninety and in many to more than fifty per cent.; and, on the other hand, with an almost barren list of petty duties on a few articles of agricultural produce. If, however, Mr. Hall had *set about it*, perhaps he might have furnished us with an estimate that would at once have put an extinguisher on all his inferences. What is the amount of the tax paid by the consumers of bread-corn in this country? We leave rye, peas, beans, barley, and oats out of the question, though all these are bought by the consumer at a much higher price than if they were allowed to be thrown into the market without any reference to the average-price at home. Foreign wheat cannot be brought to market in this country, till the average-price of the kingdom is eighty shillings per quarter: but wheat may *generally* be brought from the Baltic, from France, and the Netherlands, at forty shillings per quarter, with all the expenses of importation on its head. Suppose the average-price of English wheat during the year to be seventy shillings per quarter: the farmer then receives thirty shillings on the consumption of every quarter of his wheat, more than he would if he were not protected against foreign importation. It is not too much to estimate the annual consumption of wheat at ten millions of quarters; and consequently the British grower levies a tax on the British consumer of fifteen millions sterling per annum! This does not satisfy Mr. Webb Hall: but we really cannot encourage him to hope for more.

Art. 13. *System of Voluntary National Revenue,* to replace all compulsory Taxation, combined with the Distribution of the Right of Suffrage, upon Principles entirely new. 8vo. pp. 47. 2s. 6d. J. J. Stockdale.

"The earth hath bubbles as the water hath,
And these are of them!"

"The golden days of good Queen Bess" are mere dross, compared with that empyreal era which is at hand, when 'no taxes whatever, direct or indirect, are to take place or have existence; when the contributions alone of the voters are to supply all the expences of the government of the state;' and when 'each man in

in his parish or district shall declare to the proper officers appointed the sum he is able, *or may please*, to contribute for the year' towards its exigencies. If any one has a waste half-hour, and a waste half-crown, he may waste them both, first in purchasing and then in perusing these waste pages: which, finally, he may convert into waste-paper.

POETRY.

Art. 14. *The Emigrant's Return*; a Ballad: and other Poems, by J. M. Bartlett. Crown 8vo. pp. 150. Chappell and Son. 1820.

From the 'Ode to Napol*ean* Buonaparte' we presume that this author intends his efforts in "The Sublime" to be appreciated; and we extract a passage that we have no doubt is a favourite with Mr. Bartlett.

'Yet brief the space since late *you* stood,
Like Chimborazo's height, above the world,
And o'er surrounding shores thy deaf'ning thunders hurled;
E'en so we saw thy form
Collossal tower,—
Armed with gigantic power;
As though thou wert the Genius of the storm,
Presiding o'er Man's destiny:
For, through the medium of our fears, we saw thy stride
To sovereignty—and trembled at thy deeds thus magnified;
'Till, like the halo of a second sun,
A momentary glare encircled thee,
As *Conquest* led thee on!
But, *Tyrant* and *Traitor!* in thy hour of pride,
Thy soul, that scarce Creation should have bound,
Gazed only on its own deformity:
Until, self-deified,
As from another sphere, it looked around,
The idol of its own idolatry!
'Twas then that millions crouched the vassal knee,
And proffered at thy shrine a bloody fealty:
But thou!'

The singular spelling of the epithet '*collossal*' will not have escaped the reader's notice. In the Notes, Bonaparte is compared to Hippias, in part; to the Indian monsoon, if he had died at Waterloo; to a tiger; to Richard the Third; to Lucifer; to Nero in prosperity; to Dionysius in adversity; to Cæsar in ambition; *not* to *Scylla**, in any thing; *not* to Washington, 'the Cincinnatus of modern times!' What a farrago of comparisons, resemblances, and contrasts have we here!

We are still farther at a loss to divine the meaning of Mr. Bartlett, when he tells us that 'Napoleon fled; whilst the dying

* Here is another specimen of this writer's ingenious and original orthography.

glances of thousands of his imperial guards reproached him in language *something like* the Roman matron's, who, when she plucked the poignard from her breast, presented it to Cecinna Pætus, and exclaimed, "Such a death is not painful!"'—May we not exclaim, "Why how now, mad wag? what, in thy quips and thy quiddities," has the death of Arria, consoling her husband condemned to die with her, to do with the 'dying glances of the Imperial Guards' reproaching Napoléon with his flight at Waterloo? We are not able to ascertain, with precision, what was the language of the last looks of these sacrificed heroes: but their expiring voices, we are assured, audibly though faintly exclaimed, "*Vive l'Empéreur!*" We advise Mr. Bartlett not to press Pætus into the service, on the next occasion of attacking Napoleon.

Mr. Bartlett seems more at home when he is celebrating the memory of Mr. Charles Dibdin. In his praise of this meritorious lyrical poet we cordially join; and we quote with pleasure the following not unhappy tribute to the tuneful dead:

'Weep, weep, "each jovial crew;"
"The flowing can" shall joyless tribute pour;
The Bard who erst, in peril's darksome hour,
With soothing melody could nerve each fearless soul
To meet, unawed, the deaf'ning thunders roll
Of storm, or conflict — wakes no more for you:
But he who oft
From valour's eye could call the tear;
From Lover's bosom draw the heartfelt sigh;
Or bid a smile fate's clouded aspect cheer;
"Is gone aloft."

'Weep, weep, each martial band,
For he is gone, who once could cheer around,
With merry glee, the clay-cold tented ground,
Soothing the weary soldier's lot;
For he is gone, whose ever-cheering song,
Could pastime's festive hour prolong,
And charm, alike, the busy throng
In camp or cot.'

Among all the various *imitations* of that unjustifiable licence of speech which Sir Walter Scott and some other highly gifted moderns have introduced, scarcely one is more common in inferior writers than the omission of the article; and of this barbarism we have a most interesting example in the present author.

'Contentment *revelled** in her eye,
Her cheek was glow of western sky.'

We had marked several other splendid passages: but we are afraid of dazzling our readers, and here conclude.

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* Contentment '*revelling*' is a new image. Vain antients! who imagined 'content' to be a placid thing.

Art.

Art. 15. *Retrospection*. A Rural Poem. By Thomas Whitby, author of "The Priory of Birkenhead, a Tale of the Fourteenth Century." 12mo. 5s. Boards. Hatchard. 1820.

This may be called an *eventful* poem, full of incidents and catastrophes. Among these, we were particularly struck with the novel and natural occurrence of a lady's daughter, lost in her infancy, being found again as a hay-maker, in the lady's hay-field!

'A starting tear the maiden strove to check,
And rais'd the 'kerchief that her bosom veil'd:
Loud Bertha scream'd, — 'Tis she! behold her neck!
My child! my Ellen! where so long conceal'd?
She is restor'd, and Providence is kind! —
My child, thy father clasps thee to his breast:
Henceforth a peaceful refuge thou shalt find,
Where want in vain prefers not a request.
How could my child so long unknown remain,
Whose ev'ry feature tells my heart a tale?
In her my Bertha's youth revives again,
Like her's those accents which bade love prevail.
And I beheld her —— Ah! 'twas not unmov'd!
'Twas more than simple pity touch'd my heart;
Mine was that anguish felt for one belov'd,
When doom'd by cruel destiny to part.
'Twas Nature's impulse! sympathy divine!
That nameless something which attracts the soul;
A mental whisper, Arnold she is thine;
Ere yet my sight could recognise the whole.
'Then Ellen told of cares and perils past,
How vagrant gypsies bore her far from home,
Expos'd to want and many a bitter blast,
Compell'd in search of sustenance to roam.
And many a tale of horror Ellen told,
For crimes profane she oft was doom'd to see,
And ruthless deeds, at which her blood ran cold,
Perform'd on nature's helpless progeny.
Then, she was wretched.' —

We know not whether we need make any farther citations, after this sufficient proof of the author's degree of poetical rank: but we shall allow him to speak for himself in the subjoined common-place; and we think that then the author, reader, and critic, must be all equally satisfied, — all equally ready to bid a long adieu to 'Retrospection.'

'A lover's mind is like a shrub in spring,
When morning beams invigorative shine,
Each vernal bud, more bright than linnet's wing,
Expands invested with a tint divine.
Should chilling winds those morning beams subdue,
Or gelid vapours mark the reign of night;
Each tender leaflet changes to the view,
Its tints are faded with the morning light.'

Art. 16. *Slavery;* a Poem: in Two Parts. By L. Smyth, Esq. Royal Navy. 12mo. 4s. Boards. Warren. 1820.

It is not *always* that the commencement of a poem is the most laboured portion of the whole: but generally, we believe, sufficient care is taken to make (if possible) a favourable impression at first. Hence the fairness of quoting the exordium; and we shall have recourse to that unobjectionable practice on the present occasion:

'An unfledg'd muse, 'mid Boreas' rude alarms,
Shall dare to sing the woes of Afric's sons,
And try to raise in feeling British hearts,
A kindred spirit to redress their wrongs.

'Say, Britons! yet how long you will endure
The stain, that daily from her realms are dragg'd
Unnumber'd victims, whom your phlegm consigns
In western climes to tyrant lust or lash!
Where disproportion'd toil, and torture oft,
Enslave the freeborn souls that grac'd their forms
In other times; and memory, drooping yet
O'er days of bliss past by, their lives' bright morn,
When hope was young and promis'd future joy.

'Oh, mem'ry! fertile source of grief or bliss!
On thee, how much of human good depends:
Or how much more of sorrow from thy stores,
Flows on the wretch of ev'ry tie bereft!
Then unavailing years of pain or woe,
Are but succeeded by a chill of heart,
An apathy, or vacuum of love,
That renders life at best an empty toy;
A thing unwish'd for, burthen to the soul,
A loveless, senseless, atom of indifference.'

A poem like the present should have been accompanied with notes, specifically stating *how much* good has been done by the acts of abolition in England; and *how much* of slavery yet remains, encouraged by other nations, and which might be abolished by our interference. The more particular the information on these points was, it would obviously be so much the better; and therefore we cannot be contented with a mere assertion that 'many regulations favourable to the condition and happiness of slaves have been made within a few late years, with which the author was unacquainted when he wrote the poem.' The said author, at all events, should have been better informed when he published, and not have let off a pateraroe of humanity so much in the dark.

Art. 17. *Lays of Affection,* by Margaret Brown. Crown 8vo. 8s. Boards. Hatchard. 1819.

A sign is no indication of the character of an inn: black bears, and blue boars, and red lions, partake of indiscriminate merit: but the title of a poem, when very ample and particular, is *some* clue to

to the mind of the writer. For instance, we have in the present volume stanzas 'To a *Leaflet*, which had clung to a friend here; and which she discovered on her return to another country'!!! How this could have happened to an individual who either washed her face, or had *shaken* her clothes, we are at a loss to conceive. It is not to be expected that even the 'Lays of Affection' will furnish us with many instances of such exquisite *Della-Cruscanism* as the above: but we have other superscriptions almost as delicate. For example: 'To a friend with *a* violet; after having received *one* from her from Switzerland.' The singleness of heart, and unity of object, in this pretty title, are very engaging: but the infantine simplicity of lines 'To a lady *from* a violet' is perhaps the most touching of all.

"*Phyllides, Hypsipelæ*," *Concurrite!*

BOTANY.

Art. 18. *Dialogues on Botany*, composed for the Use of Young Persons; explaining the Structure of Plants, and the Progress of Vegetation. 12mo. pp. 467. Hunter. 1819.

On a former occasion, when we gave some account of "*Conversations on Botany*," we suggested the idea of treating in the same manner the structure and physiology of plants; and we are happy in having it now in our power to introduce to our readers a work of this description. We do not, however, mean to state that the publication before us has completely fulfilled our wishes on this subject; nor do we think that it has been executed with the same success which characterized the "*Conversations on Botany*." The present dialogues contain nothing which was not already before the public; nor do they pretend to exhibit more than a brief and luminous sketch of what had been already known on the subject of the structure of plants and the progress of vegetation. The author has borrowed very largely, and sometimes almost verbatim, from Sir James Smith's Introduction: insomuch, indeed, that we think it was due to the President of the Linnéan Society to have acknowleged the liberal use which had been made of his deservedly popular work. Willdenow's *Principles* and Keith's *Physiological Botany* have also, as we might expect, supplied much valuable matter; and the contributions are not inconsiderable which have been levied from M. Mirbel, whose *Elémens de la Botanique* we reviewed in the Appendix to our lxxxvith volume. In proof of this last remark, we refer to p. 448. of the present author, where the subject of the geography of plants is considered. The French writer's admirable description of the vegetation of equinoctial regions is also very closely, if not verbally copied, p. 424.

We would observe, in general, that the work before us is too much dedicated to the mere explanation of terms. To such an extent, indeed, is this carried, that we fear that many portions of the volume cannot be perused by the young persons, for whom it is intended, with any degree of interest or intelligence. As an instance

of the unnecessary and injurious degree of minuteness and intricacy into which the author is sometimes drawn, we beg to adduce the subject of the *Arillus*, (p. 288.) on which some learned botanists have widely differed. We cannot by any means agree with the writer in regarding the skin of the almond as an *Arillus*: it is the *Membrana* of Gærtner.

To point out a few of the inaccuracies which we noted during our perusal of this work, we may state that the nectary of *Ranunculus* is not a pore, but a scale-like claw. (p. 259.) The aperture in the *testa*, at the extremity of the *Hilum*, is confounded by the author, in speaking of the anatomy of seeds, with the spot where the nutrient vessels formerly entered. These, however, are totally distinct, as any person may be convinced by inspecting a full-grown garden-bean before the placentary vessels have separated: which will be seen entering at the extremity of the *Hilum*, opposite to the aperture, and stretching in green waving lines along the edge of the cotyledons opposite to the embryo. On the subject of the conversion of the starch of seeds into sugar, during germination, the author (p. 300.) entertains the general belief: but we have long been convinced that this change does not occur in all seeds, but is confined to certain grains, among which barley is the most remarkable. Many seeds during germination appear, on the contrary, to lose some portion of their sweetness, which may distinctly be observed in the bean, pea, and chesnut. The gentle torrefaction of seeds, whether previously steeped or not, seems to increase perceptibly the proportion of sugar which they contain. The germination of the cocoa-nut is mentioned by the author, but not by any means correctly explained; nor do we recollect to have any where met with an accurate account of the mode in which it takes place. In the germination of this large seed, the embryo sends forth two distinct sets of roots: the first stretching into the milky liquid of the nut, which by means of their fibrils they absorb, and convert to the nourishment of the evolving plantlet. From the firm substance which gives origin to these roots, the plumule shoots forth in an opposite direction, perforating one of the indented marks at the base of the shell: and from the neck of the plumule, after its escape, new roots are thrown out, which creep along the external surface of the shell, and at length make their way into the earth. In this manner we have a beautiful illustration of the true uses of the milky liquid contained in the heart of the cocoa-nut, and a distinct demonstration of the mode in which the supply of nourishment laid up in seeds ministers to the evolution and support of the infant plantlet.

Another subject, on which we must beg to dissent from this author, is the arrangement of the seeds of the gooseberry. In examining a gooseberry, we always perceive two lines, consisting each of a bundle of fibres, passing along either side, from the peduncle of the fruit to its apex. On dividing the gooseberry transversely, we find the seeds regularly attached by placentary vessels, springing from their cords. Thus we see that the arrangement of the seeds of the gooseberry is by no means promiscuous,

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as the writer states, (p. 324.) but perfectly regular. — As a favourable instance of his manner of conveying instruction, we quote his remarks on the decay of trees: a subject, it is true, on which it would be difficult for a writer of any talent not to express himself in an interesting manner.

' " When trees have attained their full maturity," replied Miss Percival, " their vessels become rigid and obstructed, the roots prepare less nourishment, the sap is less freely propelled, and their very increase in bulk diminishes their real vigour. The buds are fewer, the leaves perform their office feebly; the smaller branches become brittle, and are snapped by every breeze; the stem decays at the head, and water lodges in the injured parts; the wood cankers, and the tree perishes. Such is the progress of vegetable decay."

' " A melancholy account of it, indeed," said Emma; " and what then becomes of the tree?"

' " When life is extinguished," continued Miss Percival, " nature hastens the decomposition; the surface of the tree is overrun with lichens and mosses, which attract and retain the moisture, the empty pores imbibe it, and putrefaction speedily follows. Then come the tribes of fungi, which flourish on decaying wood, and accelerate its corruption; beetles and caterpillars take up their abode under the bark, and bore innumerable holes in the timber; and wood-peckers in search of insects pierce it more deeply, and excavate large hollows in which they place their nests. Frost, rain, and heat assist, — the whole mass crumbles away, and dissolves into a rich mould.

' " It is thus that the career of plants is terminated; the earth they had adorned is fertilized by their remains; and seeds, ready to germinate with new life, spring up in endless succession." '

The remarks on Mr. Templeton's experiments on the naturalization of exotics are well deserving of notice:

' " Mr. Templeton lives in the north of Ireland; but an intimate friend of mine, who lately visited that country, has given me a very interesting account of his garden, and of his obliging readiness to shew it. Many shrubs and flowers, which are usually considered so tender as to require the assistance of a stove, grow there luxuriantly in the open air; the most delicate heaths, myrtles of various kinds, the green tea-tree, and several others, were observed in different parts of his garden, arranged according to the requisite soil and shelter.

' " On the banks of a little stream were great bushes of broad-leaved Kalmia, with their branches bending into the water; and in the same place, I remember particularly, that my friend mentioned a very large tuft of the *gladiolus cardinalis* in full blossom, which had been there for many years, and seemed as healthy in that situation as the common flag."

' " That is the *gladiolus* with fine scarlet flowers, that we have so often admired in Mr. M.'s green-house; it is very astonishing," said Fanny, " that in the cold bleak north of Ireland such plants should be made to grow in the open air: how does he contrive it?"

' " His

' "His experience enables him, by the appearance of the root and leaf, to judge what kind of ground is best adapted to each plant; some require a stiff, some a dry soil; others, such as *erica* and *kalmia*, require a very light soil, through which they can readily shoot their little fibres. The proportion of moisture is a circumstance to which he pays great attention; plants in a warm climate perspire more than in a cold one; the dryness or humidity of the soil should therefore be carefully adapted to their habitual perspiration. After soil, the next thing to be considered is aspect; — plants do not remove well from a shady to an open situation, nor the reverse. Shade is beneficial, not merely in moderating the heat of the sun, but in protecting the tender plant from cold: tall evergreens, or any large adjacent bodies, intercept the dew which would have been converted into hoar-frost; they also prevent much of the heat, which the earth receives in the day-time, from flying off at night. In the same way, it is well known that the ground parts with its warmth much more slowly when the sky is canopied with thick clouds than in clear star-light nights — the most injurious, perhaps, of any weather in spring to which tender plants can be exposed." '

The author of these Dialogues has certainly shewn an extensive acquaintance with his subject, and on many occasions has succeeded in communicating his knowlege in an easy and interesting manner: but, in a great number of instances, it must be admitted that he has failed in this important object, by too great an attention to minutiæ, and too close an adherence to technical terms. On the whole, however, the work has many merits, and may with much benefit and propriety be put into the hands of young people who are to be instructed in the knowlege of this science.

EDUCATION.

Art. 19. *A New Classification of all the Nouns Substantive in the German Language;* with a Vocabulary and List of all their Terminations. For the Use of Schools and Private Students. By J. J. G. Fischer. 8vo. 5s. Boards. Boosey and Co. 1819.

Those who have studied the German language are aware that it is not easy, from seeing a substantive in the nominative case, to infer how it should be declined; because, 1st, the gender cannot readily be guessed: 2dly, the masculines and neuters, if they observe a resembling law, are liable to differ in the accusative singular; 3dly, feminines observe a peculiar law; and, 4thly, the laws which apply to one class of terminations are widely distinct from those which apply to others.

In order to remove these difficulties, Mr. Fischer professes to have collected *all* the substantives in the German language, and to have labelled them with appropriate figures, that instantly announce to which of the ten declensions, or forms of inflection, a given noun belongs; and thus the reader, by turning to the table of terminations peculiar to that declension, may be able to find the inflection belonging to any particular case of the noun in question.

question. The gender is also noted by means of the letters *m. f. n.*

This process of seeking a word first in the dictionary, and then in one of the ten columns of declension, is obviously too slow for conversation, but may be useful to the young writer. The list of nouns is not absolutely complete; for *Gewissen*, (conscience,) *Nacht*, (night,) and *Pudel*, (spaniel,) are wanting, although their derivatives abound: while the list itself might have been much abridged with advantage, by omitting compound substantives; since, as such substantives do not decline the former but only the latter part of the word, the first half of the compound is needless for the purpose of this vocabulary. A few exceptions, however, occur, as in *amtmann* and *amtsbruder*, where the one compound is made with and the other without the mark of the genitive.

We have looked for many words in this vocabulary, and believe the references in general to be grammatically made and correctly printed; which is the appropriate praise of such a compilation.

Art. 20. *Rural Employments*, or a Peep into Village Concerns, designed to instruct the Minds of Children. By Mary Elliott. 12mo. 2s. Half-Bound. Darton. 1820.

This little book, which answers to its title, may excite the attention of children, and furnish them with some useful information: — but a few trifling oversights should be corrected by the fair writer; as in page 15. 'the first woollens made in England *was* in the year 1331:' — page 47., '*one* can scarcely take a step but *we* see something going forward.'

Art. 21. *An Introduction to Modern History*, from the Birth of Christ to the present Time: in Continuation of "An Introduction to Chronology and Ancient History," by the same Author. By W. Jillard Hort. Small 12mo. 2 Vols. 10s. 6d. Bound. Longman and Co. 1820.

From these little volumes the juvenile reader may obtain a clear and useful compendium of modern universal history; they are creditable to Mr. Hort's industry and judgment, and deserve attention from persons concerned in education.

Art. 22. *The English Primer*, or Child's First Book; on a Plan which cannot fail to delight young Children, and facilitate their Instruction in the First Elements of Spelling and Reading. With nearly 200 Wood Engravings. By the Rev. T. Clark, author of "The National Reader," &c. 12mo. 6d. Souter. 1820.

As the wooden cuts opposite to the spelling lessons in this Primer are really ingenious and neatly executed, we hope that they will afford all the *delight* which is anticipated by Mr. Clark.

AGRICULTURE.

Art. 23. *On the Management of Farm-Yard Manure*, and on other Rural Subjects. By Francis Blaikie. With a Plate and Description

scription of the inverted Horse-Hoe. 12mo. pp. 40. 2s. Harding. 1820.

Art. 24. *A Treatise on the Management of Hedges and Hedge-Row Timber.* By Francis Blaikie. 12mo. pp. 52. 2s. Harding.

Mr. Blaikie has, we believe, for several years had the management and superintendance of one of the very best cultivated farms in the kingdom: a description which will not be disputed by any among the five or six hundred persons, many of whom annually come from the remotest parts of the island to take a lesson of agriculture at the Holkham sheep-shearing. Mr. Coke has himself great knowlege on all agricultural subjects; and he delights in seeing his own farm, and the farms of all his tenantry, in the highest state of cultivation and fecundity. Nothing is too minute to escape his attention; and nothing is deemed insignificant which in the slightest degree may contribute to general improvement, or neatness even of appearance. Addison says of Virgil, that he throws about his dung with a graceful air; and, descending from poetry to plain fact, we may say of Mr. Coke that he makes even his muck-heaps like a gentleman. He has been particularly fortunate in the selection of such a farming-steward as Mr. Blaikie, who is an acute observer, and equally intelligent and communicative. Mr. Coke appreciates his value, and loses no opportunity of proclaiming it. "It has been objected against me," said he at his sheep-shearing in July last, when there were present, besides the Duke of Sussex and many of the nobility of England, several foreign princes and persons of the highest distinction on the continent; "it has been objected to me that my tenants live too much like gentlemen, driving their curricles perhaps, and drinking their port every day. I am proud to have such a tenantry, and heartily wish that, instead of drinking their port, they could afford to drink their claret and champaigne every day." Such is the spirit, such is the liberality, and such are the feelings of Mr. Coke.

It will not be expected that we should enter into the minutiæ of the little tracts before us: but, after having read them with attention, we can safely recommend them to the perusal of any person who is interested in the subjects on which they treat. A chapter on the selection, planting, and management of hedge-row timber is particularly valuable: for it is a subject which receives very insufficient attention, although of national as well as individual importance. Certain of the forest-trees are not only ruinous to fences, but extremely injurious likewise to the corn, which sickens in their vicinity. Ash, beech, fir, and the broad-leaved elm, are of this number; while the oak, the narrow-leaved elm, and the black Italian poplar, are comparatively harmless. A vast quantity of timber, in the highest degree ornamental and valuable, may thus be reared without occupying any useful space of ground: but much depends on the proper management of the young plants, so that they may not be stunted in their early growth. The older trees also require attention: care must be taken that no low and

unseemly branches deprive the stem of its nourishment; and that the trees do not stand so close as to interfere with the clear spread of each other's tops, and throw an injurious shade over the soil: —but we must refer to Mr. Blaikie, who will be found a very judicious guide.

MISCELLANEOUS.

Art. 25. *Georgiana:* or, Anecdotes of George the Third. With a Selection of Poetical Effusions, and other Eulogiums on his Character, and on that of H. R. H. the Duke of Kent. By Ingram Cobbin, M. A. 12mo. 2s. 6d. sewed. Whittemore. 1820.

The domestic virtues and personal respectability of our late Sovereign were well known, and acknowleged even by those who did not feel in unison with him on public measures; and it is much to be regretted that the indiscreet attachment of some individuals should have caused various representations of him, typographic and pictorial, when under the afflicting dispensation of Providence by which he was so remarkably visited, that excite only painful and depressing feelings. In the compilation before us, Mr. Cobbin has generally been careful in this respect: but we should have preferred the omission of the prefixed portrait, and of a few anecdotes that we could specify.

Under the several heads of *Manners and Habits, Wit, Politics, Literature and the Arts, Benevolence, Liberality in Religion, Piety,* &c. Mr. Cobbin has collected a number of passages from various writers, during the King's life and since his decease, which are highly creditable to his Majesty's memory, and which seem in general to be well authenticated. We shall extract a few.

The good temper of the late King, and the juvenile *waggery* of the present, appear in the following statement:

'The king had a great dislike to Wilkes. So ungrateful was the sound of Wilkes and No. 45., (the famous number of the *North Briton,*) that in 1772, the Prince of Wales, now George IV. then a mere boy, having been chid for some boyish fault, and wishing to take his boyish revenge, is related to have done so by stealing to the King's apartment, and shouting at the door, "Wilkes and No. 45. for ever!" and speedily running away. It is hardly necessary to add, that the King laughed at the trick with his accustomed good humour.'

The first division of anecdotes is closed by this general, and not very favourable, delineation of the King's personal appearance:

'George III. was of a good height, about five feet ten and a half inches, and of a robust person. In his youth, he was considered handsome, being of a fair and blooming complexion, but his face and his eyes were too prominent. His hair was light flaxen, his eyes were grey, his eye-brows white, his lips thick, his teeth white and regular, and mouth large and wide. Latterly his face was red, and often of a deep copper-colour. His countenance, when grave, had an air of deep melancholy; but, when cheerful,

cheerful, it indicated a degree of frivolity approaching to weakness.'

His Majesty is said to have been fond of an occasional *play of words*, and, among other instances, we find the ensuing:

'As the volunteer corps of the metropolis and its neighbourhood were once passing in review before the King on Wimbledon Common, the officer who carried the colours of the Croydon corps was so taken up with gazing on his Majesty, that he forgot to pay the usual compliment of lowering the colours. Some time after, his Majesty happened to be passing through a town in Kent, where a corps of volunteers were on permanent duty; and the captain's guard having turned out, in honour of his Majesty, "What corps? — what corps?" asked his Majesty. The officer answered, "The Croydon volunteers, may it please your Majesty." "Ah! ah!" replied his Majesty, smiling, "I remember them well at Wimbledon. You came off with *flying colours* that day."'

The extensive charity of the King is thus asserted, but the authority for the statement is not mentioned:

'The King's munificence was noble as it was discriminating: during his illness, in 1789, a committee was appointed to examine the privy purse, when, out of an income of 60,000l. it was found that his Majesty never gave less than 14,000l. a-year in charity!'

His kind feelings are also thus pleasingly illustrated:

'After the outlawry of Daniel Isaac Eaton, the bookseller, he ventured to return incognito to this country; but, not daring to trust to the mercy of the Attorney General or the cabinet, he resolved to apply to Majesty itself. Eaton was nearly of the same age with the King. His father had held some inferior situation in the Prince of Wales's household, and Daniel had been, in some degree, a temporary playmate of the young heir presumptive. On this chance he ventured to rely; and accordingly took an opportunity of placing himself in the Court Yard, at Windsor, when his Majesty was going to mount his horse on a hunting party. The King, whose recollection of individuals was most extraordinary, instantly recognized his quondam playfellow; but, without being aware that he was the prosecuted outlaw, until, in answer to his inquiries, Eaton informed him of his situation, and of the risk he then ran; when the benevolent Monarch at once quieted his fears, exclaiming, "Never fear, never fear, I will talk to Pitt!" and in a few days the outlawry was reversed.'

It is matter of general notoriety that his late Majesty was firmly attached to the principles, and exemplarily observant of the ceremonials, of the established Church: but Mr. Cobbin gives a number of anecdotes, which prove that the King was very indulgent to the principles of those about him, or whom he otherwise knew, if they were not in accordance with orthodoxy; and which practically illustrate the declaration that he often made, "*there shall be no persecution in my reign.*" — We are a little doubtful, however, of the accuracy of some of the statements; and we observe that they are made studiously favourable to *evangelical sectarianism.* A jocular anecdote of the royal liberality is thus given:

'The King one day conversing with one of his tradesmen, whom he knew to be a Presbyterian, asked him, "Does your parson ever pray for me?" "In good truth he does, your Majesty," (replied the Scotchman,) "and from his very heart too." —"I dare say he does; I dare say he does;" rejoined the King, "for you know he is not paid for it."'

From the poetical effusions, we are inclined to borrow one, which appeared first in Baldwin's London Magazine, as being among the most impressive:

'THE CONTRAST;

Written under Windsor Terrace, Feb. 17. 1820.

'I saw him last on this terrace proud,
Walking in health and gladness;
Begirt with his court, and in all the crowd
Not a single look of sadness.

'Bright was the sun, and the leaves were green,
Blithely the birds were singing;
The cymbal replied to the tambourine,
And the bells were merrily ringing.

'I have stood with the crowd beside his bier,
When not a word was spoken;
But every eye was dim with a tear,
And the silence by sobs was broken.

'I have heard the earth on his coffin pour,
To the muffled drum's deep rolling;
While the minute-gun, with its solemn roar,
Drown'd the death bell's tolling.

'The time since he walked in his glory thus,
To the grave till I saw him carried,
Was an age of the mightiest change to *us*,
But to *him* a night unvaried.

'We have fought the fight:—from his lofty throne,
The foe of our land we have tumbled;
And it gladden'd each eye, save his alone,
For whom that foe we humbled.

'A daughter beloved—a queen—a son,
And a son's sole child have perish'd;
And sad was each heart, save the only one
By which they were fondest cherish'd.

'For his eyes were seal'd, and his mind was dark,
And he sat in his age's lateness,
Like a vision thron'd, as a solemn mark,
Of the frailty of human greatness.

'His silver beard o'er a bosom spread,
Unvex'd by life's commotion,
Like a yearly-lengthening snow-drift, shed
On the calm of a frozen ocean.

'Still

'Still o'er him oblivion's waters lay;
Though the stream of time kept flowing;—
When they spoke of our King, 'twas but to say,
That the old man's strength was going.

'At intervals thus the waves disgorge,
By weakness rent asunder,
A piece of the wreck of the Royal George,
For the people's pity and wonder.

'He is gone at length—he is laid in dust,
Death's hand his slumbers breaking;
For the coffin'd sleep of the good and just
Is a sure and blissful waking.

'His people's heart is his funeral urn;
And should sculptur'd stone be deny'd him,
There will his name be found, when in turn,
We lay our heads beside him.'

The allusion to the *wreck of the Royal George* is too much in the nature of punning.—To the character of the late Duke of Kent, also, strong testimony is borne, both in prose and verse,

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CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

'The Reviewer of Craufurd's Sketches on India (Vol. xci. p. 395.) asks three questions about the immolation of widows.

"1. Is no pecuniary interest concerned in keeping up this form of suicide?"

'*Ans.* None. The widow is intitled only to food and raiment, and a few *anas* per month for funereal rites for her husband.

"2. Does the widow, according to Hindu jurisprudence, inherit an inconvenient share?"

'*Answered by the first.*

"3. Cannot convents be introduced, in which, by renouncing the world and its inheritances, she might be allowed to live?"

'*Ans.* The sacrifice, though meritorious, is not compulsory. Jaganaudum and all the best doctors of Hindu law state that, if a widow abstains from the world, performing the rites of her deceased lord, and in every respect does the duties of a widow, she is completely absolved from the duty of burning herself at the pile of her husband.—But this applies only to Braminy women. ASIATICUS.'

In our number for May last, p. 66,, these words occur: "Congreve was indebted to Marivaux for that incessant activity of style," &c.—This expression was erroneous, Marivaux having flourished later than Congreve. Read, therefore; *Congreve delighted in an incessant activiy of style*, &c. &c.

We are obliged to our Correspondent *Juvenis*, who has pointed out this anachronism.

Mr. W. must excuse us for not taking notice of his paper about Dandyisms. It is not in a tangible shape for us; nor intelligible.

The APPENDIX to this Vol. of the Review will be published at the end of September, with the Number for October.

THE

APPENDIX

TO THE

NINETY-SECOND VOLUME

OF THE

MONTHLY REVIEW,

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Force Militaire de la Grande Bretagne*, &c.; *i. e.* On the Military Force of Great Britain; or Travels undertaken relatively to her Military and Naval Service, Ports, Roads, Bridges, &c. By C. DUPIN, Captain of Naval Engineers, &c. 2 Vols. 4to. and Folio Atlas. Paris. 1820. Imported by Treuttel and Würtz. Price 1l. 16s.

WE introduced a former publication by this author, intitled "*Mémoire sur la Marine*," to the notice of our readers in our lxxxvith vol. p. 502.; and we stated it to be the precursor of a larger and more important undertaking then contemplated by M. DUPIN. The first two volumes of this proposed work are now before us, and are deserving both of general and particular attention. We did not, at the time above mentioned, understand that the author designed to push his examination of our war-establishment beyond its connection with the naval department; and we have reason to believe that his views did not then extend farther than that limit: but it now appears that his plan is much more comprehensive; and his first two volumes are devoted to an examination of the fundamental maxims of the British constitution, particularly in its relation to our military force, and the constituent principles of the army; including its official details, its internal discipline, its various establishments and appointments, and its dependency on the royal and legislative authorities.

During the early part of the late war, in which the French troops so frequently were *covered with glory*, few persons could have foreseen the probability of the English army being selected as the model of that of the *great nation*; and M. Dupin admits that, at the time to which we allude, any man would have been accounted a bad citizen who expressed a doubt of the complete annihilation of any British force that should presume to shew its face on the Continent; to which contempt of our troops, if we give entire credit to this writer, the French have to attribute the loss of several important battles, particularly in Egypt and in Calabria. M. Dupin has certainly placed in a conspicuous point of view many of the advantages of our system, which would have been very likely to escape the mere English observer, who would not have had the same means of comparison which this author possessed; and the readers of this work will find, in fact, that the English army has attained a much higher degree of perfection than they imagined, and presents peculiarities worthy of the imitation of the first military powers of Europe, not merely in its relation to the civil institutions of the country, but in its internal management and material, and particularly in its artillery-appointments.

It is true that M. Dupin has never, as we believe, belonged to the army; and therefore those persons, who may dispute the accuracy of his decision, may urge his incompetency in military matters to form a just estimate of the advantages or disadvantages of this or that particular system: but, for our own part, we must say that he appears to possess every requisite for the task which he has undertaken; and that his discriminations display a high degree of talent, and of military and general information. He appears, in fact, to be a man who can turn with rapidity from one subject to another, and catch with facility the perfections or imperfections of any system which he has attentively considered.

In saying this, we do not mean to affirm that we regard the author's opinions as always well founded; on the contrary, we entirely dissent in many instances from his conclusions; and we have some difficulty in bringing ourselves to believe that he is so free from national prejudice as he seems to imagine. We even deem him in many cases extremely imprudent in his assertions, and in one at least highly unjust. In his former work, he called England the long declared enemy and now the *equivocal friend* of France; and he does not hesitate still to say that the present peace has for its best guarantees the distresses of the English people, and the destruction of their national treasure. This, we

maintain, is at least imprudent, and we find many such instances.

Having made these remarks as to the author's qualification for his task, we propose now to offer a few observations with reference to another question, which we have heard suggested on the subject of the work before us. If we are so far advanced in our military and naval appointments as to be worthy of becoming a model for other nations, is it consistent with sound policy to admit a foreigner to make himself acquainted with our improvements, in order that they may be employed against us by our enemy in some future war? Without answering this question for the present, we shall observe that, whatever advantages M. DUPIN may have derived from his personal visit with respect to the other parts of his publications, we do not conceive that he is under much obligation of this kind for any thing contained in these two volumes; since the greater portion of his remarks and statements relative to the constitution of the army is derived from the Reports of the Committee of Military Enquiry, our Army-Regulations, and various English authors who have written on those subjects, all which he might have consulted without setting a foot in England. In his graphical delineations, likewise, although some few may have been made from his own observation, many may be traced to English works; as, for example, to Landmann's Treatise on Artillery, Colonel Pasley's Course of Military Instruction, &c. It cannot, therefore, be said that the author has reaped much advantage, at least in these two volumes, from the facilities which he obtained of making a personal examination: but it may be otherwise in the following parts, respecting which we can make no observation till they come before the public. The first and second of the succeeding volumes, which are already in the press, will treat on the naval power of Great Britain; and the other two on our great private works, such as ports, roads, bridges, &c. The plates are given in a separate folio, and will, when the book is complete, form a seventh volume. — Let us now endeavour to give an analysis of those which are on our table.

The author has divided the matter contained in his first volume into six books, and these again are subdivided into separate chapters, each treating of a distinct subject; an arrangement which adds much to the perspicuity of the whole. Chapter 1. treats of the royal and legislative authorities, in their relation to the army; 2d. Of the direction and command of the forces; 3d. Of the troops, their internal discipline and appointments; 4th. Of the administration of war; 5th. Of

the ordnance-department; 6th. Of the war and peace establishments, the pay, half-pay pensions, &c. of the officers and soldiers. These chapters are preceded by an introduction, in which the general plan and nature of the undertaking are briefly stated; and here we see the intentions and views of the author, his professions and principles, and in some measure his conclusions. We give as a specimen the following extract:

'In 1815, seeing our military and naval artisans discharged like our other land and sea forces, our arsenals become deserts, and our works nearly or entirely suspended in consequence of the public distress, I considered it as a favourable moment to take advantage of this constrained inactivity of our ports to visit foreign establishments, and to examine on the spot the science and energy of our rivals. After ten months of solicitations and refusals, of objections and delays, I at length obtained the simple permission which I had asked, to undertake a voyage to England.

'She at this time presented a spectacle the most astonishing which could be offered to the observation of an officer, who, having been for 15 years engaged in maritime works and operations, had always had under his contemplation the designs, the power, and the success of Great Britain. The acclamations of triumph were no longer heard by the people: they had been promised, as the fruit of the impoverishment of other nations, the speedy return of commerce and of riches to their own shores: but, while the national vanity endeavoured to console itself with singing in feeble strains the days of invasion, of treaties, and of spoliation, misery and famine were silently propagating themselves in the midst of the lower classes of this victorious people. Their ravages proceeded step by step to the higher ranks; till the evil at length striking the projector, the manufacturer, and the proprietor, a terrible cry of disappointed ambition, of regret for the past, and of dread of the future, disturbed the slumbers of a ministry still reposing beneath its laurels. Then I beheld a disbandment to an immense extent. I witnessed the reduction, both in number and force, of regiments raised and recruited from 1793 to 1813, at so great an expence and with so much trouble. I saw a navy dismantled by the hands which had constructed it, and the proud ships of war returning to take their stations in harbours, and by the side of floating prisons, becoming like them deserted and silent. I witnessed also the labours of the military arsenals descend by degrees from the convulsive activity of the war to the modest energy of a peace, which for five years has had the distress of the people and the destruction of the national property as its most faithful guarantees.

'I have attempted to form to myself a just idea of the power of England at the moment of her greatest efforts; and I have followed the gradations which have led her to her present state, in which she still finds herself possessed of the elements of aggression and resistance, reserved for cupidity or for future defence.

fence. In studying these various statements, I conceived that I ought at least to present a table of the physical force, and the sources of industry, of the British nation. Certainly, I was ardently desirous of enriching my mind with that kind of knowlege which constitutes the accomplishment of an engineer: but still I was aware that this knowlege of facts, however important when states call it to their aid in the decision of battles, teaches us nothing relatively to that which gives value to number and power to the material. The genius of institutions, and their harmony or discordance with established laws and manners; the spirit with which the government pursues its preparations, and the use which it makes of the public force; these appeared to me above all other objects worthy of long and profound meditation.

'It is delightful to see a people, notwithstanding their extreme desire of national glory, love liberty still better; to see them reserve as an asylum for their invalid warriors, and for their orphans of battle, the palaces of their former princes; and as a monument to the manes of their departed heroes, the sanctuary of their temples, or the sepulchres of their kings: at the same time subjecting their most illustrious conquerors, while living, like the meanest citizens, to the dominion of the law.'

In another place, the author tells us that, in visiting this country, he wished to ascertain what relations between the civil authority and the military force were the most favourable, and the most calculated for maintaining peace at home and war abroad: or by what means an armed force may be rendered efficacious against an enemy, but powerless against liberty; two most important problems, which, he affirms, England has answered with advantage to her power and her glory.

We must now enumerate a few of the observations made by the author, in the most concise form in which they can be put.

National Thanks and Rewards. — The manner in which our national honours have been conferred on our officers and soldiers is highly applauded: but the author thinks that we are now deviating from our former principles. He offers many strong objections to the new constitution of the order of the Bath, and even disapproves the Waterloo medals and all similar distinctions: but parliamentary thanks, and the rewards of the Prince under the controul of the Commons, he highly panegyrizes. After having explained the exact nature of these proceedings for the information of his countrymen, and illustrated his statement with the actual case of General Abercromby, he observes:

'Let us remark, in these different testimonies of public thanks, with what wisdom they are divided between the Prince and the representatives of the people. It is the parliament who first declares,

in the name of the people of England, that the General, the officers, and the soldiers, have merited the national thanks; and the Speaker of the House of Commons transmits to the General in chief the thanks rendered to the army by the legislative body.—If a monument ought to be erected to the memory of a departed hero, the parliament expresses its wish, which it transmits to the supreme chief of the executive power, who orders the erection of the memorial. The King, the source of all honour, confers a peerage on the descendants of Abercromby: but, when he desires to annex to it an annual pension, he makes the demand of the Commons, because they alone have the right to consent to any new charges imposed on the people;—and the House accedes to the wish of the Prince.

'Thus we see the parliament of England, as great and as generous as the Roman senate, confer on those warriors, who have deserved well of their country, recompences worthy of a great nation.'

It is contended, however, immediately afterward, that these honours have been sometimes debased by being bestowed on unworthy objects and trivial actions.

Policy of England in reference to her Colonies.

'The British government looks on the greater part of her foreign possessions only as advanced posts, intended to supplant, during peace, the commerce of her rivals; in order to destroy the marine of other nations, and to facilitate an invasion of the territory of any people who may become her enemy. Thus the rock of Heligoland at the entrance of the Baltic, and those of Gibraltar and Malta, the one at the opening and the other in the middle of the Mediterranean, are both expensive establishments in all respects: but they are at the centre or in the defiles of European navigation; and nothing should prevent the conquerors of the sea from displaying there the standard of their sovereign.

'The Cape of Good Hope was to Holland what the Isle of France was to us, a military station of the highest importance; and these two posts form in some degree the military *foci* of the navigation of the East Indies. England knows the value of these positions; and, even if their former possessors, in their fortunate revenge, should carry their victorious ships into the Thames and the Medway, I doubt whether the cabinet of St. James's would consent to the restitution of these two important stations.'

In the chapter on the English Cavalry, we find some curious statements and observations. It appears that in England there are sixteen horses for every hundred human beings, whereas in France there are only seven to every hundred. The breed of the French horses is also much inferior to those of this country; and they are said to owe their superior quality to the care which is taken of them by the English horse-

horseman; who, it is observed, cherishes nearly as much as the Mameluke and the Arabian the companion of his fatigue. This amelioration of the English race of horses, says M. DUPIN, 'is the happy fruit of only a few years of attention, and affords *us* a striking example, which ought to excite the emulation of every friend of the public good and of the national glory. Since 1815, our studs have degenerated to the most deplorable condition.' — The harness used in this country is also a subject for panegyric: 'but the English horse-soldier, although able to mount and to manage his horse, *is not adroit in the use of his arms, and in this respect is far below the French cavalier.*' We suppose that M. DUPIN learned this fact from some of the cavaliers who escaped from the field of Waterloo.

Foreign Troops. — On this subject, interesting to the author probably from considerations and reflections on the Swiss Guards, he enters at considerable length; and he vindicates the British from certain accusations and insinuations, generally circulated and credited in France: namely, that we were indebted for most of our successes to the mercenary troops in our pay, which composed a large portion of our regiments; and that those regiments in particular, which were composed of foreigners only, were always placed in the van, and in all difficult and dangerous situations.

'In 1812, the British ministry incorporated in the 10th light dragoons a certain number of Germans who were made prisoners in the midst of French troops. The parliament immediately took the alarm, and a most animated discussion ensued on the employment of foreigners in the national ranks. "To mix them in the same regiment with Britons," General Tarleton proudly exclaimed, "is to mix base metal with silver, or with pure gold. Let the government maintain as many foreigners as it pleases, but always leave to them the title of mercenaries."

'The ministers, unable to resist these attacks, proposed to submit to the Commons a statement of all foreigners enrolled in the English regiments; from which it appeared that, in an army of 200,000 Britons, only 31 officers and 393 privates were foreigners, and these last were mostly men of colour and musicians. I insist on this point, because it is believed on the Continent that the troops of Great Britain are in a large part mercenaries.'

After some other remarks, highly complimentary to this country, M. DUPIN again observes; 'It was therefore through great ignorance or very bad faith that many men, during the last war, continually represented to us that the British army was composed of mixed hordes, which the genius of a Hannibal alone would be able to conduct *par la ruse* to victory: *they required for this end no such famous leader.*'

Distinctive Characters of the Troops of England, Scotland, and Ireland.

'The Englishman is habituated to the most substantial food; roast beef, strong beer, little bread, and some potatoes: this is his usual diet; and he must have it whether he be in camp or in a town, or at least equivalent food; he goes on well only on this plan, but so kept he can support great fatigue.

'The Scotsman, fed in his own country with little or no meat, with fish, herbs, potatoes, and oatmeal, is more sober and not less robust than the Englishman, and can better resist privations. The native of a rigorous and cold climate, he dreads only the ravages of too high a temperature. The lowland Scotsman has these advantages and this inconvenience in comparison with an Englishman; and the same comparison holds between the highlander and the Scotsman.

'The Irishman, fed with potatoes, vegetables, and sometimes with a little meat, has, like the Scots soldier, but slight care for his subsistence. He is also tall in stature, and possesses great bravery: he may be called a French grenadier, but a grenadier stupified by the wretched constitution of his country. He is too often noisy, drunken, quarrelsome, and debauched; while the Scotsman is methodical, reserved, and measured both in his words and in his actions.'

This picture of Ireland we must consider as too strongly outlined; and, as to the roast beef among the English poor, or even the well fed soldiers, we are afraid that it is not so plentiful as M. Dupin describes it to be.

Next ensues a statement of the daily rations of a British soldier, his weekly pay, and the annual charge for each man. The dress is then described, and highly commended, particularly the jacket and cap; the latter of which, in consequence of the peak before and behind, the one defending the eyes from the sun, and the other guarding the neck from rain, is said to add much to the comfort of the soldier, while it protects him from many grievous maladies.

Comparison between the Losses of the French and the English Armies during certain Periods of the war.—After a variety of interesting particulars respecting the recruiting and various modes of raising the English regular army, the author thus proceeds:

'We have, then, for the mean annual loss of 100,000 English troops, during the last six years of the war, the following results:

Deaths, ...	7,159
Discharged, ...	2,087
Deserters, ...	2,642
Total annual loss, ...	11,888 for 100,000 men.

'It

'It is deserving of observation that this amount does not surpass the annual loss during the whole war of ten years, so much as 1 per cent.' (M. DUPIN says 9 per cent., but he must mean $\frac{9}{10}$th per cent.)

'Let us now reflect for a moment on the proportions which we have established. Let it be remarked that, at the same epoch, the French army required for its annual supply not fewer than 150,000 men, while the English army required merely 23,000; and this number, so small, not only replaced all its losses but increased its total 7000 annually.

'I have known French officers who have deemed it impracticable to keep armies on foot without a much greater expense of men; and, from the experience which they have drawn from the operations of the Conscription, they suppose it to be impossible to maintain troops complete, and in active service, with a loss of less than one-fifth of the whole number annually.

'But, if we reflect on the divers means employed by the English government to administer to the necessities of the soldier, and on the prudence of their military chiefs, who never require from their men any exertion which surpasses the just limits of their powers, we shall cease to be astonished at the comparatively small loss of the British army.'

We might select a great variety of other interesting facts and observations from the first volume of this work: but it is time to turn our attention to the second, in which the author passes in review the entire military establishment of Great Britain; treating in succession of the moral force of the army, of our military schools and asylums, exercises, small arms, the artillery, military arsenals, corps of engineers, fortifications, &c. He commences with an observation frequently made, and which we believe to be very just; viz. that the generality of men judge of the valour of troops, and of the skill of a commander, only by the result of particular actions, or by the general events of a campaign. The victorious army always appears to them heroic; while the vanquished troops, by their defeat, are sure of being placed in an opposite point of view. 'On this principle, the English army, in the estimation of foreigners, has been sometimes classed among the bravest and best troops of Europe; and at others, as in the case of the repeated defeats of the Duke of York, they have been ranked among the most feeble.'

The latter feeling was very general in the French army at the commencement of the late war, and was encouraged by *Bonaparte* and all his military chiefs; so that, as we have already stated, any man who had dared to have contended for the valour of the English soldier would have been reckoned a bad Frenchman, and have suffered for his temerity. The author continues:

'The

'The expedition to Egypt took place: a French General, incapable of succeeding to the two great captains who commanded before him, attacked without prudence the troops which he despised; and Egypt was lost. Some years afterward, General Stewart disembarked in Calabria; and General *Regnier*, who knew, in most cases, how to unite prudence with bravery, suffered himself to be led on by a blind confidence. Apparently dreading nothing so much as being too late to annihilate an enemy so easily vanquished, he did not even allow his troops time to recover from their fatigue. The battle commenced, and the result convinced him that he had imprudently mistaken his foe. The same persuasion lost to the troops of *Junot* the battle of Vimeira, and, as a consequence, the possession of all Portugal.'

That all these battles were lost to the French, we "nothing doubt;" and that the enemy had made a false estimate of the valour of our troops, and the skill of our commanders, is perhaps not less certain: but that a more correct estimate would have changed the fortune of the day we are little disposed to believe, notwithstanding the authority before us. It is, indeed, rather amusing to see how M. Dupin exercises his ingenuity in accounting for the loss of different battles, when the solution of his difficulties might be given in a few words; — *the bravery of the English troops, and the skill and valour of their officers.*

Peculiar Characteristics of French and English bravery.

'In general, the bravery of the British soldier has less of *éclat*, of impetuosity, and of audacity, than that of our warriors: but it possesses all the energy and advantages of constancy; and it is perseverance, not less than intrepidity, that brings to a termination the bloody struggles of nations, particularly with the troops of the present day. It must be admitted that, after the French, such as they have been in our armies for the last twenty-four years, the English are the most active troops in Europe: but their activity has not in it those prodigious efforts of which we have so many times offered such memorable examples. Yet it is an activity which admits of no intermission, which is always the same, and which will produce at the end of a given time a sum of results much greater than we might expect from the most brilliant isolated action.

'The British soldier has generally less natural spirit and penetration than a French soldier: but the fixedness of his mind renders his actions more measured. Less distracted with the view of exterior objects, with reflections on the past, or with the hopes and fears of the future, he is always and every where the same. More attentive to actual command, he compensates for the inferiority of his intelligence. Incapable of judging of the great movements which he is executing, and, above all, of those which are made for or against him, the danger of the future never paints itself in his thoughts;

thoughts; and he goes to present death without ever suffering inquietude about that which is ready to happen. For this reason, it is nearly impossible ever to destroy the *moral* of the British army.'

We should have given our assent with a better grace to this delineation, had the author not made stupidity the principal feature in the picture: but he judged it necessary to assign some reason for the superiority of the English soldier, and he has found that this will be better received among his countrymen than any other that he could have devised. He makes, moreover, another drawback: but we fear that there is too much truth in the assertion; viz. 'that the above qualities, so estimable in a soldier when well directed, are deteriorated in the English by a vice which too often destroys their good effects.' He alludes to drunkenness; and he maintains that the love of strong liquor is so great in the English soldier, that, when he finds an unexpected opportunity of indulging in it, neither the honour of victory nor the fear of defeat and death will remove him from the spot where he is gratifying this deplorable appetite. — We sincerely hope that the picture here again is too highly coloured, though we cannot dispute that it has some truth in it.

We are next presented with an examination of the religious observances of the British army; and numerous facts are collected relative to the former appointments and the neglect of army-chaplains, their present constitution, pay, duties, &c. — We pass to the subject of military punishment; and, as far as the author's remarks are directed towards rendering it less disgraceful and severe, they do honour to his humanity and judgment: but his description, and more particularly his graphical delineation, are insufferably incorrect. After having explained the nature of the disgusting apparatus employed on such occasions, he states that 'in this situation the soldier is struck, naked, on the shoulders, the loins, or still lower, according to the nature of the crime, by a whip with nine tails, and hence called the *cat-o'-nine-tails.* The drummers in the regiment, according to their order, under the direction of the drum-major, give each twenty-five lashes,' &c. In the plate in which he has chosen to exhibit this picture, the prisoner is represented as being entirely naked, the drummer is using the whip in the most aukward manner *back-handed*, and the superintending officer is made a complete French caricature of *John Bull.* Had M. Dupin given a just description and representation of this odious practice, however degrading it might have appeared in the eyes of a nation that knows no such military punishment, we should have

have had no right to complain: though we might have regretted the exposure, the blame would have attached to the laws which admit of such a practice: but his representation is shamefully and indecently untrue; the prisoner is never entirely naked, as M. Dupin has drawn him; nor is the description just when it is said that he is flogged over the *loins*, and *lower yet*, in proportion to the nature of the offence. We need hardly say that, according to uniform practice, the shoulders alone are exposed to the lash, and no part of the dress is removed besides the jacket, waistcoat, and shirt. We are unwilling to believe this to be an intentional misrepresentation in the author: but, if it arises from inaccurate information, it is scarcely less blameable. He ought, before he ventured on such an exhibition, for which he hopes and expects to find a circulation throughout all Europe, to have been well assured of its accuracy. If such a punishment as M. Dupin describes should in any instance have been put in practice by some worthless officer, as insensible to decency as to humanity, (which we believe was never yet the case,) still the author would be equally unjust in catching at this individual instance to delineate it as the general custom of the British army. He ought immediately to cancel this scandalous plate.

M. Dupin now proceeds to examine the interior discipline of the regiments, and points out certain peculiarities which he thinks are advantageous. He notices, for instance, the grades of corporal and serjeant; and he conceives that the distance which these sub-officers preserve, in their behaviour to the private soldier, has a great tendency to maintain good order among the troops. He praises highly the general appearance of an English serjeant, 'with an upright and martial carriage, and an authoritative tone of command, which at the same time ensures the attention and claims the respect of the soldier.' He strangely over-rates this station, however, when he states the distance between the private and the corporal, and between the latter and the serjeant, to be *immense*.—The officers he represents as altogether a distinct race of beings from the men and non-commissioned officers; and he highly approves the English custom of the officers dining together at a regimental mess.

In the course of this chapter, an anecdote of an individual is related, with the intention of shewing the humanity of some British officers towards their men; and we wish, with the author, that the name of this gentleman were known, in order that honour might be done to his memory:

'A lieutenant-colonel, who, according to the custom of the English, had in the absence of the colonel the command of a regiment,

ment in the West Indies, displayed one of the most admirable traits of humanity which history has ever recorded. The yellow fever had made such ravages in the garrison, that, all the hospital-servants having perished, it was necessary to send the soldiers to replace them. But the half of those who were ordered to perform this perilous duty having partaken of the contagion, the others refused to discharge the functions which seemed to produce inevitable death. "It will be then for me," said the lieut.-colonel, "to take care of my poor soldiers, since their brothers in arms refuse to perform their duty towards them;" and this generous officer immediately took on himself the abject and revolting duties of the hospital, which were thus rendered sublime by the motive and sacred by the object. This hero of humanity, who should have lived to receive the tributes of public admiration, unhappily fell a victim to the disease which he so humanely endeavoured to counteract; and the British parliament ought to have erected in Westminster Abbey a monument worthy of recording and immortalizing this noble action.'

Discipline of the Army in its relation with the Citizens.

'It is here that the English army merits to be cited as a model to all nations, who cherish at the same time *laws* and *liberty*. The British government has found the secret of constituting an army which is terrible only to foreigners, and which regards as a part of its glory its obedience to the civil authority of its country. I admire the answer of an English soldier in the midst of a public assembly, which he had joined, to demand of the government some measure that was ardently desired. "Well, comrade," said one of the populace, "you will not at least take up arms against us? we reckon you as one of ourselves." — "At this moment," said he, "I am a citizen, and will claim my rights as such, but under arms I shall be a soldier, and will execute the orders that I may receive to oblige you, if it be necessary, to obey the law." This is the spirit of the British army; and these noble sentiments are imprinted on the physiognomy of the English soldier. We never see in him that menacing and ferocious aspect, which is too often assumed on the Continent as a martial characteristic. His looks are not cast on every man and woman with that arrogance which seems to say, "It is I who constitute force and terror." Such an air is not in England an object of admiration. When an officer arrives in the capital, if he be not on duty, he does not wear his arms, his uniform, or his decorations: his dress differs no longer from that of a private citizen, a member of parliament, or a prince of the royal blood.

'I insist on the propriety of this custom, which should be introduced more and more among us, as liberty may become better developed and consolidated. By such means, the officer, mixing every instant with the citizens, participates in their spirit and character; and thus the people are habituated to consider the military only as citizens momentarily armed for their defence: not attached to the sword like a Janissary to his scimetar, nor devoted to war to the exclu-

exclusion of all other duties. Such ought to be the spirit of a people governed by constitutional laws.'

The author now passes in review our several military schools, commencing with the Asylums at Chelsea, Southampton, and the Isle of Wight; and, in the true spirit of an English opposition-member, scrutinizing the several expenses, assigning reasons for this or that particular proceeding, complaining of the charges attending an additional *état major* at Southampton, which might have been avoided by enlarging the Chelsea establishment, &c. He warmly applauds the cleanliness of the children in these national schools, their habits of industry, and the care taken for their comfort: but he thinks that the discipline is somewhat too strict. He describes rather minutely the military school of instruction for the privates and non-commissioned officers of the corps of Sappers and Miners, at Chatham, under the direction of Colonel Pasley, to whom he acknowleges his obligations in the introduction; and he then passes to the more important establishments at Sandhurst and Woolwich, on which he dwells with perhaps a tedious prolixity; giving every particular of the pay of the several officers, professors, and servants; the terms of admission for the cadets, their several classes, their hours and course of study, &c. &c. On the latter subject, it is observed, speaking of Sandhurst,

'More care is directed to exercise the memory and the hand, than to cultivate intelligence and judgment. Extreme importance is given to the art of design, particularly figures and landscapes; specimens of which are retained when a student leaves the college, and are exhibited with ostentation in the grand council-chamber of the establishment. The mathematics are said to be too much neglected, although the college has had to boast, since its first establishment, of ranking among its professors two of the most eminent geometers of England, Messrs. Ivory and Wallace.'*

Of the Royal Military Academy at Woolwich, the author says:

'It has, like the Polytechnic school at Paris, although with less *éclat* and extent, rendered important services to the physical and mathematical sciences; and it has always had professors distinguished by their talents and celebrated by their writings. For a long time, Simpson was a professor in this establishment; and his successor, Dr. Hutton, though less able to treat of subjects

* We believe that, since M. Dupin visited England, both these gentlemen have left that institution.

purely

purely theoretical, distinguished himself by many happy applications, and above all to the ballistic pendulum *; and, lastly, Bonnycastle, Barlow, Gregory, &c. have propagated, by their elementary writings, particular mathematical branches which had been too much neglected in England. These writers, in our days, have rendered justice to and have diffused the culture of the exact sciences, which for many years seem to have been nearly abandoned in that country in which Barrow, Wallis, Cotes, Taylor, Maclaurin, and the great Newton, have raised immortal monuments to mathematical philosophy.'

It may not be amiss to inform the author, in case his work should enter into a second edition, that the senior department of the Royal Military College at Sandhurst, and the junior department at Woolwich, no longer exist.

Our extracts and remarks having already extended to a considerable length, it is necessary for us to be brief in our report of the remaining part of this volume; although we have met with many statements which, either from their interest or from the reflections which they naturally suggest, we should have been glad to have noticed rather more particularly than we shall now be able. They relate principally to subjects connected with the artillery and ordnance department. When speaking of the Royal Military Repository, and of the nature of the operations carried on there, M. Dupin appears to be under a mistake in supposing Sir William Congreve to be a major-general. We believe that Sir William never served in the regular army, and has therefore no such army-grade: though he bears the title of Colonel from having held that rank in some volunteer-corps. The author's remarks, therefore, relative to the jealousy and *esprit du corps* of the artillery, he will perceive to be groundless.

A chapter is devoted to the subject of this gentleman's rockets, and representations of these formidable projectiles are given in one of the plates. M. Dupin thinks that the French ought to turn their attention to this new branch of artillery; and, to aid them in their pursuit, he professes to give the proportions of the materials which enter into the composition of the rockets. We have, however, some doubt re-

* The author ought to have added, by being the first who established the mean density of the earth: but it is astonishing with what obstinacy all French writers persevere in transferring the credit of this extraordinary and interesting computation from Dr. Hutton to Dr. Maskelyne. The latter selected the mountain proper for the experiment: the observations were made by Mr. Reuben Burrow: but the computation and results are due only to Dr. Hutton.

specting

specting the accuracy of this part of his statement: for we know that the inventor has always observed the utmost secrecy on this head, even among his most intimate friends; and we are therefore much at a loss to account for the author's information relative to the rocket-composition.—The description which he gives of the English artillery will doubtless be highly interesting to the French military, but it offers no particulars which call for any remarks in this place. It appears that the several figures and proportions, given in the plates connected with this inquiry, were drawn from an examination of four field pieces and two howitzers, which were sent by the English in 1815 to La Vendée, in order to aid the Bourbon cause; and which, subsequently to the evacuation of the English troops, were, after some difficulties, brought to Paris, examined, and made the subject of a report by a committee of French artillery-officers. The superiority of our field-pieces over those of the French appears to be every where admitted.

We must pass over the author's topographical report of the arsenals at Woolwich, Chatham, and Portsmouth, without any remark; as also his chapters on the labours and operations of the military engineers, and his criticism on English fortifications, which concludes the second volume. It remains, therefore, for us only to give a short description of the plates accompanying the work. They are in the large folio size, are ten in number, and are executed with particular neatness and accuracy. The first contains a perspective and very complete view of the artillery-barracks at Chatham, with a ground plan, &c. The second, besides the ridiculous figure to which we have before alluded, gives a minute delineation of the harness employed in the English artillery, and a perspective view of a mounted 5-inch howitzer. The third, fourth, and fifth plates furnish representations of the several parts of the carriages and limbers of the field-pieces, examined at Paris as above stated; and the sixth furnishes a like description of our heavier ordnance, which appears to have been copied from Landmann's work on artillery: as are also some of the figures in the seventh plate. This last moreover exhibits a drawing of two *eprouvettes*, which we remember to have seen in the arsenal at Woolwich; with another from Paris, sent over by our army at the capture of that city. The eighth plate is wholly occupied by delineations of the large ballistic pendulum, constructed for the purpose of ascertaining the velocity of balls. M. Dupin has entered into a full description of these experiments; for the particulars of which he acknowleges his obligations to the late

General Mudge, and to Dr. Gregory, who superintended them. The ninth plate gives a very neat figure of the planeing machine in the Royal Arsenal at Woolwich: but we have been informed, by a gentleman who is well acquainted with this beautiful engine, that there is some want of accuracy in the delineation. The 10th and last plate represents the English pontoons and carriages, the plan of our Martello towers, &c., for which the author appears to have been indebted principally to Colonel Pasley.

Having given our opinion in detail respecting the merits of this performance as we have noticed its several chapters, we shall be contented, in conclusion, to repeat that it is a work extremely interesting to foreigners, and not a little curious to Englishmen; and that the author has displayed in it a very considerable degree of talent, uncommon industry, and as great a share of impartiality as can perhaps be expected from any man who feels an intense interest for the honour and glory of his own country.

ART. II. *Mémoires secrets sur l'Etablissement*, &c.; *i. e.* Secret Memoirs concerning the Establishment of the House of Bourbon in Spain. Extracted from the Correspondence of the Marquis *de Louville*, Gentleman of the Chamber to Philip V. 2 Vols. 8vo. Paris. 1819. Imported by Treuttel and Würtz.

THE Marquis *de Louville* took a leading part in the affairs of Spain on behalf of the French court, as well under Louis XIV. during the first three years of the reign of Philip V., as also during the subsequent regency of the Duke of Orleans. Having much ascendancy over the mind of the King of Spain, whom he had early known at Paris, he was employed by the court of Versailles to exert that influence in the direction most consonant with the views of its cabinet; and for this purpose he kept up an active correspondence with the French ministers during his whole stay at Madrid. Authentic copies of this correspondence having remained in the possession of the lineal descendant of the Marquis *de Louville*, it has here been edited, and is accompanied by such historical narration as might be necessary to connect and explain the various papers produced. Some assistance has been derived from the archives of the *Bureau des Affaires Etrangères*, that office no longer wishing to make a mystery of events, or negotiations, in which living persons are not implicated. Thus every source necessary to give authenticity and sincerity to this diplomatic chronicle has been laid open; and the whole work may be read with confidence by the public, and

quoted with reliance by the historian. Whether it will find many readers, however, we doubt, because a feeble concern is now taken in the minuter circumstances which contributed to seat the house of Bourbon on the throne of Spain; the general fact is notorious in history: but the personal details, descriptive of the different agencies set to work on this occasion, can have little importance out of France, and even there must principally interest the families whose ancestors were involved in the transaction.

Charles Augustus d'Allonville, the hero of these memoirs, and afterward Marquis *de Louville*, was born in 1668, was in his early years distinguished by a taste for mathematics, and passed much time with his mother's uncle *Dorat*, at whose house he met *Arnaud*, *Nicole*, and other celebrated Jansenists. Their disputes appeared ridiculous to him; and, while at the University, he maintained some theses against the Abbé *Langeron*, who was a Jansenist, in which the victory was awarded to him. He quitted college when young, and went into the army, being dissatisfied with the ecclesiastical destination intended for him by his family. After the treaty of Ryswick, he returned to Paris, and was named *gentilhomme de la manche*, companion or governor, to the Duke of Anjou. In this office he made himself agreeable, became a sort of informal tutor and voluntary secretary to the Duke, managed for him, thought for him, and was his *fac-totum*, as far as juniors can be allowed to employ their seniors. The ascendancy, thus instituted by Louis XIV. over his grandson, preserved all its force at the time when the health of the imbecile King of Spain began to decline. Charles II. lived until the year 1700: but his faculties were shattered, and he fancied himself bewitched long before. He was about to die childless, and the entire inheritance of the Spanish empire was likely to become disputable. The house of Austria and the house of Bourbon had rival claims. King William of England was strenuously bent on the partition of the Spanish empire, and had probably suggested, during the negotiations at Ryswick, that partition-treaty which was afterward signed at Loo, but defeated by the death of the young prince of Bavaria, for whom an absurd provision had been made in it at the expense of the claims of Austria. A new and more offensive partition-treaty was afterward formed, but on principles little less objectionable than those which have recently dismembered Poland. This treaty was communicated by French agency to the court of Spain, excited great indignation there, and provoked Charles II. to make a will. The friends of France having surrounded him, he bequeathed the Spanish empire

empire to Philip Duke of Anjou, grandson of Louis XIV., to the prejudice of the Austrian archduke. The King of England was inclined to adhere to the partition-treaty, but the King of France determined to abide by the will of Charles II., and to send the Duke of Anjou to govern in Spain by the title of Philip V. The Marquis *de Louville* went as his *double*, or guide, and officiated admirably as *cornac* to the royal *elephant*.

A specimen of his narrative may be taken from the fourth chapter, which depicts Spain at the close of the reign of king Charles II.

'Before we describe the arrival of the new court in Madrid, let us take a look at the situation of the kingdom which Philip V. was about to govern, at the circumstances which had brought him thither in spite of so many obstacles, and at the persons who awaited him there.

'The Spanish monarchy offered at this time a picture of sad decay. A respect for rank and authority indeed remained, which saved the country: but every principle of action was wanting, because, ever since the death of Philip II., the grandees of Spain, whose power had been compressed rather than balanced by the crown, had alone remained strong around a throne which was in reality always vacant, though in appearance always occupied.

'What a spectacle for a prince at the age of seventeen, who was quitting a country governed by Louis XIV., recently administered by *Colbert*, and maintained by wise and powerful corporations, to behold Spain: what a burden to accept in 1700 the inheritance of Charles V.! No army, no money, no justice, no police, no liberty, and no restraint. In the colonies, viceroys, — in the mother-country, captains-general, — perpetually renewed, yet neither honoured nor coerced. In the centre, a mass of senates, which, under the pompous titles of councils of Castille, of Aragon, and of the Indies, offered no sanction but the royal will, and replied to the people on every occasion "*El rey asi lo quiere*," thus it pleases the king. In the other direction, however, it was constantly observed that, though the royal orders were accepted, they were never executed; and that the government was an oligarchy of people united by pride, divided by ambition, and asleep from laziness. The court was a silent palace, enslaved by its guests in the name of etiquette, and by the Queen, who was a whispering gallery to the intriguers. Finally, the episcopal clergy, too rich and too dependent on Rome, — the dreadful Inquisition, at war externally with the Pope and internally with the people, — the myriads of monks, who were often men of talent and merit, but at variance between order and order, and even between convent and convent, — such formed the picture of Spain at the close of the reign of Charles II.

'Would you know the consequences of this state of things? A few individual traits will say more than the detailed histories of the time. Spain, notwithstanding her nominal armies, had not six thousand effective men on foot. The King, in his palace, had no other guards than a set of coblers and low artisans, who returned to their trades when they were not on duty; and these were divided into three companies, the Flemish, the Spanish, and the Imperial, in allusion to the antient sovereignty over the Netherlands, Spain, and Germany. There was but a single regiment of cavalry for the metropolis, and this was dismissed by Cardinal *Porto Carrero*; so that, during the insurrection about the price of bread, which broke out April 28. 1699, it was necessary to grant to the mutineers all that they asked.

'Every body was armed in Madrid, except the King; and rich people kept cut-throats avowedly in their pay. What wonder if Charles II. went out very seldom from his palace! Ever since his second marriage, the mob would follow his carriage and call him *mariccon*, and vent against the Queen similar low words of abuse. Those soldiers, who resisted the fashion of deserting, were clad in rags; and the officers, who came to spend their pay in debaucheries at Madrid, were obliged to give fees to obtain it from the clerks of the treasury. As for the Generals, they had nothing noble about them but their birth and rank; they were greedy of employment, but, as soon as they were named to a situation, the next petition was to be dispensed from fulfilling its duties: Madrid was the place in which every garrison was to be defended. A lady of distinction, whose son was ordered to join his corps, went to complain at court that such a measure would be the death of the lad! — and thus, in a nobility once brave, numerous, and faithful, the standard of a *Cid* or a *Cortes* now collected only beggars.

'Money ought to arrive at the treasury in two ways; by the concessions voted in those provinces which have preserved a shadow of the antient states; and by established taxes, prudently collected. Instead of this being the case, however, the states secretly paid the ministers and favourites on whom they depended, for permission to grant the least possible contribution; and they also received private presents individually from the King, voluntarily to grant the *most* possible. As for the taxes, they barely served to wet the canals made to facilitate their flow into the treasury. This evil produced a worse, viz. the sale of titles of all kinds, from a grandeeship of Spain to a viceroyalty of the Indies.'

The subsequent chapters treat of the arrival of Philip V. at Madrid, of the remedies suggested and adopted, of the royal correspondence relative to previous events, of the King's marriage, and *Louville*'s journey to Versailles. The scene then changes to Naples, whither the Marquis accompanies the King, and whence he passes for purposes of negotiation to Rome. A campaign of the catholic king is related; various person-

personalities tending to justify the author against some misrepresentations are indulged; and, at length, with the King's return to Madrid the volume closes: — it consists in all of twelve chapters.

Volume II. contains only eight chapters, which treat of court-intrigues, of Cardinal *d'Etrées*, of squabbles reconciled, and of the opinion formed by the court of Versailles. Father *D'Aubenton* then becomes a personage of note: but the trifles, to which importance is here given, render the whole detail wearisome. The recall of *Louville*, the coming of *Puysegur* and *Renaud* to Madrid, the disgrace of Mad. *des Ursins*, and the recall of the Abbé *d'Etrées*, serve as topics for two chapters. A good section is the eighteenth, which treats of Spain from 1705 to 1716. The following anecdote occurs in it.

'A division arose between the two men then most necessary to the King of Spain, the Prince of *Sterclaes* and Lord *Berwick*. History has not quite decyphered the cause of the quarrel, but apparently it arose from the collision of independent command, each requiring obedience from the other. The Flemish General claimed as a sort of native, and the English as a necessary stranger. Whoever was in the right, the effect of the division was deplorable, since it distanced Lord *Berwick* from the seat of war during the two years when he would have been most useful, and brought thither the Marshal *Tessé*, who was not born to replace a hero.'

In the nineteenth chapter, the Duke of *Orleans* and Cardinal *Alberoni* come on the stage, and *Louville* undertakes a second mission to Madrid. With the twentieth chapter, which discusses the triple alliance, and contains some anecdotes of the Czar Peter's visit to Paris, the work concludes.

An appendix of official papers is attached. The state of Buenos Ayres in 1710 is a curious document, which proves the very slow progress of this well-situated city, under the wretched sway of Spain: it had already an importance which ought by this time to have expanded into a vast metropolis. The treaty of commerce between England and Spain, in 1715, is here reprinted: a Memoir concerning the legitimated princes by the Duke of *Maine* is annexed, with the minutes of a council of regency held at the Tuileries, January 26. 1721; and finally occurs the letter of abdication of Philip V., dated January 14. 1724.

Antient diplomacy, it appears from all this narrative, was much more required to study persons than modern diplomacy: every thing then depended on a few influential characters, on the ostensible ministers, and on the confidential secretaries,

mistresses, and valets who governed them. Motives of public and general interest are now more efficacious; because instruction has been diffused more widely, and the general opinion can be called out against the perverse designs of official characters. Hence the business of intrigue, and attempts at over-reaching, are progressively abandoned for the nobler process of seeking to understand and to conciliate the rival interests of nations. Secrets and individuals are losing their importance, and publicity is preparing every where the triumph of good sense.

ART. III. *Le Visiteur du Pauvre*, &c.; *i. e.* The Visitor of the Poor, a Prize Essay. By B. DEGERANDO. 8vo. pp. 158. Paris. 1820. Imported by Treuttel and Würtz. Price 5s. sewed.

THE Academy of Lyons offered a prize for the best essay on the following question: "*To point out the means of discovering real indigence, and of bestowing alms so as to render them useful to those who give, as well as to those who receive.*" M. DEGERANDO obtained the prize, by contributing the memoir now before us.

There is a tact which is exceedingly valuable, because it is almost indispensable to success, in adapting the style and tone of a discourse to the taste and feelings of the auditory to which it is addressed. To a sober committee of plain English gentlemen, engaged in inquiring into the best means of relieving the distresses of the poor in their neighbourhood, we should as soon have thought of reading a chapter out of the "Sorrows of Werter" or the "Heloise," as a discourse in which sentimental starts, ejaculations, and apostrophes occupy the place of dry facts, simple detail, and unornamented reasoning: but the French affect a magnificence in description, and a sensibility in expression, on occasions on which we should consider them as exceedingly misplaced. M. DEGERANDO employs a picturesque style when he addresses the academecians of Lyons; describes to them in pathetic terms the dying mother on her bed of straw, the heart-broken father, and the famished children; and groupes indigence and disease, sorrow, sickness, and infirm old age, with the skill of a painter.—Sympathy with misfortune is undoubtedly that feeling which excites us to relieve it, but such sympathy pre-existed in the Society which could offer a reward for the best means of alleviating it; and in England we should regard such petty stimulants as high-coloured descriptions of beggary and wretchedness, with all the accompaniments of apostrophes to humanity,

humanity, compassion, &c. as a waste of time and of feeling, both which might have been practically employed to better advantage. The style of this pamphlet is, therefore, to us positively disagreeable: but this is all to which we can object, and M. DEGERANDO knows his auditory much better than we do.

The main point which the writer enforces is the personal investigation of each case of distress; arguing that real distress is only to be distinguished from that which is simulated by a vigilant and suspicious eye; and that charity distributed by the agency of intermediate persons is rarely so well regulated, and so nicely adjusted to all the circumstances of the case, as that which is administered at first hand by the philanthropist himself. Here is solved the latter part of the problem, "*how to render the distribution of alms beneficial to him who gives, as well as to him who receives.*" This is effected by bringing opulence into personal contact with indigence; the gratification of the receiver is not limited by the amount of money bestowed, but is rather to be measured by the interest taken in his affairs; and this interest chastens to the almoner his own affections, weans him perhaps from the levities of dissipation, and affords a subject of complacent meditation at every period of life.

In order to facilitate and remind the domiciliary visitor of the most essential inquiries necessary to be made before relief is conferred on any individual, or poor family, M. DEGERANDO has given what he calls an *Endéimètre*, or the model of a little memorandum-book. The first part is to contain the name, residence, sex, age, employment, number of children, &c. of the individual; and whether he is rendered infirm by age, accident, or sickness; or has become incapable of maintaining his family from want of employment. In the second part, the visitor is to note down what the poor man has, and what he wants; the state of his beds, furniture, clothes, linen, and firing; whether his children go to school, what they earn, &c. &c. The third part is left blank for the purpose of noting any variation in his circumstances, which may have occurred at some subsequent visit. The fourth part is to include remarks on the state of morals and general conduct of the family: with respect to the parents, whether their misfortune appears to have been the result of improvidence, idleness, drunkenness, irreligion, gambling, or weakness of intellect: —with respect to the children, whether they have imbibed moral and religious instruction, whether they are docile or intractable, cleanly or otherwise, whether they are respectful in their behaviour towards their parents, and whether their

parents are mild and kind in their behaviour towards them. On one side of each leaf is to be put down the time at which any aid is given, its amount if in money, and, if not, its nature, specifying whether food, clothing, fuel, &c. — Such a book as this may certainly be useful: by it the young and inexperienced visitor is reminded of the inquiries necessary to be made; and, if there be any disposition to fraud or exaggeration on the part of the family visited, the transfer of this book from hand to hand serves as a check to imposition.

An interesting chapter is given on the Education of the Poor, though it is short. Indeed, M. DEGERANDO, who is president of the Society for Educating the Poor in France, on the principles of Bell and Lancaster, having already published a little tract giving an account of the success of its labours, would not feel it necessary here to expatiate on the subject. He well observes that, 'in every thing else, privation makes itself felt, and leads to want, to desire, to demand. With regard to instruction, all this is reversed: the more we are deficient in it, the less we seek it; and, the more we have of it, the greater is our thirst to increase the store. If a poor man be ignorant, — and ignorance is the lot of the greater part, — not only has he, in general, no idea of preparing his son for knowing more than he himself knows, but he will frequently resist the attempt if offered on the part of others.'

In a chapter on the establishments at Paris for the sick and infirm, for foundlings and old persons, we are made acquainted with one or two circumstances which redound but little to the credit of human nature. The corruption of our manners, says the author, has compelled us to open hospitals for foundlings, and to admit new-born children without making any inquiries, under the fear of urging to infanticide. At Rome, where centinels are placed at the cradle, and where certain formalities of admission are required, children are daily found drowned in the Tiber. — About 5000 children abandoned by their parents are annually admitted into the hospitals of Paris; and of this number, about 350 *legitimate* children are deserted by those who gave them birth, and left to the uncertain and vicarious kindness of strangers! Horrible is it to reflect that such a multitude of human beings are thus annually cast on the mercy of strangers for their very existence; and still more horrible that many of them should be the *legitimate* offspring of most unnatural and miserable parents. A corresponding barbarity presents itself in the conduct of the young towards their old and dying relatives. It appears that, in the hospitals for the sick at Paris, a great many persons, in their

very last agonies, have been brought thither by their own families, with the view of saving the expenses of the funeral! Not to be allowed to die in peace; to be discomposed and ruffled both in mind and body at the last hour of life, when all should be silence, tranquillity, and calmness; as we stand tottering on the brink, to be pushed forwards into eternity by the very hands which ought to be stretched out to retain us a little longer on this side of the gulf; all this is so revolting to the feelings of our nature, that we could scarcely have given credit to such inhumanity, had it not been stated by the author (page 93.) that the administrators of the hospitals for the sick at Paris have been compelled to regulate and restrict the terms of admission, in order expressly to check the influx of miserable wretches brought by their relatives to die within the walls of these asylums! M. Degerando hopes that, by the occasional assistance of visitors, the necessity of such cruel separations may cease to exist; and that, where no absolute necessity occurs, they may, by their frequent and impressive advice and persuasion, prevent the disposition thus violently to tear asunder the cords of affection and the ties of nature.

ART. IV. M. Llorente's *Critical History of the Inquisition in Spain.*

[*Article concluded from the last Appendix.*]

IN the work of M. *Puigblanch*, reviewed in our Number for April last, and in the volumes before us, we remark occasional coincidences of argument and manner too striking to be merely accidental. *Puigblanch* makes frequent reference to the annals of the Inquisition by Llorente, to support his positions; while Signor Llorente, in the present work, often impugns the historical arguments advanced by M. *Puigblanch* in "The Inquisition Unmasked;" particularly on the subject of Prince Carlos and Philip II.: but we cannot develope this little mystery, and must now resume the course of the history before us.

When the abuses of the Inquisition had risen to their height in the sixteenth century, and the Jews and Moors had been nearly extirpated from Spain, the *holy office* had leisure to turn the tide of persecution against the Lutherans, as well as suspected sorcerers and necromancers. Some of the processes related by Signor Llorente are curious and interesting, although revolting, from the excess of absurdity and weakness which characterize them. Having mentioned the striking fact that immense numbers of women voluntarily accused

cused themselves of the wildest imaginary extravagancies, soon after the persecution of witchcraft commenced, he relates the story of a famous magician.

'The history of Doctor *Eugene Torralba*, physician of Cuença, contains some peculiarities which are worth observing, and is likewise mentioned in the life of the famous Don Quixote de la Mancha. He is also exhibited to advantage in several parts of a Spanish poem intitled "*Carlos Famoso*," written by *Louis Zapata*, printed at Valencia in 1566, and dedicated to Philip II. The author of the romance of Don Quixote, speaking of the journey of that famous adventurer through the air, in order to destroy the wicked enchantment that produced beards on the fair faces of the ladies in the castle of the Duke, represents the Don, mounted on Rosinante, with Sancho Pança behind him, both completely blindfolded; and the Squire being unable to resist the temptation of looking whether they are yet arrived at the regions of fire, Don Quixote observes: "Take care what you are about, and recollect the *real* history of the licentiate *Torralba*, whom the devils transported through the air on a broom-stick with his eyes bandaged, till he arrived at Rome in twelve hours: descended by the tower of Nona, a street in the city, and saw all the tumult of the fracas, and the death of *Bourbon;* and was on his road back to Madrid on the next morning, where he related what he had seen. While they were riding, the devil asked him to open his eyes, when he found himself so near the disk of the moon that he could have touched it with his hand, but ventured not to look down to the earth for fear of fainting away."

'The part which *Cervantes* and *Zapata* took in this history leads me to enter into some detail of the life of *Torralba*, who himself related it in an audience with the Inquisitors at Cuença. He was committed to their prisons in January, 1528, and his sentence was pronounced on the 6th of March, 1531. The truth of all the wonderful events which he states in his history has no better voucher than his own confessions, and the accounts of spectators who firmly believed all that he had asserted. In the eight declarations which he made during his trial, he took care to cite only the names of those who were dead, with the exception of a single witness, who had denounced him to the Inquistion from some scruple, though he had been in the strictest habits of friendship with him.'

With all due deference to the accurate prolixity of Don Juan Antonio Llorente, and to the great magician *Torralba*, we shall take the liberty of extracting the pith of the story, as a specimen of the extreme infatuation and absurdity as well as the cruelty of the holy tribunal.

'Among the friends whom *Torralba* found at Rome, was a certain monk of the order of St. Dominick, and of the name of Friar *Peter;* who one day informed him that he had lately taken into his service an angel, chosen from the order of *good spirits*. His

His name was *Zequeil*, and he was so acute in his knowlege of the future and the secrets of things, that he far surpassed the others: but he was of so particular a disposition that, instead of binding men down to a compact before he communicated to them his acquisitions, he held this method in horror; that he wished to remain perfectly free, and serve those who confided in him out of pure friendship; that he even permitted them to trust his secrets to others: but, that on the least shew of violence in obtaining answers to a question, he would for ever abandon the society of the person to whom he was attached. Friar *Peter* then inquired whether *Torralba* was desirous of engaging such a servant and friend as *Zequiel*; adding that he could obtain the favour for him, on account of the intimacy that subsisted between them, *Torralba* having expressed the liveliest wish to form an immediate acquaintance with the familiar spirit of *Peter*, *Zequiel* made his appearance in the figure of a fair and handsome young man in a flesh coloured habit, with a black surplice; and, turning towards *Torralba*, "I will be true to you," he exclaimed, "as long as you live, and follow you wherever you may choose to go." *Zequiel* afterward appeared to *Torralba* at the various changes of the moon, and whenever he altered his situation; sometimes equipped as a traveller, and sometimes like a hermit. He never uttered any thing derogatory to the Christian religion, or insinuated a false principle, or tempted him to a criminal action. On the contrary, when *Torralba* had committed any fault, *Zequeil* reproached him for it, and joined him in the service of the church, and all holy offices: so that, putting circumstances together, *Torralba* considered him as a good angel, since otherwise his conduct would have been very different. He uniformly spoke to the Doctor in Latin or Italian, and, though he had often travelled with him in Spain, France, and Turkey, never in conversation made use of the languages of those countries. He still continued to visit the physician in prison, but more seldom, and no longer revealed to him any secret; so that *Torralba* rather wished the spirit to be absent, because he only made him sleepless and anxious: but he could not prevent *Zequiel*'s appearance, who now related things which gave him much uneasiness.'

In consequence of having formed this agreeable and respectable acquaintance, *Torralba* was sentenced by the Inquisition to a public *auto da fé*, after having been for three years buried in the prisons of the holy office.

As the Lutherans were about this period becoming formidable, the Inquisitors deemed it a favourable opportunity to learn the disposition of their enemies; and, according to Signor LLORENTE, they 'had the weakness to ask *Torralba* what *Zequiel* thought of the persons and doctrine of Luther and Erasmus. Adroitly taking advantage of the ignorance of his judges, he replied that *Zequiel* condemned them both; with this difference, that he looked on Luther as a bad man,

and Erasmus as a genius of a cunning and intriguing nature: but that this distinction did not interfere with their caballing together, and writing on the state of affairs. The Inquisitors expressed themselves satisfied with the reply.'

During this century, frequent misunderstandings arose between the see of Rome and the supreme council of the Inquisition, concerning their respective powers, and the most orthodox modes of persecution. In sharing the spoils of humanity, the sovereigns *then* came in for a comparatively small portion; and it was only by steering a middle course between servile submission and authority, and inclining the scale to the highest bidder for their people, that they managed to enrich their finances. Inquisitions were at this period establishing in Sicily, Naples, and Malta, from which immense sums of money were raised; the inhabitants proving refractory, and their fortunes consequently being confiscated, which their temporal and spiritual governors shared among themselves. These institutions were now also extended to the new world, recently discovered; and the terrors and sufferings, by which these tribunals were surrounded, were not unfrequently inflicted on the inoffensive natives. The Lutherans were the objects of the severest vengeance of the holy office under the reign of Charles V. 'The Inquisitor-General *Valdez* wrote to the Pope, intreating permission to burn all alive who fell into his hands, without their ever having relapsed, and even while demanding reconciliation to the church.' The maxims of common sense and humanity were thus alike disregarded, though M. LLORENTE seems to regret the system of Inquisition rather as a violation of the dictates of sound theology.

'The neglect of these maxims caused torrents of blood to flow, and Spain was filled with horror under the ministry of *Valdez*, as we may judge from the number and quality of his victims. I shall here mention only the most illustrious of those who were immolated before Charles V. abdicated the throne, as it appears preferable to give a separate article of similar events which took place during the reign of Philip II.; a prince whom Divine Providence sent as a scourge for the human race, with the title of an indefatigable defender of the catholic faith.'

This observation is followed by an incredible number of examples, under the head of Articles (in which the author is rather too copious) of learned and illustrious men who fell victims to the blood-thirsty bigotry of the tyrant and the priest; characters which Philip united to a revolting excess. — In treating the question of the religion of Charles V., and the degree of favour which he shewed towards the Lutherans, with

with which he has been charged by popish writers, Signor LLORENTE seems to prove *the orthodoxy* of Charles, and to set the matter at rest by extracts from the codicil written a short time before his death in the convent of St. Juste. In this document he declares that he has written to the Inquisitors,

'"Desiring them to use all their efforts to extirpate and burn the heretics, after having tried every means of first making Christians of them before their execution; because," he continues, "I am persuaded that none of them will ever become sincere Catholics on account of their rage for dogmatizing. I have stated that it will farther be wrong to let them escape the flames, as I committed a fault in allowing Luther to go free; (though I spared him only on the ground of the safe-conduct which I had given him, and a promise made at a moment when I had hoped to have subdued the heretics by other means;) confessing now that I acted wrongly, as I was not bound to keep a promise to a heretic who had offended one greater than me, even God. I might and I ought to have dispensed with my promise, and have revenged the insult offered to God. If he had sinned only against *me*, I could faithfully have kept my word: but it is because I destroyed him not that heresy now becomes strong, which I am persuaded would have been stifled with him in its birth."' (Vol. ii. p. 156.)

After a long dissertation to prove the orthodoxy of Charles, the author presents us with a lively picture of the audacity and power of the holy tribunal, in instituting processes even against Charles V., Philip II., and the Duke of Alba, on the singular ground of their having patronized heretics, Lutherans, and other schismatics. This is, perhaps, the strongest instance of the abuse of reason and the impudence of ecclesiastical power that history affords; since Philip not only supported the Inquisition in Europe, but introduced it into America and the islands, and attempted its establishment in England, by directing the councils of his consort Mary, and dragging numbers of the English clergy to the flames. To such a pitch of infatuation had the age arrived, that the author observes; 'several fanatics thought it would please Philip to form a new military order under the title of *St. Mary of the White Sword.* The object of the institution was to defend the Catholic religion, and the territories of Spain, its frontiers and citadels, from all invasion; to debar the entrance of Jews, Moors, and heretics; and to be ready to execute all the measures which the Inquisitor-General should adopt.' — Philip II., however, too jealous of his authority to place an army at the disposal of the Inquisitors, ordered all the memoirs relative to the affair to be collected, suspended the undertaking, and informed the persons interested that there was *no necessity* for the new order.

Among

Among the most remarkable cases which the author adduces of illustrious sufferers of royal extraction, is the following:

'Don Philip of Aragon, son of the Emperor of Fez and Morocco, came over in his youth to Spain, and embraced the Christian religion. His godfather was Ferdinand of Aragon, Viceroy of Valencia, Duke of Calabria, and son of the King of Naples, Frederic III. Yet neither the distinction of his birth, nor the advantage of having this prince for his godfather, could induce the Inquisitors to spare him the shame and degradation of a public exposure: and they ordered him to be brought forwards in a solemn *auto da fé* which they had just prepared, with a mitre of pasteboard on his head, ending in long horns and covered with figures of devils. In this state, he was admitted to a public reconciliation, after which he was condemned for three years to the confinement of a convent, to be expelled afterward for ever from his residence in the town of Elche, and from the kingdoms of Aragon, Murcia, and Grenada. The Inquisitors boasted greatly of the mildness of this sentence, and informed the public that the favour shewn towards Don Philip arose from the manner in which he had conducted himself on his accusation, yielding obediently to the Inquisition instead of taking flight, which he might easily have accomplished.' (Vol. ii. p. 341.)

It appears that this unfortunate Prince was suspected of relapsing into Mohammedanism, and thus brought down on himself the displeasure of the holy tribunal.

In the progress of literature and the arts in the sixteenth century, the vengeance of the Inquisition was directed towards learned men and their works; and numbers perished, while their noble labours were consigned to the flames. The immense list of names, which Signor LLORENTE gives, has more the appearance of a catalogue than a mere statement of cases, and it is in fact arranged in an alphabetical form. We find in it *Feyjoo, Gracian, Isla, Leon, Mariana*, and others, too numerous for insertion. The writer then proceeds to describe the audacious encroachments and attacks on royal authority, and on the magistracy, made by the Inquisition at different periods; concluding his chapter, as usual, with a long summary of governors and magistrates who suffered under its establishment. Even the Popes themselves sometimes felt the fatal effects of its power. When Sixtus V. published a translation of the Bible into Italian, he accompanied it with a Bull, in which he recommended it to the faithful as likely to be attended with signal advantages: but the Inquisitors immediately represented to Philip the misfortunes which they predicted to the holy church, if he did not induce the Pope to abandon his design.

'The

'The King accordingly charged the Count *d'Olivarez*, his ambassador at Rome, to make a serious representation on the subject to the Pope, which had very nearly cost him his life; for, in his rage against *Olivarez*, Sixtus was on the point of condemning him to death, without regard to the rights of nations and his privileges of an ambassador. The mighty Pontiff dying on the 25th of August, 1592, strong suspicions arose regarding Philip, and it was asserted that he had ordered a slow poison to be administered to the Pope.' (Vol. iii. p. 19.)

Having thus described the most important characters in this great tragedy of ages, the author comes to treat of the priests, those minor tools of the policy and cruelty of the great. It is well known that, at the close of the sixteenth century, denunciations of the brotherhood by the ladies became frequent, on account of the manner in which they demeaned themselves at confession. Indeed, the conduct of the holy office, towards those who took advantage of the sacrament of penitence to plead subjects of a tenderer nature, was at once severe and singular. M. LLORENTE rather warmly maintains (in his clerical character, we presume,) that these accusations brought against the friars were almost uniformly false, and that the penitents gave a wrong sense to the words of their confessors; and he then relates an amusing trial of a Capuchin friar, which does not in the least tend to support his exculpatory doctrine, but on the contrary is rather too warm for the solemnity of the subject. It appears that the author himself was one of the jurors on the trial, which is of modern occurrence, and contrived to bring the culprit off by a sentence of solitary confinement in a convent: the Capuchin, however, complained that he should not long survive this treatment, and in fact died in about three years. (P. 44.)

After having patiently explored our way through a heap of dull and solemn matter, in which Spanish historians love to intrench themselves, we arrive at the *celebrated cause* of the unfortunate Don Carlos, so differently represented by the writers of all nations. Even the opinions of the Spaniards themselves are at direct variance. M. *Puigblanch*, in his "Inquisition Unmasked," adopts the sentiments of the French writers, *Augustus de Thou*, *Varillas*, *Voltaire*, and others, who consider him to have been the victim of the cruelty and bigotry of his father Philip; while Signor LLORENTE exhibits Carlos as a monster of cruelty, who aimed at assassinating his father, and who brought on himself the fate which he deserved: still maintaining that he died a natural death, and that the Inquisition had no share in his destruction. We cannot here refrain from expressing our opinion that the positions assumed by the

the author in this controversy are by no means consistent with a statement of facts; and those which he himself admits tend strongly to invalidate his argument. While he represents Prince Carlos in the united character of a monster and a fool, he allows that a lively interest was taken in his fate by his friends, his party, his country, and the courts of Europe. His intention of flying to Flanders, his hatred of *Alva* the governor, and his loss of two princesses destined for his hand, both of whom his father married, are all facts which M. LLORENTE himself relates; and they lead us, against his argument, to a suspicion of foul play, which the execrable character of Philip augments to little less than certainty. This event, however, and many other points of history in which we observe the present author and *Puigblanch* to differ, must be left to the judgment and feelings of historical readers.

The succeeding portions of this critical history are chiefly occupied with a repetition of the same sufferings on the part of the people, and injustice and tyranny on that of their rulers, which are described in the preceding pages: — but better times were approaching, and human reason at last triumphed over ages of crime and folly. For this amelioration, we are indebted to the country which refused to bow down before the idol of superstition and blood. Germany, which spurned the Inquisition from its bosom, gave us the noble art which diffused new light over the world, and produced a happy revolution in the opinions of mankind, against which no future fanaticism and tyranny will be able to prevail. To her also we owe a *Luther*, who, with undaunted courage, completed the victory which time had begun. Under Ferdinand VI., the bigotry and superstition of Spain grew fainter and fainter; and its last power seems to have been exercised in an endeavour to repress the giant-progress of intellect and liberal opinions in the minds of men. As an instance, we may refer our readers to some curious trials of individuals by the holy office, on the ground of being free-masons, which exhibit at once the mysteries of the lodge and the absurdity of the Inquisitors.

In the concluding division of this work, we have the history of events which are comparatively well known to the public; viz. the more recent changes and revolutions of states, which, however violent, (like the tempests of the natural world,) contain the seeds of health and fertility in their bosom. It was France that inspired the people of Europe and America with the hope of freedom and legitimate rights; and a grand political reform has resulted, with advantages to mankind which are even yet to appear. The revolution in Spain has now

now given a new force to those truths which are of equal importance to princes and to the people. The genius of nations may be eclipsed, but cannot be extinguished. The sun of Spain appeared to have set in the night of despotism and despair, in just retribution for the sword and the faggot which she bore with an unholy hand among the nations of the west: but her expiation is at length made: her tears of blood are accepted: from the ashes of the martyred Christian and the hero, the spirit of freedom and peace is seen to plume its angelic wings, like the dove returning with the olive-branch from the watery waste of desolation and despair; and Spain, once the *mother* of nations, is now at least *a nation* once more.

> "*Turne! quod optanti Divûm promittere nemo*
> *Auderet, volvenda dies, en! attulit ultrò.*"
>
> Virg. Æn. ix.

ART. V. M. SIMONDE DE SISMONDI's *History of the Italian Republics.*

[*Article concluded from the last Appendix.*]

THE object for which the League of Cambray had been formed was now nearly accomplished: the Venetians were reduced to extremity; and the Senate, seeing at this crisis of their affairs that resistance was no longer practicable, released their subjects from their oath of fidelity, and abandoned all their territory but the city of Venice. This step has been variously represented as the result of terror and of policy, but M. SIMONDE inclines to the former opinion. — On the accomplishment of their design, the powers that had conspired to effect it soon perceived that the triumph of injustice is not always desirable even to the perpetrators of it; and, like wild beasts over the carcase of their victim, they began to quarrel about the allotment of the spoil. The Venetians no sooner beheld this division than they determined to profit by it; and, attaching to their interest that impetuous and warlike pontiff Julius II., they soon made head against their adversaries. The war which ensued, — and in which the Venetians and the Pope were the principal parties on the one side, and the Emperor-elect, Maximilian, and the King of France, Louis XII., on the other, — is detailed at great length and with much accuracy by the present author. Its horrors may be imagined when we are told that the German soldiery, not contented with tormenting such of the villagers as

casually fell into their hands, trained dogs to track them among the corn in which the women and children had hidden themselves.' — M. DE SISMONDI also relates a circumstance which in its atrocity strongly resembles the massacre of Glencoe. Before the taking of Vicenza, many of the inhabitants had made their escape to Padua:

'A party of the inhabitants of that city, and of the neighbourhood, had chosen another place of refuge. In the mountains, at the foot of which Vicenza is built, is a vast cavern, called the grotto of Masano or of Longara, fashioned by the hands of man, being the quarry whence the stone was cut with which Vicenza and Padua are built. It is said to extend to a prodigious depth; forming a labyrinth, the compartments of which are separated by narrow passages, and often crossed by streams. This cave, having only a very small aperture, is capable of being easily defended, and in the preceding campaign it had served as a retreat for the inhabitants of the neighbourhood. Six thousand unfortunate creatures had now retired into it, with all their goods: the women and children were placed at the end of the cavern; and the men guarded the entrance. A captain of French adventurers, whose name was *L'Herisson*, discovered this retreat, and made several vain attempts to penetrate into it with his troops: when, foiled by the darkness and the windings, he resolved to suffocate all the persons whom it contained. He accordingly filled the part of which he was in possession with faggots, and set them on fire. — Some gentlemen of Vicenza, who were among the refugees, now supplicated the French to make an exception in their favour, and to suffer them to redeem themselves, their wives and children, and all the rest who were of noble blood: but the peasants, their companions in misfortune, exclaimed that they ought all to be saved or to perish together. — In the mean time, the cavern was filled with flames, and the aperture resembled the mouth of a furnace. The French waited until the fire had completed its terrific ravages before they entered the subterraneous apartments, when they carried off the booty which they had gained by this horrible cruelty. All the persons within were suffocated, with the exception only of a young man who was found near to a crevice through which he had procured a little air. None of the bodies were injured by the flames, but their attitudes shewed the agonies which they had experienced before they perished. Several pregnant women were delivered during these torments, and their infants had died with them. When the French took their booty to the camp, and related the manner in which they had acquired it, their tale excited an universal feeling of indignation. The Chevalier *Bayard* himself visited the cavern, with the Provost of the army; and in his own presence, and amid this scene of horror, he ordered the two wretches who had lighted the fire to be hung. This punishment, however, could not efface from the minds of the Italians the remembrance of such atrocious cruelty.' (Vol. xiv. p. 47.)

Among

Among the great men whom these turbulent and warlike times produced, no one is more celebrated than *Gaston de Foix*, Duke of Nemours. This young hero, at the age of three-and-twenty, united all the conduct of an old commander to the intrepid valour of a youthful soldier: but unfortunately his fine character was sullied in some degree by cruelty, a vice too commonly allied to great soldiership in the times in which he flourished. We do not think, however, that he merits the very unfavourable character which the author attributes to him, when he says that he was one of the most ferocious chiefs that ever conducted the French armies: that in battle he unceasingly exhorted the soldiers to carnage, and that he rarely granted any quarter to his enemies; that in the conquered cities no one treated the vanquished with greater cruelty, or subjected them to heavier impositions; and that in the camp no General ever re-established order by more constant severity or a more inflexible rigour. (Vol. xiv. p. 183.) It should be remembered that, in the dreadful pillage of Brescia, which lasted seven days, and when the monasteries were no longer sanctuaries, *De Foix* exerted his authority in preserving the honour of the women who had taken shelter there; and even the writers of Italy seldom mention his name without adding to it some expressions of admiration and respect.

The history of the wars which ensued in consequence principally of the infamous league of Cambray, and which lasted till the year 1516, when a sort of pacification took place between the contending powers, furnishes little else than a catalogue of unsparing slaughter, rapacious plunder, shallow hypocrisy, and shameless perfidy. In the enumeration of the battles, sieges, and treaties of this period, M. DE SISMONDI has interspersed less of his usual philosophical observation than in other parts of his work: but it is not difficult to trace these calamities to their true origin, which we shall find in the disposition of the various governments and in the personal character of the sovereigns who made Italy the arena of their mutual animosity. While a foreign prince held the dominion over any of the states of this country, it was impossible that its tranquillity should not be disturbed whenever dissentions arose between him and a rival potentate, who never failed to employ the jealousies and enmity of the other Italian states to distress that over which his adversary claimed the right of sovereignty. Thus, after the expulsion of the Medici from Florence, the government of that city invariably favoured the attempts of the French on the Milanese; and, in spite of the precariousness of Italian friendships, a foreign enemy

might count with the greatest certainty on the assistance of one or another of the various independent governments: which, in endeavouring to forward their own views, and to secure to themselves the benefit of foreign arms, rivetted the chains of their common country, and thus became ultimately the destroyers of their own liberties. Julius II., however unfitted he might be to occupy the seat of St. Peter, and however deficient in the milder virtues of Christianity, seems to have been almost the only potentate in Italy who was aware of the consequences of trans-alpine incursions: but even he failed in the measures which he employed to carry into effect his great object, the expulsion of the strangers. It was in vain to think that Italy could be freed from her yoke by the degradation of any one of her foreign oppressors, when the exaltation of another was the necessary consequence of such a step: the liberties of that country could only have been secured by the absolute rejection of all external interposition; and by convincing the various petty states that their happiness and prosperity were ultimately connected with the freedom and welfare of their neighbours. The efforts of Julius II., to emancipate his land from a trans-alpine yoke, and who it is said died repeating the words, "*Begone from Italy, ye French!*" * were, however, vain; and the attention of the succeeding pontiff, Leo X., was directed rather towards the pacification of the contending powers, than to the expulsion of the strangers from the Italian territory.

In the fourteenth volume of the work now under our consideration, the pontificate of that pope is included; and it appears to us that the writer has allowed himself to be biassed, in a considerable degree, by his prejudices against the family of the Medici in delineating the character of Leo X. That this pontiff was devoted to the aggrandizement of his own family, and that he sometimes sacrificed to that object the interest of the state and even the claims of justice, cannot be denied: but we have no reason for supposing that this was his only view in all his transactions with foreign powers, and in the management of his own dominions, as M. DE SISMONDI is inclined to suppose. His communications also with Louis XII. during the first year of his pontificate, will scarcely bear the construction which the author puts on them, and which is not confirmed by *Guicciardini*; while the efforts of the pope to conciliate the contending sovereigns of Europe, and thus to restore Italy to a state of tranquillity, whatever may have been his motives, furnish a well-founded claim to praise, which the

* Muratori, Ann. d'Ital. x. 92.

historian

historian does not seem inclined to bestow. The patronage of letters and the arts, also, which under his protection flourished with such memorable success, is obviously underrated; and the favours and benefits which Leo X. so liberally bestowed on learned men are attributed chiefly to the extravagant disposition of that pontiff. It is not a difficult task to represent the virtues and the merits of the dead in such a light that they shall almost appear to assimilate to vices, but the attempt will scarcely meet with credit when it is contradicted by the testimony of contemporary writers.

The succession of Charles V. to the dignity of emperor-elect formed a kind of æra in the history of Italian politics. Maximilian, whose weak head and vain disposition had led him to attempt numerous enterprizes which were neither founded in justice nor directed by wisdom, had unfortunately made Italy the place in which he chose to carry on his state-experiments. In Louis XII. he found a worthy adversary, whose duplicity and meddling ambition afforded him ample opportunities of exercising his warlike abilities on the plains of Milan. To the crowns of these sovereigns succeeded two young and fiery monarchs, whose ambition prompted them to war, but whose understandings at least were clearer than those of their predecessors. In the change of measures which took place on the succession of these monarchs, Italy, which seems to have been destined to subjection, found no relief; and we may judge of the calamities of that country from the following character of the soldiery of the different nations by which its plains were overrun.

'The four nations of strangers, who at this time made war in Italy, had equally given proofs of insatiable cupidity and frightful ferocity. The Spaniards, the Germans, the Swiss, and the French, none of them could lay the blame on the other. The French alone did not add avarice to the common avidity of all. Whatever they had exacted as gifts, or pillaged in the abuse of victory, they soon distributed again with a liberal hand; and at the end of a few days they found themselves as destitute of money as before the pillage. In the pursuit of victory, in the sacking of a city, and in the first establishment of their quarters, their rage seemed never to be glutted with sufficient blood, and their arrogance spared none: but a few days, or even a few hours, were sufficient to render them acquainted with the citizens, or with the peasants among whom they were situated. Their sociability, by which they are so eminently distinguished, and which in them seems to be an instinctive faculty, induced them quickly to seek whatever could make them intimate with their hosts; they felt a desire of chasing from their countenances the traces of ill-temper, or of discontent, which clouded them; they studied how they might render little services to those whom they had maltreated; they laboured to

build a cabin to replace the house which they themselves had burned; and they drank in common with all the family the wine which they had captured in the cellars. Though unacquainted with the language of their hosts, they conversed with them, and found means to guess at what they could not understand; and, if they provoked jealousy in lovers, husbands, or fathers, it was not by the brutality of pitiless conquerors, but by the officious attentions of soldier-like gallantry.

'The Spaniards, sober, taciturn, haughty, and vindictive, did not abstain any more than the French from abusing the moment of victory; not because, like them, they were carried away by the phrenzy of the combat, but because they paid still less respect to the lives of men, and because the anguish of others made no impression on them. Such was the character of the Spanish soldier on the first day, and such it remained in every situation in which it was afterward displayed. He pillaged with avarice, and this avarice never forsook him; it sought equally at all hours new acquisitions and new treasures; although the same man would sometimes spend through pride, or to appear magnanimous on any remarkable occasion, the treasure which he had so greedily been amassing for years. This pride never permitted him to be familiar with strangers; he remained always equally distant with the family of his host; and, although his language so nearly resembled the Italian that he might have made himself understood without trouble by the peasants, yet he employed only a few ceremonious phrases, to which he accustomed them; he soon taught them the respect which was due to the *Senhor Soldado;* and he never descended into conversation with them.

'The Swiss and the Germans, without being considered as the same people, had yet so many points of resemblance between them, that the Italians were able to assign a distinct character to these redoubtable strangers. The Swiss, inflated with pride at their success during the last twenty years, displayed more insolence in their conduct. Unaccustomed to recognize any superiors, they submitted not without difficulty to the restraints of discipline; and, not having fought for a long period under any other than mercenary banners, they thought that nothing was to be gained by war but money, and to this pursuit they frequently sacrificed their good faith and honour. The two nations were indeed almost emulously cruel towards the vanquished; greedy and insatiable in pillage; and avaricious in preserving their acquisitions. Both were abandoned to the same intemperance, and the right of intoxication seemed to them the greatest reward of victory. Indifferent towards the people in the midst of whom they lived, and without any curiosity respecting their manners and their opinions, the Swiss and the Germans, when they had finished their orgies, fell into a state of reposing apathy; never attempted to make themselves intelligible to their hosts; and left them to doubt whether it was in their power to think, love, and feel like other men.' (Vol. xiv. p. 236.)

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The fifteenth volume comprizes a period of nine years, from 1521 to 1530; commencing with the pontificate of Adrian VI., and concluding with the subjugation of the liberties of Italy by the imperial arms. The most important of the transactions, which during this period affected the happiness of Italy, was the league between several of the Italian states and the kings of France and England, intended to secure the tranquillity and independence of that unfortunate country. The Italians, despairing of peace, at length saw the absolute necessity of uniting in a national war; and the only error which they committed was in resting any hope of emancipation on the assistance of the *ultramontani.*

'Never,' says the author, 'had Italy been more disposed to fly to arms, in order to secure her independence, than at the period when the treaty of Madrid was made known. The expulsion of the barbarians was the ardent wish of all the provinces, and of all ranks; and this name of *barbarians,* which the Italians gave to all the *ultramontani,* had never been better merited than by those people who ravaged this beautiful country for the thirty years preceding this period. Civilization had indeed made some progress in the courts and the capitals of the foreign princes, but barbarism reigned amid the mass of the people, and above all in the armies. Never had so much cupidity, so much cruelty, and so much perfidy been so emulously displayed by different nations: —never had towns been so frequently and so inhumanly pillaged; —and never had the peasantry been reduced to such a depth of despair. From one extremity of Italy to another, every province had in its turn experienced all the severity of the foreign commanders, and all the insolence and rapacity of the soldiers. Sicily, the antient constitution of which was respected only as long as its sovereign reigned over half Europe besides, had grown so tired of the Spanish yoke, that the terror of punishment could not prevent conspiracies, and the constant employment of a military force alone held it in obedience. The kingdom of Naples, which had groaned for a long time beneath the yoke of the French, had reason to regret it when the Spanish soldiers, cantoned throughout the country without pay, made good their robberies from the royal treasures by plundering the unfortunate peasants; while the vice-roys destroyed commerce by monopolies, multiplied the asylums which the banditti occupied, and abandoned every thought of justice. The states of the church, ruined by the turbulent character of three equally ambitious pontiffs, who had succeeded one another, were still bewailing the perfidies of Alexander VI., when Julius II. and Leo X. introduced new swarms of strangers. The long war of Pisa had desolated the one half of Tuscany; and in the sack of Prato, this industrious territory had become acquainted with the avarice and cruelty of the Spaniards. Through the whole extent of the Venetian states, not one small district had failed to expe-

rience the brutal ferocity of the German soldiery, or, in the wars excited by the League of Cambray, had escaped from being ravaged again and again. Genoa had been recently given up to pillage by the Marquis of Pescara and the Spaniards: the states of Ferrara, which had so long tempted the ambition of Julius II. and Leo X., had been overwhelmed with blood; and the territory of Mantua had been exposed to the same ravages. Lombardy, more unfortunate than all the other provinces, had never ceased to be the theatre of war, from the first expedition of Charles VIII. Taken and retaken so many times by the French, the Spaniards, the Germans, and the Swiss, it scarcely knew which of these barbarous people to behold with most terror. Piedmont and Montferrat, without being engaged as parties in the war, became in every year the theatre of it; and their unfortunate inhabitants were punished by one party for having experienced the violence of the other.' (Vol. xv. p. 181.)

Such were the effects of disunion among the states of Italy. The sack of Rome in the year 1527 was the consummation of these enormities.

'Never, perhaps, in the history of the universe, was a great capital abandoned to a more atrocious abuse of victory; never was a powerful army formed of a more ferocious soldiery, and more completely without the yoke of any kind of discipline; and never was the sovereign, in whose name they fought, more indifferent to the calamities of the vanquished. It was not enough to deliver to the rapacity of the soldiers all the riches, both sacred and profane, which the piety or the industry of various people had assembled in the capital of the Christian world; even the persons of the unfortunate inhabitants were equally abandoned to their caprice and their brutality. While the women of all ranks were the victims of their violence, those who were suspected of having any concealed riches, or who possessed any credit, were put to the torture, and obliged by prolonged torments to drain the purses of the friends whom they happened to have in other countries. Many prelates died under these torments; and many others, after having been ransomed from them, died afterward from the violence of their sufferings, from their affliction, or from their terror. The palaces of all the cardinals were pillaged; unless when the soldiers wished to distinguish between the parties of the Guelphs and the Ghibelines, or to grant protection to those who were most remarkable for their attachment to the imperial party. Money alone could sometimes procure a ransom; and, as the merchants had deposited their goods with them, imagining that they would thus be in safety, these merchants often paid enormous sums to redeem them from the soldiers. — The Marquis of Mantua recovered his palace at the price of fifty thousand ducats, while it is said that his son received ten thousand from that sum as his share of the plunder. The Cardinal of Sienna, after having paid his ransom to the Spaniards, was made prisoner by the Germans, completely pillaged, beaten, and forced to buy his personal liberty at the price of five thousand ducats. The Cardinals

Cardinals de la Minerva and Ponzetta experienced nearly a similar calamity; and the German and the Spanish prelates were not spared by their countrymen, any more than the Italian dignitaries. In every house were heard the cries and lamentations of the wretches who were exposed to the torture; and the space in front of the churches was filled with the altar-ornaments, reliques, and other sacred things, which the soldiers cast into the streets after having despoiled them of their gold and silver. The German Lutherans, adding religious fanaticism to their cupidity, endeavoured to shew their contempt for the pomp of the Roman church, and to profane whatever was respected by those people, whom they called idolatrous.' (Vol. xv. p. 273.)

Volume xvi. comprehends the history of the Italian republics from the year 1529, when Florence was besieged by the Prince of Orange, to the year 1748, when Genoa was included in the treaty of Aix-la-Chapelle. The same scene of foreign invasion and internal dissention was still continued, though the efforts of the Italians in the cause of liberty grew weaker and weaker as they approached our own times. — During the sixteenth century, the spirit of resistance and independence which had actuated the fathers still preserved some power over the hearts of their children; who, almost without the incitement of hope, yet struggled against their oppressors, from habit, and from a prescriptive spirit of opposition. The scholars and the artists, who flourished at the commencement of this century, shed a glory on it long after they had ceased to exist; and the many illustrious names and noble actions, by which it was distinguished at its commencement, counterbalanced in a great degree the sterility and degradation which marked its close. The arts, however, still maintained an appearance of life and mind: but the seventeenth century presents only a history of listless inactivity and gradual debasement of mind. The evils of bad government had begun to work their effect on the characters of individuals; and the annals of that period contain a detail of individual rather than of political misfortunes. 'Every one suffered in his family as a man, and not as a citizen. All private relations were empoisoned; the hopes of each individual were destroyed and his fortune diminished, while his wants increased every day; his conscience, instead of sustaining him in the trial, accused him as the guilty cause; and, while shame was added to grief, he endeavoured to conceal his misfortunes from the eyes of the world, and to deprive posterity of the remembrance of them.'

The causes of these private afflictions are to be sought in the laxity of morals, which, from an imitation of the manners

ners of the courts, prevailed among all ranks of people; and in the disregard of the marriage-tie, by the introduction of the infamous custom of married women receiving the attentions of *cicesbei*, or *cavalieri serventi*,' by which all confidence between the husband and the wife was destroyed. Another great cause of the degradation, into which Italy sank, was the contempt in which commerce and indeed every industrious occupation began to be held; while luxury and the pleasures of sense were invariably pursued, in order to supply that interest which higher or more useful occupations ought to have afforded. The hordes of strangers, who so long harassed Italy, left behind them the vices by which they were distinguished; so that the pride and inactivity of the Spaniards, the voluptuousness of the French, and the avaricious cruelty of the Germans and the Swiss, were all added to the character of a people who possessed in themselves a full competence of vice.

At the end of volume xvi. we have two very valuable chapters; on the liberty of the Italians during the continuation of their republics, and on the causes which produced the change in the character of the people after the subjection of their commonwealth. In fact, these chapters form two excellent disquisitions on the principles and application of political science; although they are in some places tinctured with the peculiarities of the writer's mode of thinking, and occasionally with a few of his prejudices. We regret that our boundaries will not allow us to give an analysis of this part of the work: but we cannot forbear to transcribe the passage in which a hope is held out that Italy may, at some future time, be restored to that lofty eminence which her rank among the nations of Europe and the genius of her people so well qualify her to enjoy.

'Let us still not refuse to admire what yet remains to this nation, which seemed formed to surpass all others; that spirit, so open and so prompt, for which no study is too difficult when once the object of its aim has inflamed it;—that flexibility to every new shape, by which the Italian becomes fitted for politics, for war, or for the most unusual enterprize, by means of his extraordinary rapidity in education;—that creative imagination which has preserved to him the empire of the fine arts, after he had lost every other;—that sociability and sweetness of manners which in other countries are peculiar to the higher ranks, but which in Italy are allotted to all classes;—that sobriety which preserves the common people free from the orgies of intemperate debauchery, in the midst of their entertainments and their pleasures;—that superiority of uncultivated men, which makes them more worthy of esteem because they owe little to education, so that an Italian peasant is as superior

superior to the inhabitant of a city as the latter is to the gentleman; —in short, that admirable power of conscience which triumphs over bad institutions, the falsest education, the basest superstition, and the most depraved system of policy; and which, sustaining man amid the most violent temptations, and within the weakest barriers, diminishes the frequency of crimes in a manner that cannot be calculated. Undoubtedly the Italians, who have so long been our study, are at this day an unfortunate and degraded people: but, place them in ordinary circumstances, and give them those chances which all nations possess, and it will then be seen that they have not yet lost the seeds of noble actions, but are still worthy of starting forwards in that career which they have twice traversed with so much glory.' (P. 459.)

In this long and arduous performance, M. DE SISMONDI has conferred an important obligation not only on the philosophical inquirer, but on all those to whom history is something more than a bare recital of battles, sieges, and the succession of monarchs; and he has illustrated the annals of a land which in elder times employed the pen of Livy and Tacitus, with a depth of judgment and a liberality of feeling that are worthy of the subject which he has chosen. It may, however, be said that a little too much of the French philosophy appears in the character of his writings; and that he is not entirely free from some prevailing prejudices of modern times, in the consideration of matters to which they bear but slight relation. He betrays also, in some of his opinions, a love of paradox that induces us to doubt the colouring which he throws over many of the transactions related, and to imagine that we are listening to the advocate rather than the historian. — In estimating the value of the work to the English reader, we must likewise recollect that much of the ground, over which M. DE SISMONDI passes, has already been traversed by several of our own authors; that Mr. Hallam has lately presented us with a concise history of the Italian republics during their earlier stages; and that almost all the historical facts in M. SIMONDE's later volumes will be found in Dr. Robertson's Life of the Emperor Charles V., and in Mr. Roscoe's biography of Lorenzo de Medici and Leo X.

ART. VI. *Archives des Découvertes et Inventions Nouvelles, &c.; i. e.* Archives of Discoveries and New Inventions, in France and other Countries, during the Year 1819, &c .&c. Vol. XII. 8vo. Paris. 1820. Imported by Treuttel and Würtz. Price 10s.

So numerous are the inventions and discoveries which signalized the conclusion of the last century, and which still continue to distinguish the commencement of the present, that

that such a work as that which is now before us must be peculiarly interesting to men of science. We do not mean that they can expect to find here a complete developement of all the circumstances attending the facts which the book records, but the heads of them are stated with considerable perspicuity, and references are given to the publications, whether English or foreign, in which the requisite information may be obtained. Our last analysis of a volume of this compilation will be found in M. R. vol. lxxvii. p. 484.; and we shall here continue to give a similar abstract of the heads of the most important articles.

The first section, on *Natural Sciences*, is subdivided into distinct chapters, on *Geology*, *Zoology*, *Botany*, and *Mineralogy*: — the *Physical Sciences*, into *General Physics*, *Chemistry*, *Electricity and Galvanism*, *Optics*, *and Meteorology*: — the *Medical Sciences*, into *Medicine*, *Surgery*, and *Pharmacy*: — and, lastly, the *Mathematical Sciences*, into *Mathematical Philosophy*, *Astronomy*, and *Navigation*. The second section, on the *Fine Arts*, is subdivided into chapters on *Painting*, *Design*, *Music*, and *Miscellanies*. The third, on the *Mechanical Arts*, is (as usual) by far the largest and most important part of the volume. The articles classed under the head *Chemical Arts* are also extremely multifarious. The last general section is given under the term *Agriculture*, and comprizes *Rural Economy* and *Gardening*: after which we have an exposition of the products of the national industry of France, as exhibited in the hall of the palace of the Louvre in August, 1819: a list of the prizes and the objects on which they have been bestowed by the Society for the Encouragement of National Industry; and an enumeration of the several patents granted in France to different individuals, since the publication of the last volume. Having thus given a brief abstract of the contents of this volume, we shall now particularize a few of the articles under each head; selecting those which we conceive to possess the greatest interest, and which are at the same time the least likely to be known to the English reader.

The first article is an abstract of a memoir by M. *Laplace*, on the density of the earth, but it is too short to illustrate the views of its author. Under the same head (*Geology*) we have an account of the discovery of a great river in the bay of Van Diemen, to the north of New Holland, by Capt. King; a report on a number of petrified trees, found in Russia; and an analysis of the red snow brought home by Captain Ross in his late voyage to Baffin's Bay: as likewise of a similar matter collected from the top of Mount St. Bernard. Our readers are

are acquainted with the result of the former of these analyses by Mr. Bauer and Dr. Wollaston, but the latter is not so generally known. It appears from this statement that snow of a lively *rose colour* is frequently observed on the borders of large masses of white snow, in the month of June, but that it loses its red tint when brought into a higher temperature, and produces colourless water. This water, after a careful analysis, was found to leave a residue of an extractive nature, which was ascertained to contain in one instance about 13 per cent. of oxyd of iron, and in another nearly 50 per cent.; the former also contained about 9 per cent. of an organic substance. Hence it is concluded that the red colour of this Alpine snow is caused by a greater, or a less, quantity of the oxyd of iron, spread on its surface in a high degree of oxydation and division; and by a resinous vegetable principle, having a red orange colour, appertaining, according to every appearance, to some species of lichen.

Under the head of *Zoology*, we find no articles which require particular notice: but we may perhaps inform the authors that the account of the living *Mammoth*, said to have been lately found in America, is not credited; being generally supposed here to have been nothing more than a *hoax*, which is by no means uncommon even in this country, and sometimes crosses the Atlantic.

In the class of *Mineralogy*, we have an account of the discovery of a new metal called Wodanium, by M. *Lampadius*, the particulars of which have already appeared in our philosophical journals; and another relating to the discovery of a mine in France, which promises to be productive of considerable supplies of Tin. The chapter intitled *Physique* is rather poor, and one article in particular seems altogether unworthy of the place which it occupies. It is intended to prove, what nobody has ever doubted, that the resistance of the air is the cause of light bodies falling less rapidly than those which are heavy. — Under the head of *Chemistry*, we have a great multiplicity of articles; of which, however, we observe only a small number that possess any particular interest, and, most of these being due to English chemists, our readers are already acquainted with them. — The chapter on *Optics* contains only a few articles, but they treat on subjects of importance. The first relates to the refraction of light in a prism by M. *Fresnel*; and the second, to the rotations that certain substances produce on the axes of polarization of luminous rays, by M. *Biot*: but it is too short to convey any idea of the views of the author on this topic. The subsequent articles refer to the action which luminous

rays

rays are found to exercise on each other; to a new method of making simple microscopes, of which the original was published in the Edinburgh Philosophical Journal; on the refringent powers of the humours contained in the human eye; and on the influence of the ordinary and extraordinary refraction in absorbing luminous rays, during their passage through certain crystallized bodies.

We were rather surprized to find in this chapter not a word respecting the several interesting discoveries which Dr. Brewster has made in this branch of philosophy, during the period included in this volume; nor is any account given of that very popular instrument the *Kaleidoscope*, or of various papers which Dr. B. has published in the Philosophical Transactions of the Royal Society and elsewhere, within the allotted time. We are afraid that the explanation may be found in the third volume of the "*Mémoires de l'Académie Royale des Sciences*," * in which is a memoir by M. *Biot*, containing, as we conceive, an illiberal attack on the ingenious experimentalist above mentioned. The compilers of the work before us ought not, surely, (whatever may be the nature of this philosophical dispute,) to deprive their readers of the information which they would have derived from a statement of Dr. Brewster's discoveries. We should have been unwilling to attribute the omission in question to such a cause, had we not seen a similar course adopted by M. *Biot* on another occasion. It is known that a great want of cordiality was observable on the part of the above able philosopher towards his companions, in the late voyage to the Shetland Isles; and in consequence, *we suppose*, his report contains not a word respecting the assistance which he derived from their exertions. We are told that an officer under the orders of Colonel Mudge was sent by him on the particular service specified: but is this the way in which Captain Colby ought to have been treated, — an officer who has devoted half his life to the British survey, and who doubtless ranks among the most accurate observers in Europe? The report of M. *Biot* is given in the third volume of the "*Mémoires de l'Académie*;" and an abstract of it is likewise contained in the work before us.

Under the head *Mathematics*, we have only three articles; 1st, On the declination and inclination of the magnetic needle; 2d, On the ballistic pendulum constructed at Woolwich for measuring the velocity of shot; and, lastly, on the pendulum-experiments by Captain Kater. It appears from

* Just received, and of which an account will be given in a subsequent article of this Appendix.

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the first of these articles, that at two o'clock P.M., at Paris, October the 8th and 15th, 1818, the declination of the needle was 22° 21′ 6″, and the dip on the 11th of July, 1819, was 68° 35′.

We must pass now to the *Mechanical Arts*; which, as we have already observed, occupy a considerable portion of the volume. This chapter commences with an account of a method of loading cannon at the breech, which the reporters seem to think may be attended with some advantages, particularly on ship-board. In another article, we have a description of a new kind of drawing-pencil manufactured out of charcoal, of which a full account is given in the last volume of our "Society for the Encouragement of Arts," &c. We have also here an article on a new compensation-pendulum, which is certainly very simple in its construction. The principle is this: the pendulum consists of four light bars, connected together in the form of a lozenge, having its longest diagonal vertical: in the direction of its other diagonal, is a connecting bar, by which the lozenge or diamond form is preserved; and, by duly proportioning the length of this cross bar with the others, its expansion is such that, when the four principal bars contract from a change of temperature, the cross diagonal bar also contracts, and in course diminishes the horizontal diagonal of the pendulum. The weight is thus thrown down, by a quantity equal to that by which it would have been brought up by the contraction of the principal bars. On the other hand, when these latter are expanded by heat, the diagonal bar likewise expands, opens the lozenge, and thus preserves the length of the pendulum invariable.

Another article contains a long description of the automaton Chess-player, exhibiting in London, of which we have already had occasion to speak, and which doubtless manifests an astonishing combination of mechanical action.

We proceed to an article relative to a method proposed by Colonel Gibbs, (an American, we believe,) whose name is well known in the scientific world for increasing the power of gun-powder. It consists in mixing the powder with double the quantity of quick lime, well combined, a few hours before the application of it; and the result of several experiments is said to prove that this combination produced an explosion in no case inferior to a like quantity of the unmixed gun-powder, although in the former case the lime formed at least two-thirds of the composition. Another ingenious application of lime by Sir William Congreve is reported in the same section; which is intended to destroy a great part of the smoke in large furnaces. This apparatus consists, 1st, Of a common furnace, destined

destined to receive the coals or other fuel; and, 2dly, Of a chamber placed immediately above it, and separated from the former by a grate, which holds the lime-stone, and over this is placed the vessel to which the heat is to be applied. According to the statement of the inventor, it will be sufficient, with this apparatus, to employ a quantity of lime equal to only *one-seventh* of the weight of coal, in order to double the calorific effect of the latter; and two-thirds of the smoke of the coals are destroyed in passing through the lime. In short, the smoke of the chimney is reduced to one-sixth of that which issues from an ordinary furnace of the same power.

We shall conclude our account of this volume with an extract from the last article, which may be interesting to some of our readers who take a pleasure in their gardens.

'In order to give vigour to old apple and pear trees, and to make them bear fine fruit, a method is employed in some parts of France which appears to be not generally known. It consists in cutting off all the small branches, and inserting grafts in the places from which these are cut, of about an inch or 1½ inch in circumference. A tree thus charged with 100 or 150 grafts is in full vigour at the end of two years, and begins to give fine fruit.'

This is an experiment which, we think, is deserving of a fair trial.

ART. VII. *Correspondance inédite*, &c.; *i. e.* The inedited Correspondence, Official and Confidential, of *Napoleon Bonaparte*, with Foreign Courts, Princes, Ministers and Generals both French and Foreign, in Italy, Germany, and Egypt. 8vo. Paris. 1819 and 1820. Imported by Treuttel and Würtz. Price 10s. each Volume.

THE official and confidential correspondence of *Napoleon Bonaparte* has here been edited in great detail, and illustrated by the connected correspondence of other agents of the French nation. All the work bears strong internal marks of authenticity and genuineness, and must indeed have derived the great mass of its materials from the official depositories of the French government. Whatever the new cabinet of France can now communicate to Europe, without compromizing living individuals, concerning the enterprizes, views, and actions of the exiled Emperor, it seems disposed to place within reach of the historian and the critic, and thus to favour the accelerated progress of equitable opinion. The letters and public papers comprehend not only those which were interchanged with the courts, princes, ministers, and generals of Europe, but also the correspondence occasioned by

by the campaign in Ægypt, so that the oriental diplomacy of the French may be appreciated from it, as well as their views in Italy and Germany. *Mably*, in his *Science of Negotiations*, which is the avowed manual of every French diplomatist, lays it down as a maxim that a great nation more easily attains its ends by declaring its views than by concealing them; and Lord Bacon makes the same observation concerning a great man. Hence the publicity of even confidential communications between a minister and his official correspondents may be one of those stratagems of the cabinet, by which it means to keep alive the perpetuity of the pursuit, and to *feel about* for the agents of co-operation.

This correspondence has been published in separate lots, of which the first three appeared in 1819, and the next four in 1820, which are the latest that have reached us. The first volume consists of three books, or subdivisions. The second volume is very interesting, and relates to the expedition of Ægypt. A communication from *Desgenettes* occurs at p. 44., on the best method of preventing the plague from ascending to Cairo; which dreadful disease is stated never to begin in Upper Ægypt, but always to have penetrated from the sea-ports upwards. A letter from *Menou* (p. 78.) proposes the bold project of imposing a land-tax on the entire territory of Ægypt; distinguishing in the rate the different tenures, such as government-domains, life-hold lands, church-property, and private property. Some unsigned public papers also occur, of which probably the writers are living. In a letter of *Bonaparte*, dated Cairo, 29th November, 1798, he addresses certain packets to Admiral *Ganteaume*, which were to be forwarded by an especial messenger to France. 'These packets,' he adds, 'should be concealed: but, if they are in danger of being taken by the English, I would rather that they should be seized than thrown into the sea, as they chiefly contain printed information.' In this solicitude for the materials of history, we cannot but perceive a character of liberality: while, on the other hand, we mark a harshness truly shocking in a letter dated 16th January, 1799, where orders are given to shoot in the court of the hospital any attendants of the sick 'who refuse to furnish the patients with all the help and nourishment which they want.'

The fifth book relates to the expedition of Syria. Some skirmishes having taken place near El-Arish, *Bonaparte* writes thus to the Directory: 'We attacked the enemy near the height which fronts Nebro, whither Samson carried the

gates of Gaza.' In translating the dispatches of Sir Sidney Smith, he is made to prefix the *Sir* to his own signature.

Book VI. returns to the campaign of Ægypt; and the severity of *Bonaparte*'s military discipline is again truly painful to the reader, and disgraceful to the writer. Here is a letter dated Cairo, 19th June, 1799.

'*To General Dugna.*

'Cause to be shot, Citizen-General, all the Maugrabins, Meccans, &c. from Upper Ægypt, who have borne arms against us.

'Cause to be shot the two Maugrabins, Abdallah and Achmet, who have stimulated the Turks to insurrection.

'The man who boasts of having served fifteen pachas, and who comes from Upper Ægypt, may remain in the fort, and work in the gallies.

'Obtain from Captain *Omar* notices concerning all the Maugrabins of his company who have been arrested, and cause to be shot all those who have conducted themselves ill.

'Send for Soliman, sheik of the Terrabins, and let him explain who are the Arabs that come to El-Barratin. He is responsible for the police of that canton, and he must be called to account if the Arabs are suffered to plunder it. '*Bonaparte.*'

A remarkable document is the letter addressed to the Executive Directory at Paris, dated Cairo, 28th June, 1799.

'You will receive herewith many printed papers, which will inform you of various details respecting the events that have succeeded each other for some months past.

'The plague has broken out at Alexandria with marked symptoms, at Damietta in a milder form, and also at Gaza and Jaffa: but it has not reached Cairo, nor Suez, nor Upper Ægypt.

'You will see by the annexed returns that I shall want 500 horsemen, 5000 infantry, and 500 engineers, to replace the army on the same footing as when we landed. The campaign of Syria has produced a great result; we are masters of the desert, and have, for this year disconcerted the projects of our enemies. We have lost some distinguished men; General *Bon* died of his wounds; *Caffarelli* also is dead, and my aid-de-camp *Croisier*; and numbers have been wounded.

'Our situation is encouraging. Alexandria, Rosetta, Damietta, El-Arish, Catieh, Salahieh, are fortifying: but, if you mean that we should retain them, we must have in four months a reinforcement of at least 6000 men. If it suited you to send 15,000 more, we could advance any where, even to Constantinople. In this case, we should require 2000 carabineers, 600 hussars, 6000 infantry, 500 enginers, and 500 artisans, (such as masons, armourers, and carpenters,) five demi-brigades of 2000 men each, 20,000 muskets, 40,000 bayonets, 3000 sabres, 6000 brace of pistols, and 10,000 pioneers' tools.

'If

'If you cannot send us all this, you would do better to make peace; for between this and September we must expect to lose 6000 men, and shall then be reduced to 15,000; and, deducting 2000 in the hospitals, 500 veterans, and 500 artisans, who do not fight, we shall have but 12,000 remaining of all descriptions of combatants, and cannot resist any considerable landing of hostile forces, particularly if combined with an attack from the desert.

'Were you to send us 4 or 5000 Neapolitans, they would serve to recruit our troops.

'We want 18 or 20 physicians, and 60 or 80 surgeons; many being dead. All the diseases of this country have a character which requires some length of study, and may be considered as unknown, but every year of observation will make them better understood and less dangerous.

'I have received no letters from France since the arrival of *Moureau*, and am anxiously desirous of some. Our solicitudes are all in France. If the kings attack her, you will find in a strong frontier, in the military spirit of the nation, and in your Generals, the means of humbling their audacity. That will be a glorious day for us when we form the first republic in Germany.

'I shall soon be able to send you the level of the canal of Suez, the map of all Ægypt and its canals, and of Syria.

'We have frequent intercourse with Mecca and Mocha: I have written several times to India and to the Isle of France, and expect answers in a few days: the Sheriff of Mecca manages to convey this correspondence.

'Rear Admiral *Perrée* quitted Alexandria on the 19th of Germinal with three frigates and two brigs, has been cruising off Jaffa, and has taken two vessels of a Turkish convoy, with three hundred men on board: but he has been pursued by an English squadron, and has probably returned to Europe. I had given him instructions about his return; he will inform you how best to correspond with me, whether through the mouth of Ommfarege, or Damietta, or Rosetta, or Alexandria. At present we can choose, as no cruisers block up Alexandria or Damietta, and we have thus been enabled to provision Alexandria.

'I am well satisfied with the zeal and skill of Admiral *Perrée*, during the whole of his cruize, and pray you to tell him so.

'*Bonaparte.*'

In a letter at p. 370., *Bonaparte* thus courteously writes concerning Sir Sidney Smith, 26th June, 1799:

'Smith is a young madman, who wants to make his fortune, and therefore brings himself continually before the public. The best way to punish him is never to reply to him; and he should be treated as the captain of a fire-ship. He is a man disposed to all sorts of temerity, and not likely to form a profound rational project; for instance, he would be capable of attempting a landing with 800 men. He boasts that he went disguised into Alexandria: I know not whether this be true: but it is very likely that he availed himself of a flag of truce, and visited us in a sailor's jacket.'

The communication to the Grand Visir, dated Cairo, 18th August, 1799, is a bold *throw* in diplomacy, but is too extensive for our limits. Another interesting letter is that which, dated 23d August, 1799, announces to *Kleber* the writer's own determination of returning into Europe.—This volume terminates with some notices concerning the campaign of *Desaix* in Upper Ægypt.

In the seventh book is continued the narrative of the Ægyptian campaign: but the interest flags after the resolution of *Bonaparte* to withdraw. The eighth and ninth books shift the scene to Italy, and contain the correspondence which prepared the treaty of Campo Formio. *Carnot* and *Talleyrand* are now frequent interlocutors. These letters are worth the study of all ministers for foreign affairs, as exhibiting a clear and definite purpose, pursued with much ability and intellectual effort. Some repetitions are observable: thus, at p. 227., instructions are given by *Talleyrand*, on the 19th of August, 1797, which are verbally repeated at p. 257. in a paper dated on the 16th of September following. A character too intricate and comprehensive pervades these negotiations for us conveniently to make extracts from them, but we may copy some episodical matter which is occasionally interspersed. A letter from *La Fayette*, dated Lagrange, 21st May, 1802, was addressed to *Bonaparte*, protesting against the institution of a consulship for life, which ran thus:

'"General, when a man penetrated with the gratitude which he owes you, and too sensible to glory not to value yours, lays his vote under restrictions, they have the less of a suspicious character because no individual would be delighted more than he would to see you first magistrate for life of a free republic.

'"The 18th of Brumaire saved France, and I felt myself animated by the liberal professions to which your honour was attached. We have since seen in the consular power a regenerating dictatorship, which under the auspices of your genius has effected such great things, and yet less great than would be the restoration of liberty.

'"It is impossible that you, General, the first in that class of men who, to find their proper station in comparison with others, must embrace a series of ages, can wish that such a revolution as ours, accomplished with so much bloodshed and such astonishing efforts, should have no other effect in the world, or for you, than to found an arbitrary government. The French people have learned too much of their rights to have forgotten them past recovery: but perhaps they are more able to recover them now with good effect than during the period of effervescence; and you, by the strength of your character and of the public confidence, by the superiority of your talents, of your station, and of your fortunes, might especially contribute, by re-establishing

ing liberty, to subdue every public danger and calm every inquietude. I have therefore only patriotic and personal motives in wishing to you, for the completion of your glory, a permanent magistracy: but it belongs to the principles, to the professions, and to the actions of my whole life to see, before I give you my vote, that this magistracy is founded on a basis worthy of the nation and of you.

'"I trust that you will perceive, General, as you have done before, that with the maintenance of my political opinions is steadily united the feeling of a sincere well-wisher to your person, and the grateful recollection of my obligations towards you.

'"Health and respect. *La Fayette.*"'

Another amusing episode is to be found among the supplementary papers. In 1800, M. *Petiet*, ex-minister of war under the Directorial government, was accompanying *Bonaparte* into Lombardy, to be employed in the administration of the province as soon as the Austrians should be expelled. Being in the neighbourhood of Coppet, M. *Petiet* chose to make a visit to Mad. *de Staël*, whom he had formerly known at Paris; and this lady having affected to doubt the rapid success of the French armies, M. *Petiet* offered a bet that in six weeks he would send from Milan some quires of the newest Italian music. A fortnight after his departure from Coppet, he had the pleasure of transmitting from Milan the promised packet, on which Mad. *de Staël* wrote him the following letter:

'"You wished to prove to me, Sir, that French gallantry had recovered all its charm: but a man like you must always have known how to retain it. The music is very pretty, but it is rendered delightful by the recollection, while I play it, to what an incredible event I owe the possession of it. Here, as in Paris, we are full of enthusiasm at your success: but even the confidence, which every body placed in the talents and fortune of *Bonaparte*, is unable to check the surprize which is created by every victory. One of his most powerful principles of government is to call around him men distinguished in every department, and you form one of his titles to public esteem.

'"My father desires me to thank you again for the visit with which you favoured us. Forget not, Sir, you who forget nothing, that we shall expect to see you on your return.

'"Accept my warmest thanks. *N. Staël de H.*"'

With this letter terminates the concluding book of the collection, as far as it is yet before us: when any additional numbers reach us, we shall gladly announce them, since they will supply the statesman with models and the historian with materials.

ART. VIII. *Vie Privée*, &c.; *i.e.* The Private Life of *Voltaire* and Madame *du Chatelet*, during a Stay of Six Months at Cirey. By the Author of the "Peruvian Letters." With Fifty inedited Letters in Verse and Prose by *Voltaire*. 8vo. Paris. 1820. Imported by Treuttel and Würtz. Price 10s.

MAD. DE GRAFIGNY, author of the *Peruvian Letters*, was of noble birth, and was attached as preceptress to Mademoiselle *de Guise*. She was married, or rather sacrificed, in early life to *Francis Huguet de Grafigny*, the chamberlain of the Duke *de Lorraine*; whose natural violence of temper, irritated still farther by jealous suspicions, rendered the marriage insupportable, and it was dissolved by the interference of a court of justice. After this separation, Mad. DE GRAFIGNY went to pass some months at Cirey, the seat of the Marquis *du Chatelet*, with whose lady she had previously been intimate; and during her stay in the family, which lasted nearly half a year, she wrote these very confidential letters to the Chevalier *de Boufflers*, who seems to have been a favoured lover. They describe a singular household, consisting of what the Italians call an equilateral triangle, when a lady contrives to have her husband and her *cavaliere servente* dwell in harmony under the same roof. This male friend of the Marchioness was *Voltaire*; and the letters before us are chiefly occupied in describing his manners, habits, literary pursuits, and way of living in the family. The Marquis *du Chatelet* was a gouty, lethargic, good-natured, old man, who ate his pudding, held his tongue, and retired early to bed. His lady was intelligent and accomplished, conversant with the Latin, Italian, and English languages, and, which is still more unusual among women, with geometry: but she was somewhat imperious, governing both her husband and her lover with an arbitrary and often unwelcome sway. She had great pecuniary generosity; and, having no children, she appears to have taken pleasure in transferring to *Voltaire* those portions of property of which she had a right to dispose: while he managed the law-suits of the family, compromized them at his pleasure, and, without the formality of a testamentary bequest, was eventually made the inheritor of an opulence which he had partaken, protected, and adorned. The Marchioness had been suspected, in early life, of indulging a culpable tenderness for the Duke *de Richlieu*; to him *Voltaire* succeeded; and he in his turn had to complain of some mortifying preferences shewn to newer and younger guests of the family. These *loves*, however, if they provoked explosions of affected jealousy, did not terminate nor materially endanger the sincere *friendship* between *Voltaire* and the Marchioness,

chioness, which was founded on reciprocal intellectual admiration.

Voltaire is to the French people what Shakspeare is to us, the most popular of their national classics. His dramas, if less dear to the critic, are more welcome to the spectator, than those of *Racine:* his novels have for an entire century been the manual of Europe, and have lost nothing of their original attraction: his biblical comments, though not springing from the appropriate erudition, and though tinctured with too great freedom, scattered much good sense and tolerance in a department of learning where they were before too little known; and his histories, and reflections on history, have been lastingly and eminently conducive to a philanthropic and liberal appreciation of persons, manners, and events. In epic poetry, he was least successful; his tales are only tolerable; while his *Henriade* is too dull and his *Pucelle* too stimulating for perusal. Still this great writer, the idol of his age, and one of the enduring master-minds of European human society, must always continue to interest mankind; and the personal qualities and qualifications, which expressed or influenced the bent of his genius, are deservedly considered as worthy of minute study. Mad. DE GRAFIGNY facilitates this contemplation in many particulars.

The volume may be divided into three parts. In the first, Mad. DE G. is the faithful relater of all that is said and done, in the castle or petty court of Cirey: describing the sumptuous life of the proprietors, the splendid furniture lavished on the apartments of the Marchioness and of *Voltaire*, and the orderly habits and amusements of the family. She next pursues the poet into his separate retreat, paints him in his bed-gown and slippers, and still aggrandizes him in the reader's eye by the detail of his quick politeness, his affectionate sensibility, his warm generosity, and his ready and incessant wit. If his brisk irascibility, and his bitterness against *Desfontaines*, *Freron*, and other literary antagonists, too often break loose, yet the extreme facility and pleasantry of his access, — the indefatigable condescension with which he always lends himself to the sports and pastimes of the family, now exhibiting the puppet-show or the magic lantern, now reading to them the loftiest and now the loosest of his own effusions, — the astonishing activity of his genius, always finding time for labour in the midst of incessant avocation, — and a sort of comic docility, which, at first resisting with anger, yet unfailingly terminates in a galant obedience to the Marchioness; — all these form agreeable traits of behaviour. His morality was avowedly opposed to that of St. Paul; with him, meretricious

propensities were not sins, but graces: he regarded continence as the only unnatural vice; and he taught that to enjoy is to obey: the household at Cirey being worthy of such a chaplain, and exhibiting in fact the probable effects of such licentious, mischievous, and degrading opinions.

In the second part of Mad. DE GRAFIGNY's letters are detailed the personal inconveniences to which she became exposed at Cirey, in consequence of a suspicion formed there that she betrayed the secrets of the family. Indeed, it appears but too probable that she copied and transmitted to her correspondent a canto of the unpublished *Pucelle*; by which means her friend communicated it at the court of Stanislaus in Luneville, and it stole into print. *Voltaire* was furious, not without grounds of displeasure; and he, or the Marchioness, in order to ascertain the truth, took the liberty of opening sealed letters coming to and from Mad. DE GRAFIGNY: when, having detected her treachery, which is however somewhat extenuated by the circumstances, they determined to dismiss her from the house. The narrative of this involuntary removal, at a time when her pecuniary resources rendered it very distressing, constitutes the third part of this correspondence; and it gives a tragic catastrophe and a wholeness to the series of letters, which reflects back on the earlier portions of them the interest of a novel. Mad. DE G., after her separation from this family, acquired distinction as a writer; having composed a *Spanish Tale*, — the *Peruvian Letters*, (which are still remembered,) — *Cenie*, a successful comedy, — the *Daughter of Aristides*, an unsuccessful drama, — and a musical entertainment intitled *Azor*, founded on the story of *Beauty and the Beast*; which, as retouched by *Marmontel*, still forms throughout Europe a popular after-piece. The music of *Gretry* has, however, much contributed to its longevity.

The letters here collected are full of feigned names, of personalities about insignificant people, and of details very trifling: but here and there a needle sparkles among the chaff. We give a specimen or two:

'Yester-evening, *Voltaire* was charmingly gay at supper, and related stories which are only good from his lips. He told me anecdotes of *Boileau*, which are to be found no where, and which consisted of impromptu verses happily applied. If I can get copies of them, I will send them to you.' P. 55.

'I will tell you a kind proceeding of your idol. A week ago, the scullion broke an earthen pot on the head of *Voltaire's* man-servant: the man was confined to his bed several days; the girl was dismissed; and a crown was detained from her wages, and given to the sufferer as an indemnity. Yesterday the *valet-de-chambre*

chambre mentioned that the lackey had given back to the girl the crown-piece. "Call him," said *Voltaire*. "Why did you give back the crown?" — "Sir, I am now very well, and the girl is sorry that she hit me." — "Ceran," (the *valet-de-chambre*,) "give this fellow one crown instead of that which he has returned, and another to shew him that we feel the merit of good actions. Go, friend, you are in luck to know how to perform them; keep it up."' P. 160.

To the epistles of Mad. DE GRAFIGNY, succeed fifty hitherto inedited letters of *Voltaire*, addressed to various distinguished persons of his time; such as Pope Benedict XIV., Marshal *Richelieu*, the Duchesses *de Maine* and *d'Aiguillon*, the Chancellor *d'Aguesseau*, the President *Hénault*, the Duke *de Praslin*, and others. 'Kings and empires pass away,' says the editor in his preface, 'but the writings of the sage remain. In vain have the malignant defenders of fanaticism and tyranny endeavoured to overthrow the glory of *Voltaire*, — they have but established it for ever. Europe, whom certain people would recall to the infancy of civilization, will never discover the mad antagonist of God, of government, and of morality, in the orator of the rights of conscience and of mankind, in the eloquent advocate of *Sirven* and *Calas*, in the writer whose long career was a series of benefits to individuals and to nations, and whose only purpose was to restore communities degraded by slavery and superstition to the natural dignity of their existence, by teaching them to think and to be free.' — We will transcribe, from p. 334., the letter to *Ganganelli*; which does no great honour to the Italian proficiency of *Voltaire*:

'*To Pope Benedict XIV.*

'*Beatissimo Padre,*

'*Ho ricevuto co' i sensi della più profunda venerazione e della gratitudine più viva, i sacri medaglioni di quali vostra santita s'è degnata honorarmi. Sono degni del bel' secolo de' i Trajani ed Antonini; ed è ben giusto che un sovrano amatore riverito al par di loro abbia le sue medaglie perfettamente come le loro lavorate. Teneva e riveriva io nel mio gabinetto una stampa di vostra Beatitudine, sotto la quale ho preso l'ardire di scrivere:*

"*Lambertinus hic est, Romæ decus et pater orbis;*
Qui scriptis mundum edocuit, virtutibus ornat."

'*Quella inscrizione che almeno è giusta fù il frutto della lettura che avevo fatta del libro con cui vostra Beatitudine ha illustrata la chiesa e la litteratura; ed ammiravo come il nobil fiume di tanta erudizione non fosse stato turbato del tanto turbine degli affari.*

'*Mi*

'*Mi sia lecito, Beatissimo Padre, di porgere i miei voti con tutta la Christianita, e di domandare al cielo che vostra santita sia tardissimamente ricevuta trà quegli santi dei quali ella, con si gran' fatica e successo, ha investigato la canonizatione.*

'*Mi concede di bacciare umilissimamente i sacri suoi piedi, e di domandarle col più profondo rispetto la sua benedizione.*

'*Di vostra Beatitudine*

'*Il divotissimo, umilissimo*

'*ed obligatissimo Servitore,*

'VOLTAIRE.'

With the exception of Cicero and Pliny, no great writer, we believe, has left to posterity so large a collection of familiar epistles as *Voltaire;* and they are truly unaffected: for he never makes phrases, but speaks from the soul with the first words that come, and thus is enabled to act so strongly on the sympathy. His letters have powerfully tended to propagate his opinions, and to inspire that free-thinking spirit which distinguishes his philosophy from the calmer and more comprehensive liberalism of a Gibbon or a *Wieland.*

A portrait of Mad. DE GRAFIGNY is prefixed to her correspondence.

ART. IX. *Mémoires pour servir à l'Histoire;* &c. *i.e.* Memoirs towards the History of Charles XIV. John, King of Sweden and Norway: containing the Itinerary of a Journey in Sweden; an Account of the Revolution in 1809; the Political and Military Life of *Bernadotte* while a General in the French Service; his Election to be Prince-Royal of Sweden; his Acts and Correspondence; his Campaigns against *Napoleon* in 1813 and 1814; his Norwegian Campaign; the Close of the Reign of Charles XIII.; the Accession of Charles XIV. John; his Coronation at Stockholm, and his Consecration at Drontheim. The whole collected and arranged from authentic Papers, by COUPÉ DE ST. DONAT, Knt. of the Royal Order of the Legion of Honour, and formerly superior Officer on the Staff of the Prince of *Ponte Corvo,* (*Bernadotte,*) &c. &c. and B. DE ROQUEFORT, of the Royal Society of Antiquaries, &c. 8vo. 2 Vols. Paris. 1820. Imported by Treuttel and Würtz. Price 1l.

THESE volumes consist principally of diplomatic correspondence, legislative enactments, official speeches, and public documents of various kinds relative to the accession of *Bernadotte* to the crowns of Sweden and Norway by the title of *Charles XIV. John.* So much of narrative precedes and connects these vouchers as to furnish an outline of the biography of the individual: but the object of the author is rather to display the King than the man; — rather to dwell on those

military exploits and local accidents which paved the way for his singular exaltation, than to give publicity to his private life and character. The state-papers collected are so complete, and many of them of so confidential a character, that some assistance to the author must have been derived from high quarters; and, as the praise bestowed is temperate, (perhaps unjustly temperate towards a man of talents and qualities so great and extraordinary,) it may be conjectured that the work has been drawn up under the sanction, if not the personal inspection, of the King of Sweden himself.

After a preface, which contains some anecdotes inadvertently omitted in the course of the narrative, the author gives an account of his tour through Sweden, and especially of a journey from Stockholm to Gottenburg, along the magnificent canal which has been made to connect the inland-lakes. This statistical journey, for it seems every where to have had political information as its object, is instructive, and is variegated with some succinct antiquarian particulars of the antient religion, or mythology, of the Scandinavians. The author praises especially an *Essay on the Skalds*, published at Pisa in 1809 by the Swedish consul at Genoa, Mr. *James Graeberg* of Hemso. Odin is supposed to have flourished in the time of Constantine, and to have found the worship of Thor already established among the Fins who then inhabited Scandinavia, and were afterward compressed into Lapland by the Gothic intruders. We shall re-quote the fragment here given of a poem by M. *de Parny*, in which he describes Valhalla, the paradise of the northern nations:

'*Du Valhalla les belles messagères*
Planaient sur nous brillantes et légères ;
Un casque blanc couvre leurs fronts divins,
Des lances d'or arment leurs jeunes mains,
Et leurs coursiers ont l'éclat de la neige.
Du brave Ornof préparez le cortége,
Filles d'Odin. Cet enfant des combats,
Foulant les corps des guerriers qu'il terrasse,
D'une aile à l'autre et sans choix et sans place
Porte le trouble, et sème le trépas.
Ces feux subits qui dans la nuit profonde
Fendent les airs et traversent les cieux,
Semblent moins prompts : Ornof s'éteint comme eux
Isnel a vu sa fureur vagabonde,
Et fond sur lui, léger comme l'oiseau :
Scaldes sacrés, élevez son tombeau.
En brave il meurt ; les belles Valkyries,
Du grand Odin confidentes chéries,
En les touchant rouvrent soudain ses yeux,

Un

Un sang plus pur déjà gonfle ses veines ;
Du firmament il traverse les plaines,
Et prend son vol vers le séjour des Dieux.
Du Valhalla les cent portes brillantes
S'ouvrent ; il voit des campagnes riantes,
De frais vallons, des coteaux fortunés,
D'arbres, de fleurs et de fruits couronnés.
Là, des héros à la lutte s'exercent,
D'un pied léger franchissent les torrens,
Chassent les daims sous le feuillage errans,
Croisent leurs fers, se frappent, se renversent ;
Mais leurs combats ne sont plus que des jeux ;
La pâle mort n'entre point dans ces lieux.
D'autres, plus loin, sont assis sous l'ombrage ;
Des temps passés ils écoutent la voix :
Le Scalde chante, et chante leurs exploits ;
Un noble orgueil colore leur visage.
L'heure s'écoule, et celle du festin
Les réunit à la table d'Odin :
Sur des plats d'or Vérista leur présente
Du sanglier la chair appétissante ;
Leur voix commande, et les filles du ciel,
Qui du palais gardent les avenues,
Belles toujours et toujours demi-nues,
Versent pour eux la bière et l'hydromel.'

In the statistical survey of Sweden, which forms a part of the prefatory matter, the country is said to contain 14,000 German square miles of area; of which 1800 are cultivated, 5000 are occupied by forests and lakes, and 7200 still lie waste: but of this last portion much consists of mountainous district perpetually buried under snow. The lakes Wener and Weter, which have each a length of 85 miles, and the lake Malear, of 50, have been connected by navigable cuts. The population of the country is estimated at 3,000,000 of persons. The Swedish language is a Gothic dialect allied to the Icelandish and the Norwegian: but in the north the Fins and Laplanders preserve a peculiar tongue, more resembling the Sclavonian. Lutheranism is the established religion, but all other Christian sects are tolerated. The exportation of timber, deals, tar, and pitch, is estimated to produce 2,666,000 of florins yearly; and the copper and iron mines also afford a large exportable revenue. About 600,000 tons of herrings are annually caught on the coasts, of which 50,000 suffice for the domestic consumption.

The roads in Sweden are remarkably good: but, as there are no public carriages, the traveller must purchase his own, and hire relays of horses at every stage. The price of posting is regulated by government-authority, and so is that of the meals ordered at the inns; and, where no public houses are provided,

provided, the minister of the parish is compellable to receive strangers. No such facilitations, however, can be demanded by persons who have not a passport from the government.—An extensive itinerary is inserted. Stockholm is described with complacency as a singularly picturesque and beautiful city. The University of Upsal was founded in 1476, and has continued with increasing reputation to educate the students of theology, jurisprudence, and medicine. It has about 500 scholars generally in attendance, and at present has Prince *Oscar* for its chancellor.

A sketch of Lapland succeeds to the description of Sweden; and some account is given of the early Sagas. A chapter on the state of literature and the arts notices the royal library, and the admirable sculptures of *Sergell*, the fellow-student, friend, and rival of *Canova*.

An important historical chapter on the revolution of 1809 adverts to the proposal, made through Mr. John Brown, (author of a work on the Northern Courts, reviewed in our lxxxixth vol., Number for May, 1819,) to confer on Prince William of Gloucester the crown of Sweden. The irresolution of the British ministry suffered this opportunity to escape, and the other arrangement was concluded, which is here thus narrated:

'On the 28th of May, 1810, the unforeseen death of the Prince of Augustenburg called on the States to make a new provision for the inheritance of the Swedish throne. France was then in a situation of apparent preponderance; and the States assembled at Oërebro deemed it fit to intrust the destinies of Sweden to a French prince. They accordingly invited Marshal *Bernadotte*, Prince of *Ponte Corvo*, to become the successor of Charles XIII.

'On a proposal made to the Diet by this King, on the 18th of August, the Prince was regularly elected heir to the Swedish throne, by an act which bears date 21st August; and advice of the election was immediately forwarded to him at Paris.

'*Napoleon*, far from approving this choice, at first appeared to dislike it: but, reflecting progressively that, by consenting to the elevation of *Bernadotte*, he should distance a rival whose popularity began to be alarming, he said, "Well, let destiny be accomplished." In the audience of leave which he publicly gave to the Prince-Royal, the Emperor absolved him from all oaths of fidelity, and from all his obligations with regard to France. "You have ceased to be a Frenchman," he said, "be henceforth a Swede; and serve your new country, as well as you have served your old one."

'The Prince of *Ponte-Corvo*, having arrived at Stockholm on the 1st of November, 1810, took the oaths of fidelity to the King and to the national laws; and Charles XIII., having adopted him as his son, added to his Christian name that of *Charles*, a name on many accounts dear to the Swedes, and borne by many illustrious sovereigns.

sovereigns. Thus a warrior, who had ascended from the ranks of a French army, was placed, by the mere impulse of his merit, on the steps of the throne of *Vasa;* a throne on which, since the death of Charles XIII., he has maintained his seat with glory.

'The constitutional election, and the will of the Swedish nation, have conferred on this prince the purest legitimacy. The adoption of Charles XIII. adds a second title, useful indeed but not necessary; for it is not merely as the adopted son of Charles XIII. that Charles XIV. John has received the crown, but as *the elected king*. This is the first and proudest of his titles.' (P. 119.)

To this narrative succeed extensive biographical particulars; whence it appears that *John-Baptist-Julius Bernadotte* was born at Pau in Bearn, 26th January, 1764, of a Protestant family, though his father had been a magistrate. He was intended for the bar, but quitted college to enlist in a regiment of Royal Marines. With this corps he was sent to Pondicherry, and at the siege of Cuddalore was wounded and taken prisoner by the English. To Colonel *Von Genheim*, of a Hanoverian regiment in the service of Great Britain, he was indebted for humane attention, and for the assistance of his own surgeon; and this kindness he had the pleasure of acknowleging when they again met in the Hanoverian territory, and each had attained the rank of General.—On returning to Europe, *Bernadotte* followed his colours into Corsica, where he acquired the rank of Serjeant. In 1792, he was sent with the army of *Custine* into Germany, distinguished himself at Speyer, and at Mayence, and was raised to the rank of Colonel. In 1793, *Kleber* had occasion to observe the courage and the skill displayed by *Bernadotte* at Fleurus, and appointed him General of brigade. At the battle of Juliers, he fought from eight in the morning to seven in the evening, forced with 1200 men the passage of the river, and drew from *Kleber* fresh testimonials of approbation. At Maestricht, he was raised to be General of division.

In 1797, *Bernadotte* was sent by the Directory with twenty thousand men to join the army of *Bonaparte* in Italy, and was employed to invade Carniola. At Leybach, he took the mines of Idria, which supplied a considerable booty, and founded his private fortune. He ruled the conquered country with so much equity and moderation, that the states of Friuli voted him a formal address of thanks. In 1798 he was named ambassador to Vienna: but a popular explosion, resulting from some indiscreet exhibition of the tri-coloured flag, occasioned his recall. Soon after his return to Paris, he married a young lady of Marseilles, named *Clary*, the sister-in-law

in-law of *Joseph Bonaparte*. In 1799 he was appointed minister at war, and struggled victoriously with great difficulties. On his resignation he printed an account of his administration, to which his successors allowed high merit. In 1800, he was intrusted with the army of the west, and contributed to disappoint the views of those emigrants who had been landed at Quiberon. Ill health attacked him in these districts, and some rumours were circulated not favourable to his loyalty: but the suspicious circumstances were satisfactorily explained through *Joseph Bonaparte*, and in 1804 *Bernadotte* was created a Marshal of the empire. His health being now mended, he accepted the command of the army of Hanover; and the discipline which he maintained in it, the mildness with which he availed himself of the resources of the country, and the generous affability with which he heard and redressed every complaint of the conquered, laid the foundation of that high reputation in the north which occasioned his selection for the Swedish crown. In 1806, he assisted efficaciously in the battle of Austerlitz, and obtained the title of Prince of *Ponte-Corvo*.—At Schleitz, at Saalfeld, and at Jena, he shewed himself worthy of his honours; and at Lubeck, or rather at Radkan, he compelled *Blucher* to capitulate.

After the peace of Tilsit, *Napoleon* intrusted to *Bernadotte* the government of the Anseatic cities. Here his conduct confirmed the favourable impressions made during the Hanoverian campaign: he not only merited the esteem of the Hamburgers, and of the Lubeckers, but all the northern nations conceived a high opinion of his worth and virtues; and his moderation was the more remarked because such a quality was not common among the Marshals of France.

In 1809, this officer was employed in Saxony. On the eve of the battle of Wagram, *Bonaparte* gave the order that the soldiers were not to quit the ranks during the action, even to remove the wounded into places of safety: but the Prince of *Ponte-Corvo* did not insert this prohibition in his orders: and, as it happened during the battle that the French division of *Dupas* was withdrawn from him, the Saxon troops had much to suffer, and many wounded lay on the plain. *Bernadotte* consequently ordered some horses to be detached from the artillery, in order to bring up the carriages in which the wounded were to be removed; and when it was observed to him that this step might expose the artillery to be taken, "What does that signify?" said he, "it is but brass: the blood of the soldier is more precious." The Emperor's order, however, had been executed throughout the army with the greatest strictness; in so much that a Marshal of France, seeing

seeing some grenadiers carrying their Colonel, whose thigh had been shot off by a cannon-ball, made them lay him down, and said to the dying Colonel with an air of reprimand, "Sir, a soldier should know how to die on the spot where he is struck." Colonel *Lebrun* was near this Marshal, and shuddered. "Our trade is not carried on with rose-water," said the ferocious warrior: "it is not on the day of battle that we are to think of philanthropy."

Napoleon, who did not like that any man should hold both an opinion and a sabre, received with an ill grace some observations which on this day were dictated by the frankness of the Prince of *Ponte-Corvo*, and sent him back to France. *Bernadotte*, therefore, found himself at Paris in disgrace when the English attacked the island of Walcheren; and the ministers, who pretended to know nothing of his being out of favour, begged him to undertake the command of the troops destined to repel this attack. He accepted it without hesitation, and on his arrival at Antwerp collected, created, and organized sufficient means of defence.

The Swedes preserved a strong recollection of the intercourse between them and *Bernadotte*. At Hamburg, and at Lubeck, their soldiers and officers had reason to be pleased with his proceedings. The revolution was now breaking out which was to precipitate Gustavus Adolphus from the throne; and *Bernadotte* was elected Crown-Prince. The Act of Election is here given at length: but we cannot transcribe the voluminous assemblage of state-papers, nor even copy the long catalogue of their titles. To diplomatic men they offer various topics of interest, and to historiographers important materials for narration.

Volume II. is chiefly occupied with a military narrative of the campaign which, in his capacity of a Swedish commander, the Crown-Prince had to conduct in opposition to his former General and Sovereign, *Napoleon*. This part of the book displays much military science, and corroborates the suspicion that comments emanating from the highest authority have been included in the narrative: from which, however, it is not easy to detach a convenient episode. Indeed, the detail is somewhat excessive, and can give only to the concerned an unmixed and uninterrupted pleasure, being often fatiguing to the general reader. Yet it forms by far the completest account, any where extant in modern literature, of the operations which it involves. At p. 93. a curious critique on the bulletins is given, which accounts for the insertion of phrases inconsistent with the author's real opinion.

An important chapter is that which relates the union of Norway with Sweden; an event not less unpopular, nor less useful, than the union of Ireland with Great Britain. In the whole transaction, the King displays a regard to constitutional and legal liberty which is highly honourable to his principles as a man. The splendid destinies of this great individual have perhaps not attained their *acmé:* should revolutionary changes break loose in Germany, and invite the introduction of a Gustavus Adolphus to command the armies of liberty there, a more than Gustavus has re-descended on earth.

This work may be compared with the Commentaries of Cæsar. It deserves translation, but admits of condensation. We advise the author of *The Northern Courts* to abridge its substance into a single volume, and to attach it, as a third part, to his truly curious and instructive recent history of the north.

ART. X. *Mémoires de l'Académie Royale, &c.; i. e.* Memoirs of the Royal Academy of Sciences in the Institute of France, for the Years 1817 and 1818. Vols. II. and III. 4to. Paris. 1819 and 1820. Imported by Treuttel and Würtz.

THE Memoirs of the Academy of Sciences have certainly lost much of that interest which they possessed a few years ago, and were calculated to excite in the minds of mathematicians and philosophers. At the period to which we allude, it was very unusual to open one of these volumes without finding, in some of its articles, a considerable display of real talent and genius, the solution of a curious or important problem in analysis or mechanics, or some newly elicited fact in general physics. The latter volumes, however, have been very barren not only in discoveries but in novelty; and we find, when we have plodded through some hundreds of pages, that we have really gained little advantage from our labours, and congratulate ourselves on having accomplished a task that was necessary, but that has been "weary, stale, flat, and unprofitable." How far this *falling off* may be attributed to the *new order of things*, we are unable to say: but we hope that the Institute is still open to men of real talents; and that splendid equipages and pecuniary advantages are not the principal recommendations, or necessary conditions, to insure a seat in this national establishment: which, like our Royal Society, was laudably instituted for the encouragement and promotion of science.

History.

Analysis of the Labours of the Academy for 1817. *Mathematical Part.* By the Chevalier *Delambre*, Perpetual Secretary. — The first article of the historical chapter of the volume for 1817, as in two or three of its predecessors, relates to certain new speculations connected with the doctrine of probabilities, by the Marquis *de la Place:* its point of reference being in this case geodetic operations, to which it seems to have as little relation as to the figure of the earth, the inclination of the planetary orbits, and many other whimsical applications, against which we have already entered our protest. In fact, the only remark that we have been able to discover in this article, which we deem it worth while to particularize, is made by M. *Delambre;* who observes that, although reflection and judgment may sometimes assist us in forming compensations for certain irregularities, difficult to appreciate by any other standard, yet we may thus be frequently led into errors, discoverable only by analysis; and the instance which he cites in confirmation of his assertion is certainly much to the purpose. He states that, when a pendulum is made to vibrate on a *knife-edge*, not actually a mathematical line, but part of a small cylinder, common reason would lead us to estimate the length of the pendulum from the centre of curvature, and consequently to increase the measured length of the pendulum by the radius of the cylinder: whereas analysis shews that, instead of the pendulum being lengthened by the radius, it ought to be diminished by it. We do not mention this as a new fact, but the novelty of the form in which it is presented to the reader caught our attention. This correction, however, was necessary in *Borda*'s result, and, being made accordingly, we have for the length of the seconds pendulum in any latitude,

mètres mètres
0·990787 + 0·0053982 sin.^{2} lat.

or, in English inches,

inches inches
39·00827 + 0·2125325 sin.^{2} lat.

The above is followed by a short article relative to a particular method of correcting a pendulum, after it has been, by the usual adjustments, brought within certain limits of error, by M. *de Prony*. The principle of this method depends on the variation which takes place in the moment of inertia of a body, when that body, or a part of its mass, is made to change its position with respect to the axis whence the inertia is estimated. The practical application of it is this —: A piece of steel is attached to the pendulum, so as to project a certain distance above

above the axis of suspension: this is made cylindrical; and on it is placed another piece, which fits in such a way as to produce a slight degree of friction; that is, so that it will maintain its position in any place; this cross wire carries at its extremities two small platina balls, at equal distances from the upright wire, which serve to retard or to accelerate the vibration, accordingly as they are placed at a greater or less distance from the plane passing through the axis of suspension, and through the centre of gravity of the pendulum. The retardation attains its *maximum* when the balls, and the cross wire which carries them, are placed at right angles to the above plane; and the *minimum*, when at right angles to the latter position.

M. *de Prony* is the projector of this new method of correcting the rate of pendulums, and it has been put into practice by M. *Bréguet*, with considerable success. The pendulum was one for half seconds; the platina globes were four millimètres in radius; and, in their first position, their distances from the axis of the pendulum, and from the axis of suspension respectively, were 34 and 36 millimètres. The movement of $\frac{1}{4}$ of the circumference, in their angular position, produced a retardation of about 10″ in 24 hours. If, therefore, the pendulum be first brought to its rate within the limit of 10″, the remainder may be effected by simply changing the position of the compensating balls, which may be done without stopping the clock.

We find no other article in this historical chapter that has sufficient novelty to call towards it the attention of our readers. Eulogies (by the Secretary) on two of the deceased members of the Institute, M. *Roehon* and M. *Messier*, follow next in order: but they present no very extraordinary traits of character, and are remarkable only for the striking coincidences which they exhibit; both these philosophers having been elected members of the Academy in the same year, having taken their seats on the same day, died within the course of one short week, and received their funeral tribute at the same sitting of the Society. They were both also engaged in the same pursuit, bore the same title of *Astronome de la Marine*, and pursued their common object with equal energy, but in different directions; the one preferring the active occupation of a practical marine astronomer, and the other chusing the quiet and retired duties of an observatory. The former, M. *Roehon*, was born at Brest, February 21. 1741, and died April 5. 1817, at the age of 76 years: the latter, M. *Messier*, was born at Badonviller, June 26. 1730, and died April 12. 1817, in his 87th year.

Memoirs.

On the Rotations which certain Substances communicate to the Axes of Polarization of luminous Rays. By M. Biot.—Many of the chemical and optical properties of bodies depend not so much on the elements as on their particular combination; whereas the property discussed in this very long paper is entirely independent of the mode of existence, and so inherent in their elementary constitution that they preserve it in all situations, at all distances, and in every state, whether of solidity, fluidity, or vapour. This property consists in the faculty which the particles possess of turning in a certain angle, and in a certain direction, the axes of polarization of luminous rays.

A like property exists in rock-crystal, and the phænomena that rendered it sensible were first noticed by M. *Arago* in his experiments on the colours which crystallized laminæ produce on polarized light. In examining the divers circumstances which might determine the developement of these colours, he exposed to a solar polarized ray a plate of rock-crystal of a certain thickness, cut perpendicularly to the axis of crystallization: then, analyzing the transmitted light, he found that the two images were coloured with complementary tints; that these tints changed as the double prism which he employed to observe them was made to revolve; and that, in passing the latter through one semi-revolution, the extraordinary image, for example, which was at first red, became successively orange, yellow, green, and violet; which would happen if the coloured rays of different degrees of refrangibility had been polarized by the plate in different directions.

Afterward, in another memoir, read to the Institute by the same author, but not published, he announced that the luminous pencil, modified by the rock-crystal, might be considered as a white pencil of which the prismatic elements had been polarized by the crystal; having their principal sections directed at divers angles. Two years after these experiments, M. *Biot* undertook a similar course: but he employed plates of different thicknesses, and from them he deduced the following consequences; viz. first, that these phænomena consist in a progressive rotation, which the axes of polarization of the luminous rays experience as they traverse these plates parallel to the axis of the crystal; and, secondly, that the rapidity of this rotation is not the same in rays of different colours, but increases with the refrangibility: so that the violet ray turns more rapidly than the blue, the blue more rapidly than the green, the green more than the yellow, and this

this latter more than the red, which last turns more slowly than any of the others.

The author, however, did not at that time determine the ratio of these velocities, nor their absolute intensities, which indeed required long and delicate researches: but one or two hypothetical hints, which M. *Biot* then advanced, he afterward found to be erroneous, and these are accordingly corrected in the memoir before us. In the former instance, also, he knew of no substance except rock-crystal which possessed this property: but, having been led to observe certain crystallized laminæ placed in highly refringent mediums, he found that the liquid modified the primitive polarization impressed on the luminous rays which traversed it; and, as such an effect could not in a liquid depend on the particular mode of aggregation, (since this may be changed at pleasure by shaking the vessel containing the fluid,) the necessary conclusion was that this property was due to the particles themselves, and was independent of any mode of arrangement. This inference is, in a subsequent part of the memoir, confirmed by the results of numerous experiments; to which we must refer those philosophers who are desirous of farther information.

On the Figure of the Earth. By M. DE LAPLACE.—This memoir is so completely involved in analytical formulæ and equations, that it is impossible for us to render the process intelligible to our readers. Its object, however, is to demonstrate, 1. That the density of the successive strata of the terrestrial spheroid increases from the surface to the centre. 2. These strata are distributed regularly, or very nearly so, about its centre of gravity. 3. The surface of the spheroid, of which the sea covers a part, has a figure very little different from that which it would assume in consequence of the laws of equilibrium, if the entire mass was a fluid. 4. The depth of the sea is a small fraction of the difference of the two terrestrial axes. 5. The irregularities of the earth, and the causes which disturb its surface, have very little depth. 6. The earth was primitively a fluid.

Observations on the Valley of Egypt, and on the secular Augmentation of the Soil which covers it. By M. GIRARD.—We consider this paper as by far the most valuable article in the volume. It contains an account of a long series of observations made by the French *savans* during their memorable Egyptian campaign. The rising and falling of the Nile seem to have been watched and registered with the greatest attention; and the result is exhibited by a curve corresponding to the height of the water for every month and day of the

year. Trenches were also dug about the bases of various columns, pedestals, &c., of which the dates of the erection are tolerably well known; and thus some indication is obtained for the law of the secular increase of the soil. We have then a detail of the various theories, both of antient and modern authors, relative to the origin of this interesting country; and, finally, M. GIRARD's own opinion on the same subject. — This article may be read with advantage in its entire state, but will not admit of abridgment.

On the Motion of elastic Fluids in cylindrical Tubes, and on the Theory of Wind-Instruments. By M. POISSON. — This memoir seems to have no other object than that of giving the author an opportunity of displaying his dexterity in the management of analytical formulæ and equations.

On the Relation between the Measure called Pouce de Fontainier *with the Modern* Once d'eau Romaine, *and the Antient* Quinaire; *and on the Determination of a new Unity of Measure for the Division of Water, adapted to the French metrical System.* By M. DE PRONY. — We scarcely know how to describe this paper: but it is certainly the most trifling and most useless communication in the volume before us, which is in no respect distinguished by the valuable nature of its contents. In estimating the product of a reservoir, we must in course have regard to the area and form of the orifice, the height of the water above it, and the length of the adjutage; and the question, which the learned author here undertakes to investigate, is, what height, length, and orifice, ought to be taken to furnish a proper unit of discharge. Our engineers, who manage this sort of work tolerably well, are contented by stating the discharge at so many gallons per minute, or per hour: but this is by no means sufficiently refined for the views of the philosophers of the Institute. A new unit, M. PRONY contends, is wanted to complete the new *système métrique décimale*; and the whole of this paper is employed in the discussion of this important question. It appears that the memoir itself has been on the author's hands since 1811, or perhaps 1806, and is now for the first time presented to the public. We suspect that it is something like what our country-shop-keepers call a *make-weight*; and that it is now brought forth merely to complete a certain number of pages.

We are sorry that our duty has obliged us to speak so slightingly of a work which we have been accustomed to treat with respect: but we really lament to see so much talent and ingenuity thrown away on subjects either trivial in themselves, or which are not reducible to mathematical laws.

Vol. for 1818.—HISTORY.

One of the most interesting articles in the historical chapter of this volume is M. *Biot*'s Report of the Operations undertaken with a View to determine the Measure and Curvature of the Earth, in which the members of the French academy have always borne a very active part. The labours of MM. *Delambre* and *Mechain*, in relation to the measurement of the French arc, are already well known to our readers, through the medium of the "*Base du Systéme Mètrique décimale*:" (see Review, vol. l. p. 463.) but the continuation of their arc into Spain and to the island of Formentera, the nature of that operation, the difficulties attending it, and its final results, have not yet been presented to the public. This report of M. *Biot*, who was actively engaged in those labours, although nothing more than a general statement, becomes therefore highly interesting *; particularly in the part relating to M. *Arago*, which is so singular and even romantic, that we cannot resist the temptation of laying it before our readers in the words of the author.

It will be necessary, however, to make a few remarks by way of introduction. The French geodesists, as we have before observed, having completed their arc from Dunkirk to Barcelona, were desirous of extending it as far southward as they could, and at length decided on fixing their final station in the little island of Formentera. With this view, a request was made to the Spanish government to unite two of their philosophers with MM. *Biot* and *Arago*, in order to conduct this labour between them; and application was made to the English government, to grant to those who were concerned in the undertaking a safe conduct, which was of course given. Thus prepared, the gentlemen proceeded in their operations, which presented some extraordinary difficulties. In the first place, in order to connect the island of Ivica with the Spanish stations, it was necessary to form a triangle which should have its summit in that isle, and its base in Barcelona: this base measured thirty-five leagues, and the sides about forty-one leagues: but these leagues being 2000 toises, the measures answer to about eighty-eight English miles for the base, and 103 miles for the side of the triangle. Great attention therefore became indispensable in selecting the stations best calculated for seeing the requisite signals at these distances, which were necessarily strong lights by night. After two months of the most patient watching for the light in the island of Ivica, it

* See some observations on this subject in page 494. of this Appendix.

was at length recognized; its place was fixed by means of another station; and the operations went forwards, although under some difficulties and hardships on the part of the observers, as favourably as they had any reason to expect. Having at length completed the chain of triangles which connected Spain with Ivica and Formentera, M. *Biot* returned to Paris; while M. *Arago* remained in Ivica, to connect with their other stations one that was chosen in the island of Majorca, which was not at first contemplated. Now commenced the singular and disastrous adventures of the latter philosopher, with whom M. *Biot* had left the *safe-conduct* obtained from the English government; and it is remarkable that, although the vessel in which M. *Biot* passed to Spain was boarded by a corsair, and he had left his protection behind him, yet he succeeded in reaching Spain in safety, though his colleague was doomed to suffer the most alarming and vexatious captivity.

'While we,' says M. *Biot*, 'followed peaceably in France the calculations which were necessary to complete the operations, and to determine the results, M. *Arago* had been much less successful. As long as he had to contend only with the obstacles of nature, his perseverance and ability insured him success. He had already completed the triangles which served to connect the two stations, and to determine the terrestrial arc comprized between them, when, in company with M. *Rodriguez*, he passed over to Majorca, and immediately established himself on the summit of a high mountain called *Puch de Galatzo*. He had observed the signals at Ivica, and a sufficient number of meridian transits to determine the difference of longitude between the two stations:—a few days more, and the result of his observations would have been invariably fixed:—but, all on a sudden, a report spread amongst the people that the object of these instruments, the fires, and the signals, was to direct the enemy towards the island, and to shew him the road. Nothing was now heard but the cry of treachery and death; and the people were preparing to go to Galatzo in arms. Happily, M. *Arago* was apprized of their design, and, clad in the habit of a peasant of the island, he escaped to Palma, carrying with him his observations; which already contained the requisite elements for computing two degrees of longitude. Having arrived there without detection, he repaired on board the ship which had brought him, where he hid himself for two days; and in the mean time he sent some of the crew of the vessel to collect and to save his instruments, which the peasants engaged in his service had faithfully guarded.

'Soon, however, he found himself a prey to new alarms, for the ship to which he had retreated was no longer an inviolable asylum. Either through treachery or from fear, the Spanish officer who commanded it, and who had hitherto been our friend, refused, notwithstanding his promises, either to protect M. *Arago*

or

or to take him to France. Even the Captain-general of the islan could save him only by shutting him up in the citadel, where he remained many months a prisoner; having not only to regret his liberty, but being frequently in fear of his life. At one time, the fanatical monks attempted to corrupt the soldiers of the guard to destroy him. Still, however, his friend *Rodriguez* abandoned him not in his misfortunes; incapable of any dereliction either of friendship or of honour, he went every where, intreating, pressing, and demanding the liberty of his colleague, and representing strongly the injustice of his detention. At length he obtained his friend's deliverance; and M. *Arago* was allowed to pass to Algiers in a small vessel, having for his pilot a Majorcan sailor named *Damian*, who had always manifested towards us the greatest attachment and devotedness.

'At Algiers, M. *Arago* was received by M. *Dubois-Thainville*, the French consul, and was highly indebted to his kindness; through which he was soon embarked on board an Algerine merchant-vessel, in order that he might return to France. After the most pleasant and happy voyage, he arrived within sight of Marseilles, and already considered himself as in the harbour, when a Spanish privateer, seeing the ship enter a French port, attacked it, captured it, and carried it into Rosas. M. *Arago* might yet have escaped, being borne on the ship's books as a German merchant: but, by the most unfortunate chance, a sailor who had formerly been with us, and was now in the service of the privateer, recognized him; an exclamation escaped him; and M. *Arago* was plunged with all his companions into the most frightful captivity.

'I shall say nothing here of what he had to suffer while in prison; it will be sufficient to state that the Dey of Algiers was soon informed of the insult which had been offered to his flag, demanded prompt satisfaction, and insisted on the restitution of the vessel, the equipage, the merchandise, and all the passengers; menacing that, in case of refusal, he would declare war. It was necessary to comply with these urgent conditions; and M. *Arago* again embarked, and again set sail for Marseilles. He was once more within sight of the port, when a dreadful storm from the north-west drove the vessel back with irresistible force, and carried it towards the coast of Sardinia. Here was another danger: the Sardinians and the Algerines being at war, to land on this shore was to fall into another captivity. It was therefore determined, notwithstanding the distance, to take shelter on the coast of Africa; and the vessel, lowering its colours, at length sought refuge in the port of Bougie, three days' journey from Algiers.

'Here they learned that the Dey, who had so powerfully protected them against the Spaniards, had been killed in a tumult, and another Dey had been elected in his place. The officers of the port examined the vessel carefully; and the weight of the cases containing the astronomical instruments excited violent suspicions. "What can they contain that is so heavy, if it be not gold; and why are so many precautions taken to prevent their

their being opened, if they contain any thing else but *sequins?*" Not being able to obtain these cases from the officers, and unwilling to trust to the uncertainties of a barbarous negociation, M. *Arago*, in the habit of a Turk, and in company with some other persons, under the conduct of a saint of the country called a *Marabou*, returned by land to Algiers; traversing the intervening mountains, we may imagine with what perils. The Consul, much astonished to see him in this costume, received him again with the same kindness and benevolence as before, and the instruments were officially reclaimed. The Algerines, convinced that they were brass, and not gold, considered them no longer as of any value, and gave them up. The opportunities of returning, however, had become rare and difficult, and it was necessary for M. *Arago* to remain six months at Algiers. At length, the Consul himself, called to Paris by the Emperor, embarked with his family, and took M. *Arago* with him, in a vessel of war belonging to the regency. Arrived a third time off Marseilles, they met an English squadron greatly superior to them, which ordered them to return to Minorca. All obeyed the command, except the individual vessel in which M. *Arago* was embarked; and of which the captain, more venturesome than the others, profited by a favourable breeze, set sail, and entered the port. Thus terminated so many remarkable disasters; and M. *Arago* returned to the bosom of his country, to receive the reward of his talents and exertions. He now occupies a place in the Institute in the section of astronomy, a distinction which he has well merited by his perseverance and his ability.'

M. *Biot* now proceeds to give a statement of his voyage to Shetland; in the course of which he expatiates in glowing terms on the hospitality and benevolence of Scotland, and on the learning and talents of its men of science. We have had occasion already to advert to this voyage, (see note, p. 519.) and to express our regret that a corresponding disposition was not displayed by all parties. Had M. *Biot* been contented to act on terms of equality and reciprocity, we are convinced that all would have passed in the most amicable manner; and he would not then have found it necessary either to suppress the names of his companions, or to have spoken of them as mere appendages to his retinue.

We discover no other article in this introductory chapter which calls for particular remark; unless, indeed, it be one preceding that from which we have so largely extracted. We allude to a report by MM. *Prony* and *Molard*, on the memoirs of two scientific tailors, the one resident at Paris, M. *Beck*, and the other M. *Chomereaux*, of Brie-Comte-Robert: each of whom appears to have been endeavouring to reduce the *mystery* of *the shears* to mathematical principles. The memoirs are not given at length, or we should probably have been amused by learning that the collar of a coat was deduced from

some transcendent hyperbola, and that the front of a pair of pantaloons might be reduced, by means of generating functions, to the curve of the choncoid of Nicomedes! The reporters are of opinion that these gentlemen are intitled to the thanks of the Institute.

Memoirs.

On the Flux and Reflux of the Sea. By M. de Laplace.—The nature of this paper we have already explained in reporting the historical part of the preceding volume; and we can do no more in the present instance, the nature of the formulæ and investigations being too abstruse for us to attempt to convey to the reader any idea of the analytical principles on which they depend.

On the periodical subterraneous Inundations which take place in certain Quarters of Paris. By M. Girard.—Only a local interest belongs to this discussion; and it is not very intelligible, except to those who have a knowlege of the particular spot to which the observations apply.

On the Integration of certain Linear Equations to partial Differences, and especially the general Equation of the Motion of elastic Fluids.—This article, by M. Poisson, is by far the most important mathematical memoir in the present volume. It is known that algebraists have already arrived at the integration of all equations of partial differences of the first order, whatever may be their form, and the number of independent variable quantities which enter into them. At least, they have reduced this integration to that of a system of differential equations of the first order, the same in number as the variables; and hence they have shewn that the equations of partial differences, of this order, involve no other difficulty than those of the common differential equations. This, however, is far from being the case if we pass to the higher orders, for then the equations have difficulties belonging exclusively to themselves; that is to say, difficulties which cannot be referred to the imperfections of the simple integral calculus. Here, in order to obtain the integration, analysts have conceived the idea of expressing them by definite integrals, relative to certain auxiliary variables not appertaining to the question; and this new field, opened to the researches of geometers, has furnished a method, if not of completing, at least of much extending the processes of integration. *Euler* may be said to have first indicated the employment of this artificial mode of operation; and *Laplace* extended it still farther, by applying it to the linear equations of partial differences. M. *Poisson* is following the steps of the above celebrated mathematicians, but has very prudently declined the hopeless task of rendering this method general;

general; being contented with its particular application to certain cases, in which he has succeeded most admirably.

On the general Laws of double Refraction and Polarization, in regular Crystals. By M. Biot.— This memoir occupies more than 200 quarto pages, and, with the exception of the historical part, is illustrated by, and intimately connected with, numerous diagrams, contained in six large folding plates. Our readers will perceive, therefore, that it would be vain for us to attempt an analysis of its contents, beyond the statement in the first few introductory pages. Indeed, we must here repeat the remark made in noticing a recent communication by Dr. Brewster on the same subject to our Royal Society; *i.e.* that we cannot but think that too much has been already written, too much time and talent bestowed, and too much importance placed, on the isolated experiments connected with this inquiry. The remarkable property of the polarization of light, discovered by *Malus*, was doubtless highly interesting; and some curious phænomena afterward deducible from, or shewn to be dependent on, this general and fundamental principle, were also calculated to excite the attention of philosophers: but, if we are not much deceived, experiments have been now carried too far, or at least the results of those experiments have been too prodigally dealt out to the public. Scarcely a volume of Transactions now issues from any learned society, but we find it half filled with experiments and results connected with physical optics, to the exclusion of other topics of perhaps much greater general interest; although not possessing the same diversity of figure and colour.

This being the case, we are not surprized to find many disputable points in the history of these discoveries: for the facts are so numerous, and in many cases so intimately connected with others which have preceded them, that it is almost impossible to say who is the person that made this or that particular discovery. We have a striking instance of this difficulty in the memoir before us, in which M. Biot is endeavouring to deprive Dr. Brewster of his claim to all the leading and most important of his discoveries; and accusing him of injustice towards *Malus*, himself, and *Arago*, and other optical philosophers. The case appears to be simply this. If Dr. Brewster extends, however considerably, any view of a French experimentalist, he has no claim to discovery, because the germ of the idea is to be traced to Paris; and if, on the contrary, the original idea comes from Edinburgh, then a comparison is drawn between the talent necessary to lay the first stone of an edifice, and that which is required to raise on it the superstructure; when of course the decision is in favour of the latter.

An

An additional memoir is given by M. DE LAPLACE, in order to form a supplement to his paper in the preceding volume on the figure of the earth. In our last report of the Transactions of our Royal Society, (M. R. vol. xci. p. 183.) we briefly mentioned a memoir by Dr. Young; in which that philosopher started the idea that, without considering the earth as having been originally in a state of fluidity, we might still account for, or rather infer, the increasing density of the successive strata, in proceeding from the surface towards the centre. This idea has led M. DE LAPLACE to consider the question under this point of view; and he shews, in the article before us, that, if we suppose the whole mass of the terrestrial globe to be composed of materials such as are found at its surface, of which the mean density is assumed at 2¾,—and if we farther conceive that the density of solid bodies exposed to pressure, and the resistance which they oppose, is such that the ratio of the fluxion of the pressure to that of the density varies as the latter;—then we should have about 5¾ for the mean density of the earth, agreeably to the experiment of Mr. Cavendish. At the same time, the results for the lengths of pendulums, in different latitudes, would coincide very nearly with observation.—Another conclusion, which the author draws from his investigations, is that, if the mean temperature of the earth were to be increased or diminished only one degree, it would so much change the moment of inertia as to produce a retardation, or an acceleration, in the diurnal revolution, to the amount of two decimal seconds; that is, supposing the mean day to consist of 100,000 decimal seconds, the diminution of one degree in the temperature would cause a daily retardation of two of those seconds in the diurnal revolution; and, as it is known that no perceptible change in the mean length of the day has taken place since the time of Hipparchus, he thence concludes that the earth has not (at least during the last 2000 years) changed its mean temperature even to the amount of any sensible fraction of a degree.

The *History* and the *Memoirs* in the *Physical* department of these two volumes remain for future consideration.

ART. XI. *Lettres de St. James*, &c.; *i. e.* Letters from St. James's. 8vo. pp. 103. Geneva and Paris. 1820.

THIS is rather a singular publication, written professedly by an Englishman, but evidently by a foreigner, and containing a variety of remarks on the political situation of England,

land, as affected by the magnitude of her taxation and the distress of her manufacturers. The author's ostensible object is to answer the inquiries and lessen the solicitude of a foreign capitalist, who is alarmed at our internal distress, and anticipates for our country the arrival of convulsions similar to those of the French Revolution. He has sought to impart liveliness to a dry subject by dividing his argument into short letters, and his letters into short paragraphs: but his purpose would, in our opinion, have been more effectually fulfilled by merely studying brevity of style, and by conveying his remarks in the plainest language. At present, his reasonings are by no means intelligible on a first perusal; and it is necessary to analyze them before we are enabled to separate the useful suggestions which occasionally occur, from a load of diffuseness and repetition.

In no country, says the writer, is wealth more unequally divided than in England; and in none has its tendency to accumulate into few hands been so fully exemplified. The division of labour, the general adoption of machinery, the productive power of capital, all concur to this end, and to divide the public into two classes; one possessed and the other devoid of property. The following short table is founded on the returns made under the property-tax, and represents with tolerable accuracy the relative situation of the inhabitants of England, leaving Scotland and Ireland out of the question.

England: total population, 10,000,000.

Division of Land.

Possessed of Land or its Produce.		*Not possessed of Land or its Produce.*	
Land-holders and farmers,	500,000	Merchants, manufacturers, stock-holders, and others, whose property is in money, merchandise, &c.	500,000
		Government-officers, clerks, servants, and other dependents on men of property,	1,000,000
		Mechanics, labourers, and the lower orders in general,	8,000,000
			9,500,000

Division

Division of Power.

Possessed of Power, directly or indirectly.		*Devoid of Power or Political Influence.*	
The crown, and the hereditary nobility, with their families,	3000	Manufacturers, mechanics, labourers; in short, the whole mass of the people, exclusive of the opposite classes,	8,000,000
Merchants, stock-holders, and other men of property, exclusive of the nobility,	1,000,000		
Dependent on those classes, and on government,	1,000,000		
	2,003,000		

Division of Interest.

Interested in preserving.		*Interested in acquiring.*	
The crown, and the hereditary nobility,	3,000	Manufacturers, mechanics, labourers; in short, the whole mass of the people, exclusive of the opposite classes,	8,000,000
Land-holders, farmers, merchants, master-manufacturers, and other men of property,	1,000,000		
Dependent on government, and on these classes,	1,000,000		
	2,003,000		

These tables exhibit a formidable majority as to number, in favour of the lower orders; of those who are possessed of nothing but income, and devoid, in course, of that stake in the country which renders men averse from revolutionary change. Would it, however, be correct to assume the co-operation of this mighty mass in favour of the measures of the Radicals? Far from it, says the writer; since personal timidity, religious feeling, and motives of conscience, would keep back at least half of the number. Still the Radicals, though thus reduced to 4,000,000, would be irresistible, were it practicable to make them act collectively; and, even without thus acting, they would be extremely formidable if they could be made to concur ardently in a favourite object. The latter, however, is very difficult; and the present watch-word, "Parliamentary reform," is too vague in its meaning, and too uncertain in its result, to serve as the bond of a popular compact. On the other hand, government and the persons of property have the

the command of a very efficient military establishment, with the power of carrying the yeomanry and volunteers to the number of 200,000 men: with which aids they may easily transport a preponderating force to any threatened point, and thus obtain a superiority which, though not general, would be decisive of the issue of a conflict.

Still, though relieved from the dread of a revolution by popular insurrection, the situation of England calls, in the opinion of this author, for the most anxious attention. The system of corn-laws, — a system altogether peculiar to this country, — exists, as the preceding table proves, for the benefit of a twentieth part of the population, and to the detriment of all the rest. We might, we believe, make a large deduction even from the twentieth, since a number of the farmers are of opinion that their situation would be improved if our corn-laws were abrogated, and the rent of land allowed to fall to its natural level.

The next object of the author is to calculate the number of our manufacturers in distress, and these we hope he greatly over-rates when he assumes (p. 28.) that as many as 600,000 persons are either out of work or inadequately employed. In what manner is the relief of this very numerous class to be attempted? We can expect little from a project (p. 64.) for taxing our colonies; and not more from a farther project for Government to take the sovereignty of India from the Company. The resources of economical reform at home are evidently slow of operation, and limited in extent; and much immediate relief cannot be expected from schemes of national improvement, even when judiciously executed. These considerations induce the writer to dwell on the important suggestion lately made in parliament, viz. that a property-tax, levied to the extent of 5 per cent., would be the most likely means of giving life to our productive industry, and of enabling government to lessen the duties on salt, leather, and other articles consumed by the lower orders. He holds out a farther hope of relief from the extension of our exports to the United States, and from the increased employment of labourers at home in draining, digging canals, and levelling roads; to which he would gladly add what, in our opinion, is very questionable, — an imitation of the cottage or gardening-system pursued by manufacturers in Alsace, the neighbourhood of Turin, and a few other parts of the Continent. The plan of emigrating to the Cape, and to Upper Canada, meets the author's approbation: but the number sent abroad at the expense of government, which cannot well exceed 10,000 persons in a year, would be quite inadequate to the purpose of

national relief, did not the establishment of a certain number of settlers, in the first instance, justify the hope of a subsequent and more extensive colonization at the charge of individuals.

It would be no difficult task to point out errors in this little publication; such as the notion (p. 98.) that our distress would be lessened by a renewal of war; or (p. 76.) that our navy can be made an instrument for commanding foreign trade; or, lastly, that it is of no use to restore to the class that is devoid of property a share in the national representation, as if their interests were at present sufficiently protected by law. A comparison of the price of provisions and of the wages of labour, in England and the Continent, would soon shew that the seeds of injustice exist somewhere. We like this writer better when he urges that all party-divisions should be forgotten in a sense of the general pressure, and in zeal for the common relief; that compulsory treatment of the lower orders should be avoided; that farther restrictive acts are unnecessary; and that Government needs not fear to weaken its hands by the abolition of sinecures, since it holds the support of men of property by a far stronger tie. He is right, moreover, in asserting that a triumph of the aristocracy over their humble countrymen would afford no relief: the blood would circulate more languidly in the political body; and the result would shew that the only effectual cure is to restore the lower orders to active and productive labour.

On the whole, this tract, ill arranged and imperfect as it is, claims the notice which we have taken of it for its connection with topics of great present interest, and for its incidental elucidation of points more or less connected with them. Among these may be cited, by way of example, the material difference between the situation of this country at present, and that of France in 1789: in the latter, government had no support but the army and the nobility; while in England it is backed by a very powerful portion of the untitled class, and enabled to combat the people with their own weapons.

ART. XII. *Biographie Universelle*, &c.; *i. e.* Universal Biography, Antient and Modern. By a Society of Men of Letters and Science. Vols. XI.—XX. 8vo. Paris.

OF the first ten volumes of this increasing work, we have already taken due notice, in Rev. vols. lxvi., lxxii., and lxxxvi.: we have now received farther portions of it; and

we shall endeavour, as before, to extract from each volume some one life which has escaped the record of our more prominent native biographers.

'Dottori, Count *Carlo dei*, was born at Padua, in 1624, excelled early in Greek and Latin literature, and produced in his nineteenth year the tragedy of *Aristodemo*, which succeeded in representation. It was printed in 1643, and, though incumbered with passages that were too lyrical, maintained a rather high rank on the Italian stage, until the Abbé *Monti* treated the same subject with greater felicity. *Dottori* also published, in 1643, *Rime e Canzoni*, which attained a second edition in 1689; and in 1652 he published the *Asino*, an heroi-comic epopea, which was not lastingly successful. He corresponded with *Angelico Aprosio*, and probably assisted in his *Bibliotheca*; he also interchanged with *Redi* some letters on topics of science. The *Parnassus* and the *Galatea*, which have been ascribed to him, remain anonymous works. He died at Padua in 1686.'—

'Einarson, *Halfdan*, was a native of Sweden, but in 1755 became rector of the high school at Hola in Iceland, and in 1779 a prebendary of the chapter there. He died in 1784, with the reputation of being learned in northern antiquities. He edited some Sagas; translated into Latin various national works; furnished several articles to the collections of *Giessing* and of *Worm*; and composed in Icelandic a short ecclesiastical history: but his most important production is unquestionably the *Sciagraphia Historiæ literariæ Islandicæ*, printed in octavo at Copenhagen, in 1777. This truly curious work contrives to enumerate four hundred and five Icelandic authors. Liturgic books, chronicles, and antient poems, are the prominent objects of attention: but books of science occur, and many translations. One of the singular literary articles of this catalogue is a grammar of the Hebrew language in Icelandic verse: another is a tragedy of Susanna, in twenty scenes. Many of these writings are still manuscript. The first printing-press in Iceland was introduced at the expence and instigation of the last Catholic bishop of Hola, *Johannes Arner*, in 1531. From an inedited manuscript of *Torfæus*, the *Sciagraphia* gives a catalogue of 164 Scandinavian poets, from *Stark-odder* to the union of Denmark and Norway. This author is descended from *Einari*, the first Lutheran bishop of Skalholt.'—

'Ezenkantzi, *John*, was a famous Armenian *vertabied*, who flourished at the beginning of the fourteenth century. He was born in the city of Ezenka, whence he is named, and studied at a monastery near Erzeroum, situated on Mount Sebouh. He afterward taught grammar and rhetoric in the monastery of Dzordzor, was distinguished by the patriarch of Cilicia, and by King Leon II., who convened him in 1307 to an ecclesiastical council held at Adana. He died in 1323, leaving the following works: (1.) An Armenian Grammar; (2.) A Treatise of Astronomy, which was printed in 8vo. in 1792, at Nakhtshevan, on the

the banks of the Don; (3.) A Commentary on Matthew; (4.) Poems of Piety; and (5.) Sermons and Moral Discourses. The last three articles remain in manuscript, but occur in the library of Paris.'—

'FIXMILNER, *Placidus*, was born in 1721 at the village of Achtleuthen, in Upper Austria. He studied at Salzburg, attended much to mathematics, and would have preferred that career had not the Benedictines, into whose order he entered in 1737, claimed from him much attention to theology, canon-law, oriental languages, and sacred antiquities. His first work, intitled *Reipublicæ Sacræ Origines Divinæ*, was published in 1756, and caused him to be rewarded with the title of Doctor. The transit of Venus over the sun's disk in 1761 rekindled his early taste for astronomical studies; and his uncle, the abbot of Kremsmunster, to whose convent an observatory was attached, annexed him to the establishment. In 1765, the fruits of his application became apparent in a work named *Meridianus Speculæ Astronomicæ Cremifanensis*, printed at Steyer. Eleven years afterward, he again printed there, in quarto, his *Decennium astronomicum*. He is one of the first who calculated the orbit of Uranus; and he made many observations on Mercury, which were useful to *Lalande*. It is surprizing how much laborious calculation he accomplished, considering that he had other active duties to perform in superintending the noble pupils who were received at his college; where he professed the canon-law. He had obtained from the court of Rome the dignity of notary apostolic. This astronomer, formed alone in the obscurity of a province little connected with academies, has given celebrity to the observatory of Kremsmunster, by the observations which he continued to record there until his death, 27th August, 1791. His posthumous *Acta Astronomica Cremifanensia* were edited in that same year at Steyer, by Father *Derflinger*, who prefixed some notices of the author's industrious and venerable life.'—

'FRATTA, *Giovanni*, was born at Verona in the sixteenth century, of a genteel family, and was in his early years much acquainted with the great *Tasso*; who encouraged his poetical ardour, and possibly corrected his principal poem, *La Malteide*, quarto, which was printed at Venice in 1596, and which ought next to illustrate the printing-press of Malta. His other works are Eclogues, to which Fairfax was probably indebted, and some dialogues in prose. He translated the Œdipus of Sophocles and the Treasure of Plautus.'—

'GAVIROL, *Soliman ben*, one of the most famous rabbis who wrote in Arabic, was a native of Malaga, flourished at Zaragossa in the eleventh century, and died at Valentia, according to Zacut and Yachia, in the year 1070. He successfully cultivated grammar, philosophy, astronomy, and music, but principally delighted in ethics and poetry. *Charizi* praises his versification, and also his method of writing on moral philosophy. His first production, written in Arabic, *Tikkun Middot*, or Correction of Manners, is divided into five sections, which treat of the five senses, and of the

virtues and vices relating to them. This work is in the Bodleian Library, No. 358., and a note occurs in the manuscript, of which *Rossi* has corrected the chronology in his *Catalogue raisonné*. The second composition of *Gavirol* is intitled *Mivchat Appennim*, or Choice of Pearls. This book has indeed been ascribed to a later writer, named *Bedrachi*, and is perhaps an anthology: but *Rossi* has shewn that it was translated into Hebrew before *Bedrachi*'s time, and must therefore be the work of *Gavirol*.' —

'GJORANSON, *John*, a learned Swede of the eighteenth century, entered early the ecclesiastical career, and became an archdeacon. He is chiefly remarkable for his labours about northern antiquities. From a manuscript in the Upsal library, it appears that he edited a principal part of the Edda, though not with so much fidelity and care as *Resenius*. He also published *Katlinga*, a dissertation on the literature and religion of the Goths in Sweden, dated Stockholm, 1747; and *Bantil*, a collection of Runic inscriptions, dated 1750. This last work is the fullest catalogue of the kind.'—

'GUADET, *Margaret-Elias*, one of the most distinguished leaders of the Girondist party in France, was born at Saint Emilion in 1760, was bred to the bar, and practised as counsellor before the parliament of Bordeaux. In 1791 he was elected deputy to the legislative assembly. At the period of its convocation, the royal authority was practically suspended, the king was a prisoner in his own palace, and already the idea was entertained of exposing him to the judgment of an extraordinary tribunal. Innovators maintained at Paris, and still more loudly in the provinces, that the throne could not be preserved; and that its remains ought now to be levelled, in order to construct on them a republican constitution. In the seats of maritime commerce especially, these ideas found favour; and almost all the deputies for the department of the Gironde were chosen for their republican sentiments. Before their departure from Bordeaux, they publicly took an oath to subvert the monarchy; and the impetuous *Guadet* was the first to propose and to pronounce it. When they arrived at Paris, they attached themselves to the Jacobin society, which was supposed to be in its wane, although *Brissot*, *Laclos*, *Sieyes*, *Petion*, and *Robespierre* still adhered to it, after the desertion of the more constitutional *Feuillans*. This accession of eloquent strength soon restored to the Jacobins their former popularity, and infused among them a novel and fanatical zeal. *Guadet* was one of those whose vehement speeches most contributed to this effect. With some appearance of deference for the constitution, he attacked all that lent an indirect support to the crown; thundered against the clergy, the emigrants, the court, and the ministers; and familiarized the combination of liberty and equality. He moved, October 28. 1791, the proclamation which enjoined the King's brother to return into France within two months, under penalty of being deprived of all his rights. He also moved the confiscation of the property of such emigrants as should not return by the ensuing 1st January; and, at *Gensonné*'s instigation, he included the King's brothers in a decree of accusation. About the

the same period, *Guadet* denounced that concert of European princes against the liberty of nations, of which the holy alliance is a lingering remnant, and proposed to enact that any Frenchman taking part in it should be punished with death, as guilty of high treason against the sovereign people. Until July, 1792, *Guadet* and his friends pursued their revolutionary course: but at this period the journals of their adherents began to assume a constitutional tone; as it was believed that negotiations, which proved ineffectual, had been undertaken to form a Girondist ministry. The impulse given was no longer to be restrained. With the connivance of *Petion*, mayor of Paris, and with the aid of the distinct party of *Danton* and *Robespierre*, the Girondists decided to espouse the insurrection of the 10th of August, and the throne of France was subverted. *Lafayette*, faithful to constitutional royalty, attempted timely to interfere: but *Guadet* denounced him before the Assembly, and paralyzed his exertions. Immediately after the 10th of August, the Girondists proposed to name a governor for the Prince-royal, as if they wished to resume the royalty of a constitutional king: but this suggestion only diminished their own popularity to swell that of *Danton* and *Robespierre*, who were able to direct the massacre of September 2., to decree the assembling of the Convention, and to exclude from it the chief adherents of the Girondists. When the Prussian and Austrian armies entered France, *Guadet* and his party endeavoured to resume an attitude of activity, and contributed not a little by their eloquence to inspire that military ardour which was destined to work so many miracles. He was elected at Bordeaux into the Convention, and in the spirit of his military zeal moved to raze Longwy, which had surrendered to the foreign enemy. This was decreed, but not effected. With greater and more meritorious courage, he endeavoured to procure the impeachment and punishment of the authors of the September massacre: but this step occasioned a re-action, fatal to himself and his colleagues. An apostate priest, called *Chales*, pretended to have seen the name of *Guadet* among those which the King had placed on a list of persons to be conciliated; and *Robespierre* availed himself of this statement to bring his principles into question, and to describe him as the ally of *Dumouriez*. *Guadet* proposed an appeal to the people about the death of the King: but, this being rejected, he concurred in its being decreed by the Convention. On the 31st of May, 1793, the party of *Danton* and *Robespierre* caused a sort of insurrection to overawe the Convention, and carried a decree of accusation against the Girondists in which *Guadet* was comprehended. He fled into the department of Calvados, and thence to his father's house at Libourne: where he was seized, dragged to Bordeaux, and executed, July 17. 1794. He attempted to harangue the people from the scaffold: but the noise of drums was employed to silence him: his boldness and intrepidity accompanied him to the last. His speeches have not been edited.'—

'Haym, *Nicolas Francis*, was born at Rome, and came to London in 1708 as director of the Opera: but, from some jea-

lously connected with the success of Handel's *Rinaldo*, he quitted that situation in 1713, and went to Amsterdam, where he published some musical compositions. Afterward, he returned to London, and undertook a critical catalogue of the gems, medals, and statues preserved in different British collections. This *Tesoro Britannico* appeared at London in two quarto volumes, dated 1719 and 1720, was highly prized at the time, and is become scarce. It was re-edited in Latin at Vienna by *Khell*, who added valuable notes. *Haym* also published at London, in 1726, *Notizia dei Libri rari nella Lingua Italiana*, which contains three thousand articles, and is important to bibliographers. An enlarged edition of this work was printed at Milan in 1771, with the altered title *Biblioteca Italiana*. *Haym* had projected a history of music, which he did not live to complete. He died in 1730.'—

'HORNEMANN, *Frederic Conrad*, was born at Hildesheim in 1772, studied at Göttingen, and obtained a pastorship in the Hanoverian territory: but, being more attached to pursuits of science than of erudition, he offered his services through Professor *Blumenbach* to Sir Joseph Banks, as a traveller disposed to attempt discoveries in Africa. He was employed by the English Society for that purpose, passed some months in London in 1797, and, having received his credentials, went to Paris, where he was liberally treated, and assisted with other protections and recommendations. He then proceeded to Marseilles, and thence to Alexandria. After having staid some time at Cairo, to learn the language of the Maugrebins, or Western Arabs, he joined in 1799 the caravan of Fezzan, entered in September the desert of Libya, visited Siouah, (the oasis supposed to contain the Temple of Jupiter Ammon,) and, after seventy-four days of travelling, reached Mourzouk, the capital of Fezzan. He next visited Tripoli, which he quitted in April, 1800, with the caravan of Bournou. No news has since been heard of him, and he no doubt perished from the effects of climate, or by some other misfortune. His journal was transmitted in German to London, was there translated under the auspices of the African Society, and was published in a quarto volume, dated 1802, with the requisite maps and illustrations. * A French edition was superintended by M. *Langlès*, who had an opportunity of comparing the original German journal, and who made some important corrections; besides the addition of an itinerary from Tripoli to Fezzan, communicated by *Venturi*. The German original was printed at Weimar in 1802.'

We have just received another lot of volumes, but reserve them for a future article.

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* See M. Rev. vol. xxxix. p. 337.

ART.

ART. XIII. *Examen Critique*, &c.; *i. e.* A Critical Examination and Completion of the most received Historical Dictionaries; from that of *Moreri* to the *Universal Biography* inclusive. Vol. I. (A—J) containing about 240 new Articles, 50 that are re-written, and 560 corrected or augmented. By the Author of the Dictionary of Anonymous and Pseudonymous Works. 8vo. Paris. 1820. Imported by Treuttel and Würtz. Price 14s.

ANTHONY ALEXANDER BARBIER, the author of the work before us, is librarian at the Luxembourg, and has already displayed extensive bibliographical knowlege in his *Dictionary of Anonymous and Pseudonymous Works*, which was noticed by us at considerable extent in our lxiiid volume, p. 462. The same zeal, industry, research, and criticism, which we have already applauded, may be discerned in this new publication; yet its plan is not equally happy, because it is a mere catalogue of corrections, and contains no one article complete in itself: so that, however valuable as a book of reference, it offers little temptation to a regular perusal.

Moreri's Dictionary, which is the oldest work of the kind that has decorated the literature of France, was eminently successful, and *Bayle* founded his great reputation by composing a supplement to it. By degrees, however, it was discovered that too much history and too much controversy had been inserted by these eminent writers; and, although their joint labours were honored by twenty editions, and consisted in the last (*anno* 1759) of ten folio volumes, yet the enterprize became apoplectic from obesity, and lost the power of circulation. *Ladvocat*, who was librarian at the Sorbonne, conceived the plan of rendering this huge dictionary portable, and published first in 1755 his *Dictionnaire historique portatif*; which was successively augmented to six octavo volumes, and in that state went through many editions. *Chaudon* next undertook, on the brief plan of *Ladvocat*, another historical dictionary; drawn up on one uniform system, and adopting a moderation and tolerance of opinion that were not always displayed by his predecessor. The English General Biography, published in 1798, has made great use of the labours of *Chaudon*.

All these works, however, have been superseded by the *Biographie Universelle*, noticed in our preceding article; which, for multiplicity of names and exact bibliographical notices, surpasses all productions of the kind: although it has the fault of including disproportionate parts, some lives being very long and others emptily short. On all these dictionaries, but especially on the last, the present author here de-

livers a series of commentaries, arranged in the alphabetic order of the names to which they relate. Every one of these articles contains some criticism, some correction, some emendation, some addition, or some supplemental information; which will be of great value in causing a number of ameliorations to be introduced into the next revised edition of the Universal Biography. We can hardly abstain from forming the wish that a critic, so comprehensively aware of its many little imperfections, might be intrusted with the superintendance of its republication; and this perhaps is the object and expectation of M. BARBIER: who promises one more volume of errors detected, which is to appear within three months after the completion of the *Biographie Universelle.* The two volumes will then form an useful critical appendix to that work, and be welcome to its purchasers.

The name of Mad. *D'Arconville* is wholly omitted in the *Biographie:* but we have here an entire life of that modest and meritorious woman, who wrote many moral discourses, some novels, some feeble essays on matters of science, and the lives of Cardinal *D'Ossat, Mary of Medicis,* and *Francis* II., and who also translated many English works into French. She was born in 1720, and died in 1805.

We shall extract the article *Atterbury.*

'*Atterbury,* an English Bishop. At the end of this article, it is stated by the editors of the Universal Biography that "*Thiriot* published at Paris some critical letters on certain French authors, which were supposed to be written by Dr. Atterbury, but the authenticity of which cannot be warranted." The compiler of this article was apparently citing from memory what he had read in the Dictionary of *Chaufepied:* but *Chaufepied* merely says: "We shall give to the reader some extracts from his letters, written about the year 1727, to a Frenchman of talent, namely, to M. *Thiriot.* They are here translated into French with all possible fidelity."—It was *Chaufepied,* therefore, who published at Amsterdam some extracts, translated from English into French, from *some letters* by Bishop Atterbury. These extracts are of the same kind with eight letters, in Latin, by the same author, which have been included in the 4th vol. of *Recueil de Pièces d'Histoire et de Littérature,* published at Paris in 1731, by the Abbé *Granet* and Père *Desmolets.* I therefore see no reason for questioning their authenticity.'

This micrological exactness is no doubt meritorious, but is also rather tedious. If, however, it wants the vivacity which sometimes accompanies controversial criticism, it is no where deficient in the amenity which politeness is sure to bestow: every slip of the pen is indicated with precision, but with mildness; and a love of truth and equity is no where disgraced

by any mixture of asperity, any airs of superiority, or any sneers at negligence.

An original article is the memoir of *Ginguené*, the historian of Italian literature; and we shall epitomize it. — *Peter Louis Ginguené* was born at Rennes in 1748, and at the age of twenty produced a poem intitled *La Confession de Zulmé*, which was not published until 1775, but the manuscript-circulation of which excited favourable notice of the author, and brought him acquainted with the poet *Lebrun*, whose works he afterward edited. In the controversy concerning the relative value of Italian and German music, which occupied many Parisian pens at the time of the peace of 1783, and especially that of *Rousseau*, M. *Ginguené* took the side of the Piccinists against the Gluckists, and was the ablest defender of that party. The talents which he displayed in the contest led to his employment in drawing up the musical articles for the *Encyclopédie Methodique*. He also assisted in the *Mercure*, and in consequence became acquainted with *Laharpe*, *Marmontel*, and *Chamfort*, who were fellow-labourers. He witnessed the later years both of *Voltaire* and *Rousseau*, and composed a pamphlet concerning the Confessions of the latter, which was printed in 1791. At the commencement of the Revolution, he endeavoured to diffuse liberal ideas, wrote concerning *Necker*, as also a humorous pamphlet intitled *De l'Autorité de Rabelais dans la Révolution présente*, and co-operated in the *Feuille villageoise*, in the *Decade philosophique*, and in the *Revue philosophique*, periodical works severally devoted to the cause of rational liberty. Under the Directory, *Ginguené* was named ambassador to Sardinia, and became a member of the Tribunate: but, as he preferred the voice of his constituents to the intimations of his patrons, he was obliged to retreat from political employment. He now devoted his leisure to the composition of a *Literary History of Italy*, in which career the German publication of *Bouterweck* had prepared and smoothed his way. Six volumes of this work appeared in the years 1811, 1812, and 1813, and constitute *Ginguené*'s proudest title to celebrity. He died on the 17th of November, 1816, without bringing his history to a close: but it has since been completed by M. *Salfi*. *Ginguené* was a member of the Institute, and left a widow.

The comments included in this volume extend to the end of the letter J in the *Biographie Universelle*, and revise therefore nearly the first half of that dictionary. To all the possessors of it, the corrections, animadversions, and additions of so accurate and erudite a bibliographer as M. Barbier cannot fail to become valuable.

Art.

ART. XIV. *Allgemeines Bibliographisches Lexicon*, &c.; *i. e.* An Universal Bibliographical Lexicon. By F. A. EBERT. 4to. Nos. I. and II. Leipzig. 1820. Imported by Bohte, London.

THE number of good books is now so very considerable in all the cultivated languages of the world, and the fashion of collecting voluminous libraries is now so general among the learned and the rich, that it is becoming among us a separate science to acquire a knowlege of the names of the works which it is worth while to possess; without any definite intention of studying their contents. Bibliography undertakes to provide this information, and is gradually introducing a literature of title-pages, an erudition in catalogues, a critical philosophy of editions, and a comparative estimate of volumes of reference, which substitutes for learning itself a command of its instruments and tools. The ends of instruction are thus forgotten in behalf of the means, and the scholar is dwindling into the librarian.

A popular work of this description, the *Manuel du Libraire* of *Brunet*, was noticed in our lxxviith vol. p. 513.; and we have now before us a more costly, more elaborate, and more comprehensive catalogue of the same kind, drawn up in the German language, and executed with that ubiquarian research and that unwearied industry, for which the German writers are remarkable. It is yet unfinished: but, if it be carried on with the same patient accuracy with which the first two parts have been compiled, it will surpass all extant publications of the kind. The author professes to compose an universal bibliographical Lexicon, containing a careful external description of those older and those newer books which, on account of their internal worth or their external fame, are generally valued and sought; accompanied by a list of the prices at which they may probably be obtained. These books are, in the prospectus prefixed to the Lexicon, divided into fourteen classes. 1. Works pertaining to the sciences denominated *Faculties* in Universities; such as the sources of these sciences, the more important productions on their historical parts, the dogmatic writings which have given them a new form, and those publications which, from acknowleged rarity or singularity, supply anecdotes of their literary history. 2. All books which the French writers comprehend under the appellation of *Belles Lettres*. 3. All editions of Greek and Latin classics. 4. Works of philology, such as dictionaries, grammars, and other critical helps to the knowlege of languages and dialects. 5. Primary impressions, down to the year 1470 inclusive; and afterward only such as have acquired a peculiar interest. 6. Scarce books. 7. Ornamental

mental editions. 8. Copper-plate works. 9. Books printed with peculiar types, such as those that were issued by the Propaganda. 10. Works remarkable for large paper, vellum, peculiar orthography, or other such circumstances as increase their price. 11. Collections of writings on particular topics, such as *Scriptores rerum Germanicarum*, &c. 12. Series of writings of particular authors, whose productions have not been collectively published. 13. Voluminous publications, which are seldom obtained entire, such as *Acta Eruditorum*, *Acta Sanctorum*, &c. 14. Works consisting of independent parts, which are therefore frequently incomplete.

Concerning all these classes, the industrious author proposes to treat; giving an account of their internal execution, noticing the number of volumes, and in unpaged works the number of sheets, so as to facilitate collation: enumerating the number and order of the maps and copper-plates: recording the comparative variations of different editions: noticing the probable deficiencies of current copies; and narrating the causes which have contributed to the rarity of particular books.

After the preface and prospectus, we have the catalogue itself, which is arranged in the alphabetical order of the names of the authors. The article on *Boccaccio* occupies nine quarto columns, and notices both the Italian editions and the various translations of this earliest writer, who became a popular classic. The letters A and B fill 252 pages, and include 3222 separate articles. To furnish an idea of the form of the work, we copy half a column of the letter C.

' * 3223. CAAB BEN ZOHAIR carmen panegyr. in laud. Muhammedis; Amralkeisi Moallakah, c. scholl. arab. et vers. lat. Levini Warneri; acc. sententiæ imp. Ali *etc.* Edid., vertit, notisq. illustr. Ger. J. Lette. LB., 1748, 4.

' 3224.—Zohairi carmen templi Meccani foribus appensum, nunc pr. arab. ed., lat. convers. et notis illustr. ab E.F.C. Rosenmüller. Lps., 1792, 4. 70 *SS.*

' 3225. CABALLERO, *Raym. Diosdado.* De prima typographiæ Hispan. ætate specimen (*usq. ad* 1500) Rom., 1793, 4.

' * 3226. CABASILA, *Nilus.* De primatu papæ gr. lat. ed. Bon. Vulcanius. LB. 1595, 8.

' Zuerst *gr. lat. ed. Mthi. Flacius. Ff.* 1555. 8. dann von Salmasius * *Hanov.* 1608, 8. u. in *Salmas. de primatu papæ* 1645.

' 3227.—et Demetr. Cydonii binæ epist. nunc pr. ed. a Ch. F. Matthæi. Dresd., 1789, 4.

' 3228. CABBALA s. liber Sohar, hebr. Mantuæ, anno Jud. 5318–20 (1558–60), 4. 3 *Bde.*

' Auf Pg. 275 fr. Crevenna, 205 fr. M'Carthy.

' * 3229.—Cabbala denudata s. doctrina Hebræor. transcendentalis et metaphysica atq. theologica (*transl. ex hebr. a Ch. Knorr*

ab

ab Rosenroth). Sulzbaci, 1677.—Tom. II. i. e. liber Sohar restitutus. Ff. 1684, 4. 2 (*auch* 3) *Bde.*

' Vollständ. Exx. sind sehr selt. Es müss. sich dabei noch find. *adumbratio cabbalæ Christ.* v. 70 SS. u. *Cohen Irira porta calor.* v. 192. SS.

' 3230. Careus, *N.* Philosophia experimentalis s. in IV. libros meteorologicos Aristotelis commentaria. Rom., 1646, f. 4. *Thle in 2 Bden.*

' Handelt *Tom.* II. *Cap.* 56. vom Unterricht der Taubstumm. (s. oben Bonet.)

' * 3231.—philosophia magnetica. Ferrar. (*auch* Col.) 1629. f. m *KK.*'

As the prices are not here given, we presume that a separate vocabulary is intended to be added, for the purpose of stating them. To all extensive and public libraries, this Lexicon will be valuable, as it must continually suggest to collectors some new object of desire and ambition; and it may be well that every large town should endeavour to found a repository of general literature. Yet voluminous libraries form desultory readers, and multitudinous authorities weigh down the hope of appreciation. A knowlege of many details intercepts comprehension and proportion of view; and, as the workman with numerous tools is commonly less skilful in the use of his fingers than he who performs various operations with a simple utensil, so the man of letters, conversant only with the few strong minds of the world, usually acquires a more critical judgment than he who reads with a ready activity every thing which relates to the topic of his pursuit. The literature of the past is much occupied with useless questions and needless exhortations, and tends rather to detain than to detect groundless notions and pernicious bigotries. Error is more remote from truth than ignorance; it has to unlearn as well as to acquire. Hence the philosopher, who looks round a large collection of books, is likely to exclaim, with Diogenes, " How much is here that I do not want." The bibliographer, on the contrary, exults in a variety too profuse to be useful, and delays over the innumerable dishes of the bill of fare until it is too late to order his repast.

Art. XV. *Choix de Tableaux et Statues, &c.; i. e.* A Selection of Pictures and Statues from the most celebrated Museums and foreign Cabinets, in outline Engravings, &c. with Historical and Critical Notices. By a Society of Artists and Amateurs. Part I. 8vo. Paris. 1819. Imported by Treuttel and Würtz. Price 15s.

This is one among those numerous productions on the fine arts which are continually poured forth with such laudable activity in Paris; and to which, *turpe dictu*, no native parallel

parallel can be brought from the shop of any bibliopolist in London. We have had indeed two works, Tomkins's British Gallery of *Pictures*, and Forster's British Gallery of *Engravings*, planned in the spirit of emulation with *Laurent's* grand *Musée François*, but both were cut short in their career long ere they reached the goal. In the case of the publication superintended by Tomkins, want of success has not arisen so much from the general lukewarmness of the higher classes towards the cause of British art, as from the crude and ill-conceived scheme that was adopted; a scheme which shewed the most complete ignorance of the taste of those who were likely, from their genuine love of engraving and strength of purse, to give support to any work of such cost and magnitude.

On the Continent, *the Chalk Manner* is held in such decided contempt that it has been but little used, except for the commonest purposes, such as mere furniture-prints, &c. Any series of plates, therefore, so executed, was sure of rejection in that market; and in England too, at the commencement of these "*Galleries*," the style in question was evidently in a galloping consumption, with the marks of death strong in its face: but Mr. W. Peltro Tomkins, to whom the management was confided, was a *dot* engraver; and consequently the general interest of art, and of the real proprietors, gave way to the predilections and private views of an individual. The result was — Ruin: but a mine of *aurum potabile* had been swallowed up; and to repair the losses occasioned by imprudence and an obstinate adherence to a delusive system, the attention of the public was next solicited to a lottery: in which, except some drawings by Uwins and Tomkins himself, and the gilt frames with their accompanying glasses, gain would be worse than loss. We mean that the rest of the *prizes*, as they are called, consist only of second-rate unsaleable prints and maukish pictures by Wm. Hamilton, valued at ridiculous sums; and recommended by a string of dextrously worded letters, (all bearing the same date,) from some of the Royal Academicians, — most of whom, by this time, are no doubt sorry for having written them.

The rival scheme by Forster was projected on very different principles, and no expence deterred the proprietor from endeavouring to procure for it that superiority in chalcographic talent * which has rendered it, as far as it goes, the

* The principal artists engaged were Louis Schiavonetti, Anker Smith, Cardon, Heath, Burnet, Raimbach, Bromley, Fitler, and Middiman.

most

most uniformly beautiful collection of line-engravings that ever appeared in England. Some *misunderstanding*, however, between the editor and the publisher has put a temporary stop to its progress: but we trust that it will break forth from its inert state, gorgeous as the painted butterfly from its chrysalis,

——— "and with new spangled ore
Flame in the forehead of the morning sky."

The reader will pardon this little digression, and we will now return to our immediate subject. Messrs. *les Artistes et les Amateurs*, editors of the selection before us, state that it is intended to serve as a continuation of M. *Landon*'s well known set of outlines, *Les Annales du Musée de France*, of which we have spoken in our lxviiith volume, p. 481.: though, from their prefatory flourish *, we should have judged the *Musée François*, in folio, or at least *Filhol's Galerie Napoléon*, in quarto, to be the object of their supplementary labours. Nevertheless, it is a very elegant little book, and likely to be in great repute with the ladies. The first *livraison* contains thirty-six delicate outlines by Mad. *Soyer* and *C. Normand*, after paintings by the following masters; viz. *Albano*, *Fra. Bartolomeo*, *Paris Bordone*, *Aug^no.* *Ann^le.* and *Ludovico Carracci*, *Corregio*, *Coëllo*, *Dominichino*, *Guercino*, *Guido*, *Luca Giordano*, *G. de Lairesse*, *Michel-Angelo*, *Murillo*, *Raffaëlle*, *Reynolds*, *Rubens*, (*Diepenbeke*,) *Titian*, and *Vandyke*; and the historical and critical remarks on them are full, generally accurate, and judicious. We must notice, however, two inadvertences; 1st, *The Death of Hippolitus*, known by the prints of Earlom and Anker Smith, and purchased by the late Duke of Bedford, (here called '*Duc de Bedfort* †,') though hitherto always ascribed to *Rubens*, is not in his manner; and we have the authority, oral as well as written, of one of the first judges and writers on art, (need we say, Fuseli?) for substituting "the illustrious name of *Abraham Diepenbeke*; whose fancy, though not so exuberant, excelled in sublimity the imagination of *Rubens*. His Bellerophon, Dioscuri, *Hippolitus*‡, Ixion,

* '*Nous venons d'indiquer sommairement notre espoir d'exécuter un ouvrage à la fois agréable et utile, peu dispendieux, et qui soit, nous n'hésitons pas à la dire, un monument durable élevé à la gloire des arts'!!*

† '*L'un des seigneurs Anglais qui savoient faire le meilleur emploi d'une fortune immense.*'

‡ The picture in question. The other inventions will be found in that excellent work by the Abbé *Marolles*, *Le Temple des Muses*. First Edition. The re-modification of it by the vain B. *Picart* is of little value.

and Sysiphus, fear no competition among the works of his master (*Rubens*)." 2dly, Titian's famous misnamed Venus, from the Florence Gallery *, so voluptuously stretched out in the cool morning on her glowing white bed, under a canopy of rich crimson draperies, damasked over with foliage of gold; a wreath of fresh-gathered flowers, wet with May-dews, in her hand, and a lap-dog curled up drowsily at her dimpled feet. This picture is said 'never to have been engraved,' (see description of plate xxxi.) which is a strange oversight, as the valuable and wonderfully fleshy print by Sir R. Strange is notorious. One or two other errors may be found, which are too trifling for mention. Considering the prevailing classic or sculpturesque taste of the French school, we were surprized that so much praise has been accorded to Reynolds; and we think that less indulgence might have been shewn to the vulgar expression of the red-haired leering wench, intended by Sir Joshua as a personification of

> "Fair Cytherea with the violet crown,
> The all-of-gold-made, laughter-loving Queen
> Of odorous Cyprus. ——"

Michel Angelo's Cartoon of Pisa is illustrated with an intimacy in antient Italian art, that is rarely manifested in English productions of so humble a size and price.† The editors would have done well, however, had they inserted and translated Mr. Fuseli's fiery commentary on this glorious design, which we shall take the liberty of introducing from his *Lectures on Painting*. (4to. 1820. p. 113.)

"It represents an imaginary moment relative to the war carried on by the Florentines against Pisa, and exhibits a numerous group of warriours, roused from their bathing in the Arno, by the sudden signal of a trumpet, and rushing to arms. — — — In imagining this transient moment from a state of relaxation to a state of energy, the ideas of motion, to use the bold figure of Dante, seem to have showered into the artist's mind. From the chief, nearly placed in the centre, who precedes, and whose voice

---

* "They've pretty faces yet, those same Venetians,
Black eyes, arch'd brows, and sweet expressions still,
And like so many Venuses of Titian's,
(*The best's at Florence*, — see it if ye will.)"
Beppo, stanza xi.

† A print from Mr. Coke's picture was inserted in the fourth or fifth number of Forster's British Gallery: it is by L. *Schiavonetti*, and has been always considered by artists as his most vigorous effort. A very fine impression was lately hanging in *Colnaghi's* print-room.

accom-

accompanies the trumpet, every age of human agility, every attitude, every feature of alarm, haste, hurry, exertion, eagerness, burst into so many rays, like sparks flying from the hammer. Many have reached, some boldly step, some have leaped on the rocky shore; here two arms emerging from the water grapple with the rock, there two hands cry for help, and their companions bend over or rush on to assist them; often imitated, but *inimitable* is the ardent feature of the grim veteran whose every sinew labours to force over the dripping limbs, his cloaths, whilst gnashing, he pushes the foot through the rending garment. He is contrasted by the slender elegance of a half-averted youth, who, though eagerly buckling the armour to his thigh, methodizes haste; another swings the high-raised hauberk on his shoulder, whilst one who seems a leader, mindless of dress, ready for combat, and with brandished spear, overturns a third, who crouched to grasp a weapon — one naked himself buckles on the mail of his companion, and he, turned toward the enemy, seems to stamp impatiently the ground. Experience and rage, old vigour, young velocity, expanded or contracted, vie in exertions of energy. Yet in this scene of tumult one motive animates the whole, eagerness to engage with subordination to command; this preserves the dignity of action, and from a straggling rabble changes the figures to men whose legitimate contest interests our wishes."

We now conscientiously recommend this pretty little work, either as a pictorial catalogue or as a pleasing remembrancer to those who have already seen the pictures whence the etchings are taken. To such as have not had that advantage, outlines presenting little beyond the bare composition of each subject can give but a feeble idea of paintings, of which the merit lies chiefly, if not entirely, in colouring and *chiaro'scuro*.

Art. XVI. *Contes à mes Fils, &c.; i. e.* Tales for my Sons, by Kotzebue. Translated from the German into French by *Friéville.* 12mo. 2 Vols. Paris. Imported by Treuttel and Würtz. Price 13s.

The morality of these tales is very unequal. More evil than good seems likely to be taught by '*L'Espiègle,*' '*Le Sournois,*' and some others: but several in the collection are excellent, exposing the bad consequences of youthful follies, and the good resulting from self-controul and honourable principles, with a variety and interest which are worthy of the celebrated writer whose name appears in the title-page.

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